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God's word and Luther's teaching will never perish.

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To the Concil.
So you have accomplished the abomination: The liar is made infallible, the man of sin is made God. Has Satan then entered you?
That you try to steal the crown from the holy Son of God?

The church mourned, the world laughed,- You were familiar with the office of shepherds; To pay attention to God's word, To shine on the lost.
But alas! You let yourselves be caught by the snakes, the Jesuits, shamefully.

Tell me, has the pope never been absent? O read the history of the world, which tells you on every page, that he only lies and lies. And all his power is based on lies, which he boldly proclaims.

He has claimed to be the head of the church in Christ's name; the poor world has believed this, therefore it began to raise its head before him, since it did not recognize the liar, who called himself the governor of Christ.

And how did he use the great power he commanded? With poison and dagger, with murder and fire he has raged like a devil. And through lust and murder he has become the Christians' greatest enemy.

How? do you never read the Bible book that teaches God's free grace? How hath he turned the world's blessed consolation into poison, To rob it of all peace, and to forge it in the yoke of lies!

Yes! he praised the cursed indulgences as a sanctuary, until God's witness, Luther, came, who pointed out his horrors.
And the one who frightened God's children, As the Antichrist clearly discovered.

Truly, this is the greatest deception: To curse in Christ's name those Who, according to the holy book of God, seek grace only in Christ. And as you must confess, this was done by your pope.

O! should not the earth tremble at such great horrors? That thus his insolent lark dares to rise against God, And, all the more surely, to be amazed. To adorn himself with Christ's name?

As long as the sun is in the sky, no one has lied to the pope;
As long as his power endures. He has deceived Christendom, and oh! how great multitudes, deceived by him, have gone there!

What did you do in the council? You let yourselves be called "holy fathers"; but you are playing an unholy game. You should confess God's word, and there, out of love for the sheep, punish the wolf, the pope, with it.

Woe to you! that you so obviously mocked the bile word of the Lord! Woe unto you! that you crown as infallible the greatest blasphemer!
Woe to you! for protecting his kingdom, and supporting it with new lies!

Woe to you! To worship the beast of the abyss with disdainful flattery! But soon a concil hcrbci will come, before which you all must step, when Christ will condemn the Antichrist to the flames of hell. F.

Preface to the twenty-seventh volume of the "Lutheran".

The following masterly sermon by the founder of the "Lutheran", our dear Professor Walther, may be considered as such. For what he so eloquently praises in it, what he so urgently exhorts us to do, namely, to stand on God's Word without wavering in spite of all reproaches, that, thank God, the "Lutheran" has always done unwaveringly and will continue to do so unwaveringly, so help us God. Amen.

C.

First Synodal Sermon in 1870, - by order of the Synod communicated by C. F. W. W.

I. N. I.

Grace be unto you, and peace, from him that is, and that was, and that is to come; and from the seven Spirits which are before his throne; and from ZEsu Christ, who is the faithful witness, and firstborn of the dead, and prince of the kings of the earth; who loved us, and washed us from sins in his blood, and made us kings and priests before God and his Father; to whom be glory and power for ever and ever. Amen.

Venerable and beloved fathers and brothers in the Lord!

Our lives have fallen into a terrible time; the time of a double apostasy; one on the

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The first side is the horrifying complete unbelief, and the second side is the falsified and mere pseudo-belief.

But as frightening as the obvious unbelief of our days is; it already keeps uncounted crowds away from the church and devours its children like a ravenous monster: the now prevailing false faith and sham faith is in some respects something even more frightening. It is a cancer eating away at the very heart of the church, filling thousands and thousands with false hope even in the midst of the church, and thus defrauding the soul and bliss under the pretense of Christianity.

It is true that the time of the reign of rationalism has again been followed by the time of a more general certain faith within the church, especially on the part of the church servants. On the chairs of the universities

and on the pulpits in the churches, as well as in printed matter and religious journals, the Christian religion is now again frequently praised as a religion of supernatural divine revelation and truth, while unbelief, which impudently rejects all mysteries and miracles of Christianity, is frequently combated. But, far from the representatives of the present so-called faith having returned repentantly to the doctrine of the first church and the church of the renewal, they rather declare, with exceedingly rare exceptions, that the old system, as they call the old unchanging Christian faith, cannot be further maintained in the bright light of the newer deeper researches, or, as one is wont to speak, of science. While some say that of the old articles of faith this and that must be abandoned, others say (thinking the same thing) that the old foundation must be left standing, but that it must be built upon, that is, that progress must be made with regard to doctrine, and thus the church must be led toward the necessary perfection. The time, they say, in which the main emphasis was placed on the mere fearful preservation of the familiar, this time of quarreling and bickering over pure doctrine, is fortunately over; and it would only hinder the re-blooming of the Kingdom of God if one were to try to evoke that sad time again. One does not want to hear anything more about a church which is really the faithful guardian of the unadulterated faith above all others; rather, each party puts its honor in not claiming that it has the pure truth, but to declare that it represents only one important special direction, while it recognizes all others with their different teachings as representatives of equally justified directions.

Therefore, under the name of Christianity and the Christian, yes, Lutheran Church, a completely new religion now appears. The titles of the old articles of faith have been

The truth is still retained and deceives countless inexperienced Christians with it; but a completely different meaning has been put under them. In this way, as once in paganism, truth itself is transformed into a lie. By the deity of Christ is meant a certain divinity of him; by the church of the third article, which we believe, a visible institution, namely, under the congregation of saints and believers, a realm of the negating and obeying; under the ministry of the church servants, a special privileged state; under the royal priesthood of the Christians, the freedom of the same for godly exercises; under the hopes of the church, a former thousand-year visible glory of the same on earth; under the free gift of faith, a free self-decision of man; under dying, a passing into an intermediate kingdom. The doctrine of justification by grace alone through faith is no longer regarded as the be-all and end-all, the heart and soul of all doctrine; on the contrary, the hustle and bustle and the insistence on sanctification and good works that now constantly prevail in sermons are regarded as proof that more living Christianity is now being planted and cultivated than in the so-called good old days; While thus, under the guise of zeal for sanctification, the gospel is emptied of its full consolation, at the same time, under the guise of freedom from the Old Testament yoke of law, the eternal law of love is robbed of its deep and rich spiritual meaning.

The most frightening thing, however, and the real root of this complete transformation of the entire Christian faith in our time on the part of the allegedly believing teachers is their complete apostasy from the highest principle of all Christianity, namely, from the principle that the entire Holy Scripture is the word of the great God. Almost without exception, even the theologians of our time, who are considered believers, declare that the belief that every word of the Holy Scriptures is inspired by the Holy Spirit is not true. The belief that every word of Holy Scripture is inspired by the Holy Spirit is no longer tenable, a thoroughly overcome point of view; God's word is certainly in Holy Scripture, but God's word and Holy Scripture are the same. Therefore, the right doctrine of Christ cannot be taken from individual sayings of Scripture, as was the intention in the past, but only from the whole of Scripture and justified by it. To find out this right doctrine is therefore a matter for the scholars or the church. So then: what David writes in the 11th Psalm about the obvious enemies, now applies even to the ostensible believers: "They overthrow the foundation."

May we therefore, venerable and beloved fathers and brothers, respect the fact that we are heaped with reproaches from all sides because we do not know about such sham faith, do not reach out our brotherly hand to it, and do not join hands with it.

Want to pull a yoke? No, indeed not! In this we only share the fate of all faithful children and servants of God in the Old as well as in the New Covenant. Let us now learn from David how confident we can be in this. He writes Ps. 119, 23-25: "The princes also sit and speak against me; but thy servant speaketh from thy right hand. I have air to thy testimonies; they are my counsellors. My soul lieth in the dust: refresh me according to thy word."

According to this, let us now consider:

How confident we can be in the face of all the reproaches we experience, as long as we are without
Waffling on God's Word;

we can do this,

1. because in it we have the infallible truth in spite of all our capacity for error, and
2. because in it we also have the righteousness that is valid before God in spite of all our unworthiness.

Since we, my brethren, not only call ourselves Lutherans, but also profess the doctrine and faith of our Lutheran Church as the One, in all points pure divine truth, we are therefore first of all reproached from many sides that according to this we apparently in bad self-delusion considered ourselves to be infallible.

How? they call out to us, are you not also people who can err? Is it not an insulting presumption, then, that you declare the doctrine you lead to be the only true one and reject and condemn every other doctrine as false? Is it not a ridiculous pride that you want to be wiser than all the great believing investigators of our time, who all testify that, on the basis of the most conscientious examination, they must now abandon the old doctrine in many points? Should not Christian modesty demand of you, when you compare yourselves with the great chorus of believing scholars of our day, to assume that you would rather be wrong than they? Should you not blush when you set yourselves up as judges of such men and as censors of their learned writings? And if you do not want to yield in any point, what do you make of yourselves? What do you do but declare yourselves infallible like the pope of Rome?

There is no doubt, my brethren, that if we were dealing here with matters in which human erudition, sagacity, or the authority of high offices and dignities alone can decide, we should, however, cast down our eyes in shame as often as we experience such reproaches; for we must, of course, admit that not only are we also human beings who, like all, can easily err, but that also, as far as erudition, sagacity, and high offices and dignities are concerned, we are also human beings.

3

The only reason to be humble before God and man is to be humble before God and man. But we are dealing with something quite different here. Therefore, this reproach does not affect us at all.

According to our text, David also once had to complain: "There are also princes sitting and speaking against me;" for he also had to hear the reproach not only from the lesser ones, but also from the "princes," i.e., from the highest and wisest of his time, that he was so blinded to consider himself alone wise. But what made David confident in the face of this reproach? He says it himself, adding: "But your servant speaks of your rights. I delight in thy testimonies; they are my counsellors." David does not mean to say that I do not accept any teaching from the wisest and most respected of this world, because I consider myself to be more learned, more astute and higher in office and dignity than they, and because I consider myself to be infallible, but because the rights and testimonies of the Lord, because the word of God the Most High and only wise men are my infallible and infallible "counselors".

And this, my brethren, is why we too can be confident in the face of all the reproaches we experience, as long as we stand unwaveringly on God's Word: because, first of all, we have in it the infallible truth in spite of all our capacity for error.

After all, they may call out to us: Do you want to be infallible? We answer: let that be far away! But the word on which we stand is infallible. "Sanctify them," prays Christ in his high priestly prayer, "in thy truth; thy word is truth."

Yes, they say, God's word is the truth, but is God's word not often obscure and therefore easily misunderstood? can you therefore not err in your interpretation of God's word just as much as others? Do not even all heretics refer to the Scriptures, and have not thousands and thousands always erred even among those who believed in God's Word? - But, my brethren, it is possible to be mistaken even though one believes in the Word of God, but not in those things in which one stands firmly on the Word of God. God's Word is not dark and ambiguous, but bright, clear, and certain in all the articles of faith. "We have," writes Peter, "a firm prophetic word, and ye do well to hearken unto it, as unto a light that shineth in a dark place." That even believers in God's Word err in articles of faith is not because God's Word is unclear and ambiguous, but because even believers in God's Word all too often follow their reason, their conceit, their heart, their prejudices, or human appearances instead of the clear Word of God. Our church therefore sings:

Your word stands firm as a wall, which no one can turn back. Let him be as wise as he wants.

I ask you: Why is it that the whole Reformed Church does not believe in the essential presence of Christ's body and blood in Holy Communion? Are not Christ's words, "this is my body, this is my blood," clear and plain? Whence is it that the same do not believe in the regenerating and beatific power of baptism? Are not Christ's words, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God: whosoever believeth and is baptized shall be saved," clear and plain? Where does it come from that the same do not believe in the general divine will of grace and in the general salvation of Christ? Are not the words of God: "God does not want anyone to be lost; Christ Jesus gave himself for all for salvation," clear and plain? Whence is it that the same do not believe in Christ's omnipresence after His humanity? Are not the words of Christ, spoken while he was still in a state of humiliation, "No man leadeth unto heaven, but he that came down from heaven, even the Son of man which is in heaven," clear and plain? Whence is it that many who profess to

believe in God's Word do not believe in the freedom of Christians from the law of a special Sabbath day? Is the word of God, "Let no man therefore conscience you concerning meat, or concerning drink, or concerning certain feasts, or new moons, or sabbaths, which is the shadow of him that was to come; but the body itself is in Christ," - are not these words plain and clear? Whence is it that now many deny that all believing Christians of the New Testament possess the priestly dignity, and thus originally all priestly rights, offices and powers? Is the word of God: "You are the chosen generation, the royal priesthood, the holy nation, the people of ownership, that you should proclaim the virtues of Him who called you from darkness to His marvelous light. It is all yours," is it not clear and plain? Where does it come from that many do not want to believe now that the congregation has the last judgment in the church? Is the word of Christ: "If he hears not the," even several, "tell it to the church. If he does not hear the church, consider him a Gentile and a publican", not clear and plain? Whence is it that many now reject the doctrine that Christ's church in the proper sense, which is His kingdom and has the promise, is not a visible institution, but an invisible kingdom? Is Christ's word, "The kingdom of God cometh not with outward show. Nor will it be said, Behold, here or there it is. For behold, the kingdom of God is within you," is it not plain and clear? From where

Is it because many are now dreaming of a special millennial glory of the church at the end of days? "Is not Christ's word, "When the Son of man shall come, thinkest thou that he also shall find faith on the earth," clear and plain? Whence, finally, is it that so many now turn even revealed doctrines of the divine word into open questions, the falsification of which must therefore be tolerated in the church? Is God's word: "A little leaveneth the whole dough; he that hath my word, let him preach my word aright. How do straw and wheat rhyme together?" not clear and plain?

What is it, then, my brethren, if we are accused of presuming to be infallible by our stubborn adherence to our doctrine? - As long as we stand on God's Word without wavering, we can be confident about this accusation, for in the clear Word of God we really have the infallible truth despite all our capacity for error. God did not give his word to his Christians in order to subject them to the scholars, as if they alone could open it up to them. No, the divine Scripture is not a collection of ambiguous oracles and riddles that only human ingenuity could solve for us; rather, God's Word is clear and plain in all articles of faith, brighter than the light of the sun, for it makes even the blind see and the foolish wise; God's word is the right infallible ecumenical concilium, for it is the great council of all prophets and apostles, in which the non-voice of Christ himself always gives us an unambiguous answer as often as we ask it for counsel.

Therefore, let our opponents pretend that they are only fighting against the infallibility of our human interpretation of the ambiguous Word of God: the doctrine we profess is not our interpretation, but nothing else than the self-interpreting clear and infallible Word of the Lord Himself; therefore, our opponents are not fighting against us, but in us against the Lord Himself and His Word. What God once said to Samuel, "They have not rejected you, but me," applies to us as well. Oh, how confident we can therefore be in the face of all the reproaches we experience.

2.

But, my brothers, we can do this as long as we stand on God's word without wavering, also because we have in God's word also secondly the righteousness valid before God in spite of all our unworthiness.

Since we not only declare our doctrine to be pure divine truth in all respects, but also want to enter into brotherly, sacramental, and church fellowship only with those who are in unity with us, we have no other choice.

4

If we stand by this doctrine and this faith, we are also reproached for apparently considering ourselves better and more worthy than others in unbearable self-conceit.

How? do they call out to us, are you not also among those of whom it is written, "They are all sinners, and lack the glory which they ought to have in God"? Is it not, then, a manifest Pharisaism that you thus separate yourselves? Is it not a sign of gross self-righteousness that you reject the brotherly hand that is extended to you? Are there not mangy sheep and angry strife in your congregations? Do you not sometimes find among your preachers those who are guilty of grave offenses and abuses in their office, yes, obvious hirelings, even people for whose horrible sins the name of the Lord has been blasphemed among the enemy? Therefore, should you not rather be glad when others are not ashamed to hold fellowship with you, instead of refusing the one offered to you? Should you not first pull the beam out of your eye before you withdraw from others for the sake of the mote in their eye?

No doubt David also experienced similar reproaches once during his faithful confession of the truth. He, too, was reminded of his deep fall and therefore his steadfastness in matters of faith was declared to be a sign of his impenitence. What does David do now? Among other things, he continues in our text: "My soul lies in the dust; refresh me according to your word." Far from David having become unmindful of his deep fall and having risen again above some sinner, the memory of his fall pressed him deep into the dust. While his friends were

talking about his alleged self-conceit and impenitence, he was often tired with sighs and washed his bed all night long, wetting his bed with his tears. But he did not despair, no matter how bitter the judgments of others might be, but cried out while his soul lay in the dust: "Restore me according to your word! The word, then, which he held fast without wavering, was his consolation; especially the word of the prophet spoken over him, "Even so hath the Lord taken away thy sin, thou shalt not die;" for therein he found the righteousness that was valid before God, in spite of all his unworthiness.

And it is this word that makes us, my brethren, confident even in the face of the second accusation, that we, in unbearable self-conceit, consider ourselves more worthy than others.

Oh, we know it only too well ourselves, yes, we know it ourselves better than the sharp eyes of our adversaries can see it in us, that our synod has no cause to exalt itself above any other community self-righteously; we know it and rather confess it publicly before all the world that if God wanted to enter into judgment with us, he would have to reject us from his face. It is not some allegedly greater worthiness, holiness and perfection that we ascribe to ourselves and insist upon, and which makes us confident in the face of the reproaches of our adversaries, but nothing but the word in which God the Holy Spirit proclaims, offers, hands over and delivers the satisfaction made by the Son to the Father for the sins of all sinners, to all who repentantly recognize their sins. We also, while the princes speak against us, say with David, "My soul lieth in the dust; refresh me according to thy word." And we firmly believe that the answer which God gives us to this prayer of ours is the same assurance which Christ once gave to his disciples, "Ye are clean because of the word which I have spoken unto you." We therefore speak to our whole Church:

Have I done something wrong? I am sorry from the bottom of my heart, but in return I accept Christ's blood and pain.

The reason I am founded is Christ and his blood, which makes me find the eternal true good.

In me and my life there is nothing on this earth, What Christ has given me is worthy of love.

Our opponents probably think that our necessary humility and repentance includes above all that modesty and peaceableness, according to which we even extend the hand of brotherhood to those who, in our opinion, depart from God's word and falsify it. But let this be far away! Precisely because all man's worthiness and righteousness before God, all salvation and all blessedness, are locked up in the Word alone, it belongs to the true humility of a man, however deeply he has fallen, that he says with the deeply fallen but penitent David: "You will never become one with the harmful chair that interprets the law evil. That is why, Lord, I hate those who hate you. I hate them in all earnestness." Precisely because we have found in the Word alone the mercy that has befallen us and continues to befall us daily, love for God and our brethren now also urges us to place even the smallest tittle of this Word, this treasure, above all treasures, above all men's holiness, wisdom, favor, peace, friendship and fellowship.

O, my brethren, let us then continue to stand without wavering on God's clear and gracious word! If we do this, we can be confident in the face of all the reproaches we experience, for then, I repeat, we will have infallible truth in all our foolishness, and righteousness in the sight of God in all our unworthiness. But to the Lord our God be praise and glory forever and ever. Amen.

The Pope and the Concil of Janus,

The book with the above title, from which the "Lutheran" has begun to communicate and discuss excerpts in No. 17, fully deserves, as every reader of it must certainly testify, the interest shown in it by both papists and Protestants. Probably never before has a Catholic writer taken such a serious run against Rome with historical weapons as in this book. Through thoroughness, clarity, unreserved sincerity, and, to use the author's own words, through "objective-scientific discussion, conducted with dignity and decency, of the highly important questions at issue," the work is a literary masterpiece. Time and circumstances make it an event of church history and the richness of the content an armory of church historical weapons against Rome. In addition, the thoroughly learned researcher describes so vividly and truthfully, as if he had been a contemporary, acquaintance and confidant of all the most important and less important personalities of church history of all centuries from the time of Christ. Yes, even more: With convincing clarity he exposes the often so cleverly and cunningly hidden intrigues of church politics, regardless of whether their invention and selfish exploitation can be blamed on popes, Jesuits or other religious brothers. He proves as a forgery what is false and reports the momentous, partly shameful and satanic exploitation of such forgeries on the part of the popes, it is to be put on account of their clumsy ignorance, credulity, greed, lust for power or malice. In short, reading the meritorious book, one is filled with respect for the scholarship, truthfulness, certainty of conviction and courage of the author. Because "Janus" stands instead of the real name of a highly famous Roman scholar and his colleagues, who would like to recognize and let remain on their position of the papacy, what according to their opinion should and must remain, the content of the book is of double weight.

It is truly a remarkable sign of the times that the most learned and relatively noblest theologians of the papacy, now that the pope has dared to draw the last consequence of the antichrist's papalism, have the

courage to lift the triple crown of the antichrist in order to show the astonished Christendom his mark of Cain unveiled; to lift his purple from his chest, in order to reveal with a historical magic mirror the Satanic depths of his insatiably lusting and thirsting for silver pieces, gold, precious stones and blood Judas' and Nero's heart before the world. Janus paints the papacy with its bloody, predatory, idolatrous abominations as a historical phenomenon more vividly before our eyes than any Protestant writer has ever been able to do.

5

How is it, then, that when one has read his book with excitement, preferably in one go, to the end, one puts it down unsatisfied, like a story whose tendency was not able to lift the heart and to stimulate morally? When Doctor Luther published his 95 Theses, which were supposed to be nothing more than a theological question mark; which made no claim at all to great scholarship, which were not at all calculated to bring about an intended reformation, and which finally did not even remotely touch upon the immoral abominations of the papacy; then scholars and unscholars cried out: He will do it! He has come for whom we have waited so long! Janus' book, by the applause and bitterness which it has found and aroused both here and there, has snatched the palm from all the scholarly prize pamphlets of the present day; it is deliberately designed for "a great and thoroughgoing reformation of the (Roman) Church," which the author "considers necessary and inevitable, however long it may be postponed" (page V.), and exposes the moral immobility of the papacy for this purpose so poignantly that one sometimes involuntarily wants to hold one's nose in front of its pestilential breath (later on these words will be justified): And strange! nevertheless, at the end of the book, no reader exclaims: "He will do it!" How can this be explained? Janus, like all papists, as long as the Holy Spirit through the Gospel does not open their blind eyes, has no concept and no understanding of a true church reformation. He has searched the deepest pits and veins of church-historical sources in order to present to the world the "absolute monarchy and coercive rule" of the papacy in all its hideousness. Thus, in the interest of the Episcopalian system, to which the author himself pays homage, unfortunately did all his work. In the end, he would have remained completely silent, and the pope could keep and drive away all his idolatrous and damnable heresies and other abominations, if only he did not want to seize all power for himself, even at the expense of the bishops and collegiate provosts. This touches him too sensitively for all his patience and composure not to cease. His thereby caused

The book, which is a scholarly work, therefore lacks all truly reformational levers and elements. For this reason, it may well excite the minds of both sides for a time; but it will do nothing for the reformation of the papacy, nor will it even be able to prevent or endure the dogmatization of the Syllabus and papal infallibility.

The author is a papist who "loves and honors the institution of the papacy, and yet at the same time can expose its dark sides, rebuke its infirmities, and deliberately highlight the harmful effects of these infirmities." (pag. IX.) This explains everything. Janus has infirmities

But the main ailment, the fertile mother of all the others, is passed over completely with silence. He must labor at that root infirmity himself and therefore does not discover it in the papacy. As a thorough researcher of church history, he has clearly and deeply recognized the subsequent infirmities in this mirror. Because Christian church history begins in the New Testament, it is surprising that his practiced researcher's eye completely missed the root ailment. A cross-eyed person does not see his own infirmity and only becomes aware of it when he looks in the mirror. Janus probably does not see it anywhere with the eyes of a papist because he has studied more church history than the doctrine of salvation; otherwise St. Paul would have been the man who could have cured him of this infirmity and for this purpose could have held up a mirror especially in his letters to the Romans and Galatians to clearly recognize this basic infirmity of the papacy. "Now dawns in him and

to all thinking papists, therefore only an inkling of the necessity of a reorganization of the church," (pag. VII.) with a pope at the head, of course. For the papacy should remain, then also the Cardinal Collegium, the archbishoprics and bishoprics, the cathedral and collegiate provostries, etc., with their rich benefices, and everything else that can please the heart, delight the eyes and ears, and appease the tongue. One should not let oneself be blinded by such learned writings against Rome, rising like rockets and flares from the midst of the papacy, as if they also shine in their own way to the blessedness of men. Everything that Janus says and even more striking things of that kind, the world lets itself say and applauds it; but whoever wants to follow it and the pope's

If a church wants to expose the common root ailment of papistry with the sword of the spirit and take it into treatment, it seeks to silence it with hatred and fury, as daily experience teaches. - The papacy is and remains one and the same; it can be found in Innocent III, Leo X, Pius IX or Janus. What one has once gained as pope, one also wants to keep, but in the future enjoy with even more unlimited, where possible unlimited power. What one has once gained and tasted as a bishop, collegiate provost, etc., one also wants to keep, but with as unrestricted power and rule as possible and not further molested and constricted by the restrictions and fetters gradually imposed by the pope. That is why Janus admits quite sincerely on the very first page of the preface

that his book should not only be a contribution to church history, but "as an act of emergency defense also pursues an ecclesiastical-political purpose. Proof enough that in the papacy it is just as Platen sings of the kingdom of darkness:

"Everyone aspires to the highest crown, but no one tolerates that another is enthroned."

Janus wants a reformation to achieve ecclesiastical-political ends, of course "that good may come of it." He says nothing about a simultaneous salvation of the poor, spiritually blind, idolatrous remaining papists from their papist darkness. This disregard for immortal souls is quite compatible with church politics. For what is politics, by which the devil first beguiled Eve and through her mediation also Adam, by which he himself in Melancthon endangered Dr. Luther's Reformation celebration? Is it not, according to its nature and meaning, considered in the light of the Word of God, "of the world," and quite opposed to the concept of the church, conceived as the congregation of the saints? All church politics, both toward the papists and the sacramentarians, however great the temptation to do so, was alien to Dr. Luther and had to remain alien to him, if the Refor-

The Lutheran Church, as God's work of grace, was preserved by him (we know only one reformer) from every moral stain; just as, conversely, all church politics applied against him could only be conducive to his work of faith. If Münkler, in his *Zeitblatt*, to a certain extent speaks the word of church politics, this may be everything else, but it is not Lutheran, and if and wherever Lutheran ministries and synods should stray onto the slippery slope of church politics, they would thereby be in opposition to their confession. Success would also teach them that the church-political end does not justify the un-Lutheran means. It would be terrible if the damage caused could not convince them of their mistake. Melancthon's church politics earned him even the most embarrassing hypochondria and caused enough damage and confusion in the church until, through the fault of church politics that later took over, union and rationalism almost completely engulfed the Lutheran church. Whenever and wherever the Lutheran Church wriggles out of the embrace of the Union again, the temptation to church politics with all its dangers approaches it anew. However, to the extent that humanizing church politics once again takes root in the Lutheran Church, the life of faith must inevitably be weakened, the joy of conscience clouded, the minds of simple-minded Christians weighed down, and the inner decay of the Church initiated.

With the help of his church politics, Janus wants to help push the pope back into the old power limits he had set. Should he

later possibly be Pope himself and be reminded of his present opposition to the *Syllabus* and the infallibility of the Pope; only then could he and would he, by virtue of his papal infallibility, confidently reply: "Yes *Stiftsprobst*. that is quite different!"

(Conclusion follows.)

6

To the ecclesiastical chronicle.

Faithfulness to the confession and doctrinal discipline. Even the local sects, which used to sneer so much at the insistence on pure doctrine, now began to realize that no ecclesiastical community, not even their own, could exist with arbitrary doctrine. Strange in this respect is an essay that we find in the "*Christlicher Botschafter*," the newspaper of the Protestants (also called *Albrechtsleute*). People like the gentlemen of the Lutheran (!) General Synod should study this essay and learn to be ashamed of themselves. We read the following in the August 3 issue of the aforementioned newspaper: "Purity and unity in doctrine are necessary for the blessed prosperity and continued existence of our church. With this we refer to our articles of faith as they are contained in our church discipline order. Our ecclesiastical doctrinal concept is genuinely evangelical and contains an excellent summary of the main or cardinal doctrine of the Holy Scriptures. That our church wants to achieve unity in doctrine through the acceptance of these doctrines among us is proven by the commitment of all preachers to them. No man can become a preacher among us who is not acquainted with our doctrine and promises to uphold it. An honest man cannot take this vow and believe otherwise. Only Jesuits and those who pay homage to their principles are capable of such ruses. If a man cannot regard one or the other article of faith of our church as right, he is free to join another church which may agree with his views or be more indifferent on these points. The instinct of self-preservation made the commitment to our doctrine of faith necessary. The community can and must never tolerate that its churchyard is strewn with all kinds of false and wrong doctrinal views; the clamor for such false freedom must not move it to give in even a finger's breadth, otherwise its true freedom will soon be gone.

This point of view, however, is denounced as narrow, restricted, despotic, and all the rest by those who understand freedom to mean unrestraint and who like to stir up mobs, as if we were against all true, genuine church freedom because we speak out in favor of conscientious adherence to and enforcement of our church doctrines. What is one to think of a man who feels constricted in a church only because he is not allowed to

agitate against the ecclesiastical doctrinal concept that he professed to believe and promised to uphold, and who curses all those who care more about their solemn vows than he does and seek to act in accordance with them as narrow-minded, short-sighted heads?

Confessional loyalty is urgent and unavoidable, as can be seen from these remarks.

necessary for the continued existence of our church. The Protestant community does not need a doctrinal reformer; those who feel called to do so have their place not in, but outside the church. With warm enthusiasm, with firm conviction, we must hold fast and defend our doctrines of faith and duly reject all encroachments in this direction. A man who in every possible way belittles, ridicules and criticizes the teachings of his church deserves the most severe ecclesiastical punishments and is totally unworthy of the trust of his fellow ministers.

In this direction we still have to pass difficult tests, may the Lord grant that our dear community may emerge stronger and more united and firmer in doctrine.

We know well that these principles of ours are not popular with many, full of the so-called liberal blow. One of them points us to the freedom of teaching, as it exists in Europe, and thinks that this is much more pleasant than such strict, narrow barriers. But what are the consequences of this "unbridled freedom"? Not a single state church can protect itself against the unbelief of its members and preachers; they have to watch how some of their servants trample the sacred into the muck and ridicule their doctrines of faith as fairy tales before the faithless public. Do we want to fall prey to such a miserable state? It is better that we perish at once.

Others say that it is not in accordance with the American spirit to submit to such obligations; they give themselves the appearance of great liberality and ecclesiastical broad-mindedness and advocate equal rights for all living faiths. Only unchurched spirits and those who want to gain followers talk like this, because they know well that once the true church loyalty is torn from the hearts of the preachers and the members, they can play their game better and carry out their plans more easily. Is true confessional loyalty a restriction, it is a self-imposed one, and a cedar has the freedom to throw it off; no one is forced for a moment to remain in the ecclesiastical association. The church cannot degrade itself to the licentiousness of any of its members, nor can it deny anyone the right to agitate against its teachings and its life to his heart's content, only it forbids such charges from all those who are in its communal register. Is this not right? or should she stand by cowardly and indifferent when some of her servants seek to undermine her foundation? Nevermore!"

The insurance companies. We have just read in a local political newspaper the following quotations from the Neue Allgemeine Zeitung, which is published in Germany: "It is universally acknowledged that in the insurance industry in particular

The first step in this direction was the establishment of a life insurance company in England. Since 1844, of the 250 life insurance companies established in England, no fewer than

179 fallirt or have been received in some other way." A beautiful assurance, that! And yet even Christians still allow themselves to be deceived by the agents of such societies into believing that they are charitable institutions, and that it is therefore the sacred duty of every householder, in particular, to use these blessed institutions.

A new way to beg for money for the pope can be found in the "Kathol. Volks-Zeitung" of Baltimore. It contains the following: "Appeal to the Catholic. People of America ! The day is approaching when the infallible Conciliar will confess, 'it has pleased the hatchet man and us to declare that the Catholic Church is the only Church in the world. Spirit and ourselves to declare that the Church of Jesus Christ has always believed, and every Christian must believe, that the Vicar of Jesus Christ and his successors infallibly proclaim the doctrine of Christ.'"

Great, free, happy America must not be left behind in confessing its faith; it behooves us to show before the whole world our adherence to the Roman Mother Church, and our obedience to the Holy Conciliar and our Holy Father. Concil and our holy father. Father in all matters of Catholic doctrine. So that friends and foes may see and feel the same way.

It is a fact that the Church of the freest country on earth is as good and firm, as joyful and faithful a Catholic as in any other part of the old world.

Therefore, let every good and well-behaved Catholic send in his name as a testimony that he is a faithful son of the holy church. Church to the holy. Concil and the Holy Father. Therefore, every good Catholic sends in his name as a testimony that he, as a faithful son of the Holy Church, is obedient to the Holy Council and the Holy Father and wants to remain so forever, either directly to the editorial office or to his reverend pastor. Pastor.

At the same time, let each one enclose 10 cents, or more than Peter-Pfenüig.

To the infallible successor of St. Peter, the Vicar of our Lord Jesus Christ, Pius IX, the Shepherd of Shepherds. Peter, Vicar of Our Lord Jesus Christ, Pius IX the Shepherd of Shepherds, and to all the decisions of St. Vatican Council, the clergy and people of America promise and pledge obedience!"

By their fruits you shall know them. Can you also gather grapes from the thorns, or

Figs from the thistles? (Matth. 7, 16.)

The colorful Canadian "Kirchenblatt" is from now on eager to slander the Missourians, i.e. to accuse them of false doctrine in order to make them harmless in Canada. However, the editor himself must suffer greatly from his own weakness, for he always borrows the weapons for such slander from others. At present, Mr. Moldehnke is his weapon bearer. - About the "four points", which cause so much distress of conscience to faithful Lutherans, the paper, where it finds any opportunity, only makes its mocking remarks. - We gave ourselves up to the hope that through the Hermannsburg Brethren, as faithful and righteous Lutherans, this "four points" would be overcome.

7

The brothers are convinced that such a paper would be controlled by an unfaithful and dishonest spirit; unfortunately, we have not noticed any protest against it up to now. How sad it is that these brethren give such a paper into the hands of their congregations! Should the dear brethren have left behind their loyalty and honesty against the Lutheran confession and the Lutheran practice in Hermannsburg? We do not want to and cannot believe that. X.

Church News.

Rev. G. F. Schilling, heretofore of California City, Mo. having received and accepted a regular appointment from the Lutheran congregation at Town Auburn, Fond du Lac Co, Wis, the same was installed on the 9th of Sonnt, after Trin, by order of the Ebrw. vice-pres. northern district, by the undersigned, assisted by the Rev. Stamm into his new office.

May the Lord make him a blessing for many!

I. List.

Address: Ilov. O. 8 8o8l1in^, >Vu "liin^ton Oo.,

After the undersigned, after the departure of Pastor I. Strikter, had temporarily helped to care for the Lutheran congregation in Jorkville, Kendall Co, Ill.

to have strengthened to such an extent that they have a soul of their own--

could appoint a pastor. After several failures, it finally succeeded in obtaining one in the person of the Rev. W. Hallerberg, who had been peaceably relieved by his former congregation in Central Township, Gt. Louis Co, Mo, had been relieved in peace. Hereupon, by order of the Most Worshipful Presidency, Western District, on the 9th of Sonnt, after Trin. (the 11th of August) he was installed in his new office by the undersigned.

May the Archpastor Jesus Christ bless this his underpastor and the congregation entrusted to him with salvation and blessedness! C. W ü n sch.

Address: Kev.

HlvvUle, XenckaU Oo., Ill.

After the Candidat des heil. Hcrr H.Pröhl, formerly of Herrmannsburg and lately of St. Louis Theological Seminary, has been ordained by the congregation at Prairie City, Bates Co, and ordained by the undersigned on behalf of the Presidium of the Westl. He was ordained by the undersigned on behalf of the Presidium of the Western District on the 7th Sunday after Trinity, July 31, 1870. May the Lord, the Archpastor of his congregation, make him a blessing for many.

The congregation in Prairie City and the surrounding area, as well as its branch on Bear Creek, 16 miles northeast of Prairie City, have for the most part been formed from long-time members of our synod and live in a part of Missouri that has been blessed by God in many ways, for the land is fertile and there is no shortage of water, wood and coal. Since the fairly completed railroad, which is hard on both congregations, will also bring workers to this area, who will prepare the fields for harvest, it is all the more important that Pastor Pxöhl has been called there as a worker for the eternal harvest, so that the people there will also learn to strive more and more impressively in church and school for that which is above, and not for that which is on earth.

R. Charcoal burner.

Address: Hev. H. Lroelil,
krairie Oit^, Lntes Oo., IVlo.

On the 8th Sunday, after Trin, Aug. 7, 1870,

Mr. L. S. Ruettinger, until now a pupil of our seminary, who, after passing his examinations, had received and accepted a regular profession from the Lutheran congregation at Lake Ridge and Tecumseh, Lenawee Co, Mich, was ordained and inducted into office by the undersigned on behalf of the Honorable Presidency of the Northern District.

The Lord crowns the work of this servant with rich and eternal blessings.

I. Trautmann.

Address: IWV. 8 8. Inettin^or, Lalce kickse, Oo., 8ic8

On the 8th Sunday after Trinity, Candidate Rudolph A. Bischofs, having accepted a call to the newly formed congregation at Alexandria, Va. was ordained and installed in his office by the undersigned, assisted by Pastor Frey, by order of the Ebrw. Presidium of the Eastern District.

May God bless him. Fr. Brand.

! Adreste: Hov. 8

Lox 156. jlexanckria, Vn.

After the candidate of theology, Mr. H. Rohe, had received and accepted a calling from the 'newly formed Lutheran congregation in Joliet, Ill.

westl. district on the 7th Sunday after Trinitatis under assistance of Mr. Past. Neinke by the undersigned and was ordained into his office. E. Riede I.

dress: 18 v. 8. 188, "Joliet, Ill.

On the 4th Sunday after Trinity, July 10, the cand. of the preaching ministry, Mr. I. Da mm a n n, who as a Hermannsburg sophomore received his final training at Concordia College in <St. Louis, and was called by the congregation at Columbia Bottom, Mo., by order of the Presidency of the Western District, ordained in the midst of his congregation and installed in his office.

I have been.

God grant him: wisdom strength and grace to carry out his ministry for the blessing of many souls.

H. I. Schwensen.

Adreste: I8v. ck. Duuinuruu, OoluiuOirr Lottoin, store 80th, 8t. Louis 0o., Uo.

On the seventh Sunday after Trinity, the candidate of the sacred preaching office, Mr. Fr. Schneider, pastor of my present branch congregation in the Town of Concord, called from the Concordiacollegium in St. Louis, was ordained and introduced by me, assisted by Mr. P. G. Link, on behalf of the Reverend Presidium of our Northern District.

The Lord be with him. C. Penalties.

Address: Lrieckr. 8o6noi<1m',

Louoorck, cktMrson 0o., 4Vi8O.

After Rev. Bock, before this pastor of the congregation at Boeuf-Creek, Franklin Co., Mo. had accepted a call from my branch congregation at Heads-Creck, the same was installed by order of the reverend Hm. Praeses Bünger, was installed in his office by me on the 8th Sunday after Trinity.

s his work for the salvation of many souls.

E. N. N ied el.

Address: 18 v. 08. Loolv, HouLersprinA 8 0.

"I ellerson 0ountv, 8o.

The Lutheran congregation at Bethlehem in Effing: ham Co., Ill, which had been vacant for a long time because it was intentionally waiting for one of the new candidates, had the pleasure on the 7th Sunday after Trinity, July 31, 1870, to attend the solemn ordination and introduction of their chosen and appointed preacher, Mr. Candidate of Theology G. Wangerin. After the preceding sermon on 1 Tim. 4, 11. to 16., which the undersigned preached, the ordination took place with the assistance of Pastor Holterman. God help that what the apostle promises to Timothy may also be fulfilled here: "For where you do these things, you will make yourself blessed, and those who hear you!"

. J.F. Bünger.

Adreste: I8v. 0. 4Vuu "roriu, 8t. Limo, 0o., Ill.

On the 7th Sunday after Trunk, the Candidate of Theology, Mr. G. Hild, was ordained and introduced in the midst of the Lutheran congregation at Mishawaka and Woodland by the undersigned on behalf of the Presidency of the Middle District. i

The Lord crowns the work of this servant of His with rich blessings.

Fort Wayne, Jnd, Aug. 8, 1870..

W. S. tubnatz v.

Address: I8v. 0. 8il<l,

8I8IunvnIm, III6.

Mr. Candidate H. Glimmer, a pupil of the practical Seminary for Preachers at 'St. Louis, was ordained and inducted into his office by the undersigned: on the 8th Sunday imch Trinit. by order of the Most Reverend

President H. C. Schwan, in the midst of his congregation at Manchester Road, not far from Lawrenceburg, Ind.

May God grant him much grace to show God a righteous and blameless worker who rightly divides the word of truth, and may the Lord make the harvest flourish for planting and watering. Amen. Geo. Runkel. j

Address: Illinois, Oomera,

Box 171, L. -Nevada, U.S.A., Im!.,

After the Lutheran congregation of St. Peter's in Kansas had been left without a pastor by the recall and peaceful dismissal of its former pastor, Mr. Pastor W. Lange, it had the joy of receiving a pastor again in the person of Mr. Candidate Th. F. Walther, who had graduated from our practical seminary in St. Louis. He was solemnly ordained by me on behalf of the Reverend Pastor Bünger, President of the Western District, on July 31st, the 7th Sunday after Trinity, in front of his congregation and introduced into his office. May the Lord richly equip his servant with his spirit and gifts and fill him with power, so that he may, in addition to his ministry within his three congregations, also serve the many scattered fellow believers with the preaching of the divine word and the holy sacraments. Sacraments.

Wilhelm Zschoche.

Address: 18v. Dli. 84V u1tler, Lox 25, Humboldt, Kuns.

-M »

Church dedications re.

On Sunday Eraudi, May 29, the German and English Ev. Lutheran St. Paul parishes in Vermillion Township, La Salle Co, Ill, a day of high joy. The previous

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Candidate of the holy preaching ministry, Mr. H. W. Dietrich, who, trained at the theoretical seminary in St. Louis, after a well-established eramen, was further educated in the English language in Washington, D. C., and had accepted a profession from these congregations, was ordained on the above-mentioned day by order of the chrw. district priest, Rev. Büngers, was ordained and inducted by the undersigned.

To enhance the celebration, a number of appropriate choral pieces were sung by the local congregation's singing society. For several years these congregations had been temporarily served with Word and Sacrament by a former member of the Ohio Synod, but old age forced him to resign. Under the four-month ministry of Past. Weill from the Pittsburg Synod, they built a magnificent frame church two years ago, whose steeple overlooks the magnificent prairie area from afar. Since Past. Weills could not stay longer because of sickness, the earlier expressed desire for a pastor from the Missouri Synod became greater and greater. It must be praised that the dear congregations did not tire when their hope for several pastors from our synod was thwarted. All the greater was their joy when the Lord unexpectedly sent them a letter in Hm. Rev. Dietrich, who could preach German and English with equal fluency and serve both parts, which they longed for. Although the English congregation is only small, the attendance at the English service is very pleasing, so that there are good prospects for the congregation to grow soon. It is to be deplored that an English Lutheran congregation a few miles away was persuaded by some members of the General Synod to spurn this opportunity to obtain a pastor of the orthodox Lutheran confession and to appoint a pastor of the General Council.

May the Arch Shepherd and Bishop of His Church on earth, our Lord Jesus Christ, give the dear brother wisdom, strength and joy to administer his difficult office as a rich blessing for many; and the dear worshippers, that they may gratefully recognize the gift which the Lord has given them, and in knowledge, confession and conduct be a good leaven for the whole region for the glorification of Jesus Christ and His Word. Amen.

H. F. Fruchtenicht. Address: Rsv. H. Disdrich,

Lox 10. donieu, 8rrlle Oo., Ill.

For the lovers of Lutheran Zion, the news is that the local Trinity Lutheran congregation in Miami Co., Kaus. had the pleasure of dedicating their little church to the service of the Triune God on the last Feast of Pentecost. It is a frame building, 40 by 24 feet. Unfortunately, because of the high feast, we could not enjoy the participation of an out-of-town preacher.

May the Lord of the Church, in His mercy, help that many places in this state may still be filled with the sound of the pure, saving Gospel. From many places, especially from the southern part of the state, the plea is heard: "Come over and help us. The workers are too few, but the work is all the more difficult because the people live in dispersion. The Lutb. The Lutheran Church of the German tongue would be much easier to establish here if I am convinced that many of our fellow believers will still settle in the southwestern part of Kansas and, with the little means they still possess, will still be able to establish their own church. I am convinced that many of our fellow believers will settle in the southwestern part of Kansas, and with the little means they still possess, they could establish their own army.

Paola, Kans. 11 Aug. 1870.

Wilhelm Zschoche.

First mission festival in northwest Michigan.

While the almost complete lack of success of the abolition of the heathen mission in Michigan had to fill every missionary friend with pain, the northwestern part of the state has become an important field of inner mission for some years now. The mighty virgin forests are rapidly thinning out under the onslaught of civilization to make way for lively commercial cities and fertile fields; the preaching of the Gospel has already found a place in many places, and congregations and communities are flourishing.

Four years ago Grand Rapids was the only Lutheran preacher in this part of the state. Largely due to his missionary diligence, it has now come to this, under God's blessing, that in addition to him, four preachers are already working in their congregations and two more are expected in the near future.

As a result, the Grand Rapids Special Conference was formed last winter. Recognizing its task in the midst of such an important mission field, it immediately suggested at its first meeting the idea of a mission celebration, in order to rejoice with its congregations in the Lord, to strengthen them in the right zeal for faith and mission, and to praise God and the Father of our Lord Jesus Christ with one mouth.

The feast was celebrated, favored by beautiful weather, on the 3rd Sunday after Trin. (July 3) in the midst of the congregation at Town Echester in a magnificent forest. The morning sermon by the Rev. Daib on the Sunday evangelium had the Gentile mission, the afternoon sermon by Mr. Past. Schmidt of Dallas on Job. 4, 35 - 36 on the inner mission, and the talk on mission history by the sender on the conversion of our German ancestors from paganism.

We can only wholeheartedly endorse what we have often been told in these pages about the sweetness and blessing of such festivals. Whoever observed the festive crowd in its uplifted mood, its attentive hearing of the divine word, at its communal midday meal, in its sociable conversation and alternating song and sound, would have to be reminded of the words of the Psalmist, Ps. 133: "Behold, how fine and lovely it is for brothers to dwell together in harmony. For there the Lord promises blessing and life forever and ever." The mission fee was \$84.00. As far as we know, this was the first mission festival celebrated within our synod in this state. We hope to have thus made a beginning to annually recurring festivals.

I. Fr. Niethammer.

Illinois - Conference ad.

The Southern District Conference of the Illinois Synod n. a. St. will meet, God willing, Sept. 7 & 8, at the church of the Rev. C- Becker, at New-Memphis, Clinton Co, Ill, not far from Mascoutah.

The conference members and guests coming to Mascoutah via Belleville on the 6th will be picked up there.

I. C. Noll, Secretary.

To the dear school children

the

Lutheran St. Paul's Gemeinde in Baltimore, Md.

Dedicated to memory

to the

Inauguration of their new school 2c.

This dear booklet, which has just left the press, contains an account of the flourishing of the schools of said community, of the necessity and happy execution of the new school building and a description of the celebration of the laying of the foundation stone and the inauguration of the new school building, together with the speeches held at the occasion, by the hand of the dear pastor Hugo Hanser. Especially the above-mentioned speeches will be read with great satisfaction by every friend of Christian schools, and all will heartily rejoice not only in the hopeful, joyful event, but also in the dear booklet, which gives us such excellent information about it. C.

Receipt and thanks.

From April 1 to June 23, I have been

for poor pupils

received the following gifts and say thank you very much for them: From Mr. Alberts St. By Paft. Saupert on W.

Hafendörfer's wedding gcs. \$16.35. From the congregation ru Dundee \$11.70. By Elis. Wciß \$11.00. Mrs. White \$3.00. Mr. H. Bartling \$11.92. By Mr. Past. Dammann \$5.00. By Past. Th. Gotsch Oster-Coll. \$16.65. By the local congregation \$27.80. By Mr. Past. Niet" Hammers Gemeinde \$7.50. By Mr. Past. Wunder vom Frauenverein \$11.00. By Mr. Past. Th. Wich- mann Oster-Coll. of his Gern. \$14.50. By Mr. Kas- sner Troste \$2.00. By Mr. Conzelmann of his pupils \$5.00. By Mr. Past. Frank on K. Bi- schofsberg's wedding collected. \$3.00. By Mr. Past "schumm from Lancaster HI 0.00. By Mr. A. Schovcr- ling \$7.00. Anna Kath. Fischer in Lyonsville \$2.00. By Mr. Past. Merz of dcsc. Gemeinde \$8.00. By Fried. Tormöhlen \$5.00. From Mr. Past. Heids Gcm. \$10.50. From Mr. Jak. Urban in Serbin \$2.50 in gold - \$2.85. By Mr. Bartling on Fried. Backhaus' wedding \$9.60. By Mr. Past. Kilian from his parish \$57.00 (\$50.00 gold). By Mr. I. G. Denninger \$2.00. By Mr. Past. Saupert \$50.00. From Cleveland congregations \$119.55. By Mr. C. Mohr \$5.00. By Mr. Past. C. Scuel M.55. congregation at Nich for M. \$21.50. By Mr. Rev. Nuoffer of s. congregation at Town Crete \$22.10. By Mr. Paft. Heid \$23.00. By Mr. Past. Mertens \$5.25.

In bedding and linen was received: From Mrs. Lichthardt 1 Quilt. Through Mr. Past. Daib from the Ivl. Women's Association in Grand Rapids, Mich. ^1 Comfort, 2 quilts, 1 bust shirt, 4 pairs of woolen skirts; from several women from the Towns of Caledonia, Lowell & Bownr, Kcnt Co, Mich: 5 pairs of woolen socks, 3 skeins of woolen yarn; from Mr. N. N. in Grand Haven 7 vests, 6 neck ties, 4 woolen undershirts. The express cost of this shipment was paid by the Grand Rapids Woman's Club.

Mr. Past. ^anvvoß donated to the seminary library the large textbook of geography by Daniel.

Addison, III, d. June 24, 1870.

I. C. W. Lindemann.

Due to lack of space, several receipts had to be put on hold for the next number.

Hev. D. I^otlis,

Changed address: ;

Hloulton, 86o1b)r Oo., III.

Printing Office of the Syuode of Missouri, Ohio & a. St.

Volume 27. St. Louis, Mo., September 15, 1870. No. 2.
The Pope and the Concil of Janus.

(Conclusion.)

If an inkling of a reformation of the papacy dawns in Janus, which he unfortunately does not have the courage to hope for with firm faith confidence, he proves by this very fact that he is not an unbiased thinking Christian, but a very biased papist, who neither sees nor suspects the deepest fall and damage of the papacy by squinting papistically. He will experience what the prophet Jeremiah laments in Cap. 51, 9: "We heal Babel, but she will not be healed." May he then also take to heart the exhortation in v. 6: "Flee from Babylon, that every man may save his soul, that ye perish not in her iniquity." Unfortunately, the situation of the papacy is much more hopeless than that of Babylon in Jeremiah's time. If the Oriental and Russian churches, because of their dogmatization of a false doctrine of the Holy Trinity, have become incapable of a true church reformation and have almost completely ossified in their dead forms, then for the papacy, since the Tridentine Council and its anathemas against the biblical doctrine of justification, etc., a reformation at the head and in the members has become totally impossible. As little as the devil in hell can be converted, the pope in Rome will not allow himself to be reformed.

The papacy cannot be reformed but can only become worse, Janus can rely on that, and made manifest by the Reformation and dogmatized by the Tridentine Council as the right actual antichristianity, it will remain until the Lord will put an end to it by his future. And Janus? He professes with all faithful Catholics the conviction that the primacy of the pope is based on a higher order, that it is prefigured in Petro by the Lord of the Church, and that it is therefore in accord with

The pope as a *primus inter pares* with his own people has developed up to a certain point. XI.) A pope as *primus inter pares*, who with his brothers, the remaining bishops, jointly who as the first bishop gives the example of submission to the laws of the church; Janus also wants and needs such a pope. But now that the presidency has become an empire, that the brother bishop has become the first bishop of the church, Janus also needs such a bishop.

a coercive ruler and absolute monarch (pag. XII), and as a consequence, the formerly so strongly united unity of the church.

is broken; that is more than he can approve of and suffer.

Janus could be quickly freed from this domination by converting to the Lutheran church. Certainly; but there he finds himself in the same predicament as Erasmus and Doctor Eck in their time: he will be "If's and but's" would not come to that. Indeed, before he could do so, he would learn to bend his reluctant neck under the new fetters and remain a pope's servant; for from this side no collegiate provostries, bishop's sees, and cardinal's hats beckon to him.

Who is this anonymous "Janus"? If it is really, as is generally assumed, the collegiate provost and professor of Döllinger, then he has deliberately shrouded himself in an impenetrable anonymous darkness for all possible cases; for the preface not only speaks of several authors, but two marginal glosses pag. 103. and 114. are also expressly directed against allegedly incorrect assertions in Döllinger's church history. Then Döllinger would really have become an Other in a certain sense for 27 years. In 1843, during the dispute about the kneeling of Lutheran soldiers in Bavaria before the host at Catholic processions, he also wrote anonymously against Professor Harleß. When the latter had lured him out of his anonymous hiding place, he now replied with an open face: "My

In part, I have now also occupied myself with the writings of the Wittenberg reformer; but never without taking the mental precautions and means of containment, as we are accustomed to apply physically when we want to protect our

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The way through an unclean place, or a stinking puddle must be taken. To this Prof. Harleß answered him: "Now, as far as the means of shutting off the stinking puddles are concerned, I do not need to assure the readers that in fact the pure ermine of the old school has remained completely unsullied and that Prof. Döllinger has read the writings of Luther as if he had not read them." When Janus repeatedly cites Dr. Luther and the Reformation, he does so at least in a quite decent manner and all his opposition is not directed against them, but only against the Roman coercion. And yet Döllinger has again remained completely the same; for if "the pure ermine of the old school" has not remained completely unsullied on him since then, he has still read Dr. Luther's writings and the gospel of the free grace of God in Christ as if he had never read them. The Pauline-Lutheran doctrine of justification still seems to him to be an unknown quantity and the gospel a book closed with seven seals. But that the whole Christianity stands and falls with the doctrine of justification, that the

apostasy from it has made Rome what it is now, and that the experiential knowledge of this doctrine has made Dr. Luther a reformer; of this Janus seems to have no idea until now. Whether his writing for the promotion of a reformation of the papacy, which he had suspected, "acts like a stone thrown into the water, rippling the surface only for a moment"; or like a net, which, plunged into the lake, brings rich booty", time will soon enough teach. (pag. xix)

By the way, it is noticeable to Janus that he, after his school-justified attack against the oppressor in Rome, despairing of victory before his superior power, has to let down the lamed hand and the leaden sword. The Roman leviathan scoffs at such attacks and only shakes "his proud scales, which are like firm shields, tight and tight in one another." Job 41:6, 7: "One toucheth another, that no breeze passeth between them. His heart is as hard as a stone, and as firm as a millstone." Verse 15. Janus! "when thou layest thy hand upon him, remember that it is a strife which **thou wilt** not execute." Verse 27: Yes, if even a hundred instead of several wanted to take such a run-up against Rome, Pius IX would take their run-up coolly and would not let himself be turned into a roaring Leo by it.

Only he who, like Dr. Luther, has experientially recognized the doctrine of the justification of the sinner before God, without all merit of his own and without all merit of other mediators, solely by the free grace of God, for the sake of the sole merit of Christ, which is grasped with the hand of faith and imputed to the believer, as the core and star of Christian doctrine of salvation, ver-

may sell everything for the sake of this precious pearl, even to respect it for damage and dirt and to despise the wrath together with the banishing rays of the Roman Antichrist. Both belong and meet together. For whoever wants to preach law and gospel according to this teaching with proof of the spirit and power

"And joins with him whom Satan flies and hates, He is persecuted and finds A' high heavy burden To suffer and to bear, gets into scorn and mockery, The cross and all plagues, those are his daily bread."

This is what Dr. Luther did and experienced. The doctrine of justification was already the keynote of his 95 theses and the cause of their tremendous effect; and only because this doctrine was also the keynote of his entire late Reformation work as a preacher, professor of theology and writer, he was able to step confidently between the mighty teeth of the infernal behemoth and let God rule. Only for this reason was he able to answer the question: Where would he stay if, after papal construction and imperial watch, the disgrace of the Elector of Saxony also hit him? with joyful faith: Under God's heaven. This was the only reason why he could sing defiantly:

"And if the world were full of devils. And would swallow us up. We shall not fear so much, but we shall succeed."

Only because of this could he finally succeed in mortally wounding the beast with the seven heads and ten crowns. Rev. 13, 1-3. But he would not presume to want to reform the current pope.

Janus, on the other hand, wants to try what he can do and shows his papist readers the dark abyss and the dungeon walls into which the Roman Antichrist has led them and the heavy chains with which he has bound them; but he does not reach for the spiritual sword and hammer to cut them down and break them up, not for the light of the gospel of the free grace of God and the glorious freedom of the children of God, in order to He does not show them the ladder to heaven, on which they can climb, the open door, so that they can go out to the green pastures of the good shepherd. Janus shows, with a mastery that dominates the entire history of the church, how for 1500 years the giant construction of the antichrist? But the foundation walls of it, to which he erroneously ascribes divine origin, but on which after centuries the same giant structure would rise again, shall be spared. But how he coldly and nobly passes by the holy scripture, Dr. Luther and the Reformation, he is not to be spared. Luther and the Reformation together with its achievements, because he has neither recognized the damage of Joseph nor his only physician and only remedy.

Instruction and no means to the hand for the new building of a true dwelling of God in the spirit. Janus shows the. Janus shows the readers the mighty tree of Roman papal power, which has grown up for 1500 years, mocking all human power, and whose mere shadow already has a poisoning effect, as the cursed cause of so many unspeakable evils of body and soul, of property and honor, in time and eternity for millions, and hopes that it will be cut down by a reformation; but the poisonous root of it, the apostasy from Christ and his Gospel, from which it would grow again and again anew, he does not know and does not show them. As long as this is lacking, however, he is only a fencer with his scientific fight against Rome, who strikes into the air.

What does it help him and others that he describes Rome as a spiritual Sodom, if he does not know Zoar and Pella, where one can flee from the future wrath? The children of the world and the dishonest Christians will say when reading his book: This is delicious! There one can see quite well where all pope and clerical rule leads. Therefore, away with all clergy and churches from the world! All frightened sinners longing for comfort, peace, freedom and certainty of salvation will ask in vain: What must I do to be saved?

Despite his serious fight against Rome, Janus is a true Papist, whose entire Christianity is absorbed in constitution, discipline and morality. Therefore, as little as a Lutheran, who has experientially recognized the doctrine of justification and perseveres in it, falls away to the Antichrist in Rome; just as little will Janus, as long

as he has not found this precious pearl, escape from the captivity of the Antichrist and become a member of the church of the true confession, despite all his learned polemics against Rome. It is certainly saddening to have to express this as a full conviction after reading his excellent book.

To the ecclesiastical chronicle.

Our dear Brunn wrote on August 18: "I had already scheduled the opening of our local institution for August 1, when suddenly war broke out and, given the opinion of the great war strength of the French, it was feared that the theater of war would be here on the Rhine. So I thought I would have to wait for the latter before reopening the institution. Now, by God's grace, the enemy has been driven back and if no new obstacles arise, I think I will be able to start the new teaching course on September 1. There is no lack of students, praise God! The war, however, on the one hand increases the need for all foodstuffs, on the other hand it brings the contributions from Germany for the local institution to a complete standstill. Thus, I have almost never started the new course with poorer funds than this year. It is hardly possible to foresee how the emergency

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The most meager means for the upkeep of the inmates will have to be found. The existence of the local institution, as long as the war lasts, will depend mainly on aid from America." - This excerpt from the latest letter of our most faithful collaborator in the old homeland to our work here will suffice to ensure that we do not forget the need on the other side above the need on the other side.

W. [Walther]

Ohio and Missouri Synod. The Eastern District of the General Synod of Ohio and other States, numbering 27 pastors, on the occasion of its meeting at Youngstown, Ohio, in June of this year, expressed itself as to the relation in which it recognizes itself to our Synod and wishes to see its whole Synod. In the synodal report in question, which has been graciously sent to us, we read that the district, referring to the report of its president, resolved as follows in regard to the "unity to be sought with other orthodox synods": "1. It (the synod) recognizes the Lutheran Synod of Missouri. Lutheran Synod of Missouri, Ohio, etc., as an orthodox Evangelical Lutheran Synod; 2. requests the General Synod of Ohio to heartily assent to this resolution, and then to officially notify the General Synod of Missouri thereof; 3. further desiring that wholesome fruits may also grow out of this union, it proposes: a. That the General Synod of Ohio be united with the General Synod of Missouri, and that the General Synod of Ohio be united with the General Synod of Ohio. That the General Synod of Ohio, at its next session, elect two delegates to represent it at the next session of the Missouri Synod; and b. That the General Synod of Ohio further make suitable arrangements with the General Synod of Missouri to merge as soon as possible, as in every respect, so especially as regards the institutions of learning. Unanimously adopted, except for item 3, against the adoption of which the Rev. F. Schiebt and J. C. Schulze voted."

Farewell to the great New York philosopher, Dr. Moldehnke, who, because of his great philosophy, should also be trusted with philosophical calm, is unfortunately irritable beyond measure, restless, agitated, indeed quite, as one is wont to say, "out of his mind". But the man has also suffered a lot lately. For doubts have arisen from all sides as to whether the otherwise so splendid philosopher might not perhaps take a somewhat questionable position on the noble virtue of modesty. We already felt compelled to remind him of the old, good, German, albeit somewhat crude saying: "Eigenlob st."

Also a synod in the East is said to have seen itself in the same necessity to rap the fingers of Herm Doktor, who could not stand that his greatness was not recognized immediately before the synod, as a most impudent patron and to teach modesty. In No. 7 of the "Lutheran Herald".

This mental condition, an equally great lack of modesty as an abundance of insolence, now shows itself again. We want to demonstrate this state of illness with only one symptom. Anyone who is concerned about the struggle over the doctrine of the sacred office of preaching should know that this is not the case. Everyone who has been concerned about the struggle over the doctrine of the sacred ministry knows that it is a matter of the so-called "transmission theory". The Missouri Synod teaches that the sacred office of preaching is the ministry of God. The Missouri Synod teaches that the sacred office of preaching is the power conferred by God through the congregation to exercise the rights of the spiritual priesthood in the public office of the community. The papal Lutherans reject this doctrine. Moldehnke also says literally: "Can these (the rights of the spiritual priesthood) be transferred to the preacher? It is not possible! Can these be publicly administered by the preacher on behalf of the congregation? It is not possible!" Further, "Thus the preacher does not administer the priestly rights of all or individual believers, but a special office of the church." Moldehnke thus clearly rejects this Missourian transfer doctrine of the sacred office. Preaching ministry. We had therefore said in an earlier number of the "Lutheran": "The Missourian doctrine of the office of preaching is the following: The office of preaching is conferred by God through the congregation and through the profession prescribed by God. Moldehnke had said that this was false doctrine, and pronounced as the main reason for this his assertion that

such a conferral was impossible, simply impossible." And what does Dr. Moldehnke say now? This impudent patron rants and raves as if he had made his studies on the fish market in Hamburg. With his mouth wide open, he shouts, "Is it possible to lie more boldly than Z.?" "He should be ashamed to lie like that." And then the scold acts so delicately, so censoriously, so delicately feeling, he, the decent one, complains about an "indecent" one, he, the exalted one, about a "low" one, he, the noble one, completely breathed through with nobility of soul, about a "mean, obscene way of fighting". Can the Pharisaic impudence be carried further? - —

It is also touching when Moldehnke says, because I speak of the office in *concreto* and in *abstracto*, I lead out, in order to impress the readers, with Latin chunks. Dear Doctor, everyone who has the honor of making your acquaintance, whether in writing or orally, knows that it is precisely one of your outstanding characteristics to let the astonished reader or listener look in, through very abundantly applied Latin phrases, as through small openings, with foreboding suspense, into the immense wealth of the learned treasures accumulated in your brain store. Let you, even at that Eastern Synod, express your just displeasure that you, such a great man, were kept for days on the hard bench.

I say to you, the great Dr. Moldehnke, that you let him sit there like that without giving you the recognition of existence in the present, - I say to you that you should have blurted out your just displeasure about such a completely unheard-of, shameful, you so deeply offending contempt and neglect at that time in an extraordinary speech, the beginning of which, like a trumpet blast, was the Latin sentence: "*Qui cito dat, bis dat*" That was beautiful, that was sublime! In this modern, seedy time, where the value of man is consumed by waiting on the benches, like an ancient Roman for the right of the personality to come out. It should have made a deep impression, but all our conditions are so degenerate that even such a beginning of a great speech did not cause a change for the better.

My reminder, which was as friendly as it was necessary, that modesty is also appropriate for a doctor of philosophy and that self-praise does not give off a special odor, even in the case of such a doctor, you have unfortunately not only rejected unused by saying that the adage of self-praise is a "hackneyed phrase," but you also try to free yourself from your fatal situation through obvious untruth by saying: "We had only declared that we love the truth"; but this is not so, you have rather humiliated others and exalted yourself. Blamed others and praised yourselves. For you said: "There may be people, and we know some of them, who say yes to everything for the sake of the peace of the church, but we love the truth above all. What a noise the Herr Doctor would have made and immediately talked about "impudent lies, distortions and distortions" if we had gone around the truth like that!

Now we want to say goodbye to each other. And since good friends may well give each other some good advice along the way, I will do the same: Dear, dear philosopher, great doctor! Since your return from the Prussian Union, you have had to fight through many a hardship here; people do not want to acknowledge you properly, and that hurts you very much. Please, please, be careful, don't let it be noticed so much, otherwise they will think you are a rather immodest big thief, and you will end up spoiling your brilliant career completely. For you want to go far, but so you get more and more into a narrow place. The West doesn't like you, and the East doesn't seem to like you very much either. What is left for you? I'm afraid you'll have to flee to the north, only this region of heaven remains open to you - Grabau's arms of love! But, but, do you also know that Grabau can't stand a great man next to him, least of all a great philosopher, just think, for example, of that ingeniously philosophical

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national - economic cent cash - facility. Tell me, are you ready to play a little graybelly with peace of mind next to the big graybelly? Are you prepared for such a thing? Have you already reached such a level of humility?

So farewell, you poor, unrecognized greatness! And if you come to Grabau, I ask for a beautiful Missourian greeting.

In the most tenacious attachment, your Z.

The Middle District Synod held its sessions this year from August 10 to 16 of this year in the congregation of the Rev. Fr. Wyneken, Sr. at West Cleveland, Ohio. Present were 61 pastors, 2 professors, 30 teachers, and 39 congregational deputies, making a total of 132 synod members. Also present as guests were: three brethren from the Western District, one from the Eastern District, and three from the Ohio Synod. As always, these synodal sessions were rich in divine blessings for pastors and deputies. Who would not acknowledge that through the mutual discussions on doctrinal matters and on important questions that move church and civic life and are of such great importance, he is instructed, strengthened in faith, more skilled in teaching and pasturing, more courageous in the fight against all wrong, more patient and gentle in bearing all kinds of adversities that occur in the professional circle, in sum: to all good work commanded by God, he becomes more agitated, more zealous, more faithful? Truly, it would be miserable for us pastors and our congregations if it were otherwise! That is why our annual synodal meetings are true market days for us, where we buy for ourselves and for the benefit and service of our dear congregations. We cannot thank God enough

that he is with us on the plan with his pure holy word and right sacrament and has so far preserved unity in spirit and in truth. The dear members of the congregation in Cleveland gave many testimonies of how lovely the congregations grow together in such a synodal system with pastors who are known to them and yet unknown to them, especially when they said goodbye. They had become so accustomed to each other in the short time that the parting was painful. The opening sermon was preached by Prof. Walther as President of the General Synod. By decision of the Synod it will be printed in the "Lutheraner". In the afternoon, the actual synodal sessions were opened by the synodal address of our dear Mr. Praeses Schwan, and the synod then proceeded to deal with the business at hand. Two main items should be mentioned here, the discussion of which took most of the time. First, twelve theses on pulpit fellowship, written by Pastor Fleischmann.

These theses were thoroughly discussed and justified with Scripture. Whoever is interested in reading the more detailed discussion and justification, should obtain the annual report of the synod, which will appear in print in a short time. He will have ample profit from it.

On the other hand, eight theses by Professor Lange on the relationship between the state and the church with regard to several contemporary issues were discussed. If the dear reader would like to ask for what reason the Synod took occasion to discuss this subject, then the following serves as an answer: It is well known that up to now in the *public* schools of our country the Bible has been in use unchallenged in so far as a passage from it could be read or that the prayer of the Lord was spoken. Now it has happened that the papists, allied with the atheists, have done everything in their power to drive the Bible out of the schools. We as Lutherans could stay away from this school question, because we have our parish schools; but we are also citizens of this country and have to help promote the best of the country according to God's command. - It can easily come about that one part of the citizens will be pushed by the agitations of the papists and atheists, who aim at the overthrow of Christian state customs, to strive for a union of state and church to the great detriment of both; while the other part, namely the enemies of the Bible, will do everything in their power to come to power. It is therefore time for us Lutherans to clarify the position we are to take on this question, especially since there is so much confusion about it among otherwise serious-minded Christians, even among us, and some might get the idea that the state is not allowed to accept anything Christian in itself. Due to lack of time, the theses have not been discussed in their entirety; but the discussion that has taken place has made clear to us the position that we, as Christians, must take in conscience.

What else is negotiated the dear reader will find in this year's Mittlerer District Annual Report. T h. Wichmann.

ES"

Good advice in case of slander to be suffered.

Peter S. of L. came to the preacher in his village and complained to him that soon he would not be able to stand his neighbors any longer: they were too curious and foolish people; they cared about everything, about the slightest little thing in his house; he could not be careful enough of them, not to speak a word, not to stick a finger in the water, not to take a step across the street - they knew everything at once; and then it went straight to a niece and a son.

dam. "If only they would stick to the truth, dear pastor, I would not say anything yet; but soon they see, soon they hear quite wrong and unjust, and now they add so much, pass an unkind judgment, raise a loud sneer at me and mine, and what goes on in my house, all people in the whole place must know in 24 hours. Such neighbors, Pastor, can make life sour; indeed, they are not infrequently a nail in the coffin!"

"Bad enough, my good friend, that there are still such neighbors in the world, and I am very sorry for you," replied the preacher. "However, just as everything in the world has its uses, so it is here. These Mrt people certainly mean ill, and yet they must do much good against their will. Such evil-minded people make us more cautious, more careful in our conduct, in words and deeds, in what we do and what we don't do. We even avoid all evil appearances, because we know what kind of neighbors we have who could easily take offense. Now one lives not only honorably before the world, but also Christianly before God. Finally, the neighbor must be ashamed when he sees that we are such good-thinking people - yes, in time he may even make an example of us and improve himself so that he can become our neighbor again in heaven." - —

The man went home grateful and happy.

Church News.

On the 8th Sunday after Trinity, August 7, Candidate Friedrich Iske, hitherto a pupil of our practical seminary, who, after a well-paid eramen, had received and accepted a regular profession from the Lutheran congregation at Jda, Monroe Co., Mich. was ordained by the undersigned on behalf of the Venerable Presidency of the Northern District and inducted into his office.

The Lord Jesus Christ, the Head of His Church, also crowns the faithful work of this servant of His with rich and eternal blessings.

Monroe, Mich. 15 Aug. 1870.

Wilhelm Hattstädt.

On the 8th Sunday after Trinity, Aug. 7, 1870, Candidate H. I. Müller, who had been trained as a preacher partly in the Hermannsburg Mission House and partly in our practical seminary in St. Louis, Mo, and had been dismissed after passing the Eramen, was ordained and introduced by the undersigned, assisted by the Norwegian Pastor T. H. Dahl, in the midst of his congregation at Willow Creek, Blue Earth Co.

May the Lord also bless this worker of his harvest with many and great blessings in his difficult ministry!

G. E. Ahner.

Address: Rsv. H. 3.

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After Mr. A. M. W. Kähler, since May 1863 pastor in Berlin, Sommerset Co., Pa, and accepted with the approval of his congregations, he himself was solemnly installed in his office on August 21 (10th Sunday after Trinity) by order of our Reverend District President by the undersigned with the assistance of the Reverend J. Fr. Niethammer, who delighted the congregations with a sermon, in accordance with the regulations of our official gospel.

May the Lord of the vineyard, our dear Savior Jesus Christ, bless the planting and watering also of this His servant for His "holy name's glory and for the salvation of many souls.

I. L. Daib.

Address: Rov. 4V. LaolUor, Box 30. orancl üavon, niolr.

In the little town of Palatine, 26 miles northwest of Chicago, a small Lutheran congregation has been formed, which this spring purchased a frame church from Americans, which was solemnly dedicated soon after. Pastor Döderlein preached in the morning, Rev. P. Bey er of ^the evening, the latter in English. There had been present, besides Past. Schmidt and the teachers of Schaumburg and Elkgrove, many members of the aforementioned, as well as of the congregations of Dunton and Ruffels Grove, were present for this celebration.

The congregation considered it very necessary for its existence and growth that it have its own pastor. We obtained it then also that Mr. Candidat H. Rathjen, formerly in Hermannsburg and finally at the practical seminary in St. Louis, after having passed his exams, accepted a profession in this congregation. He was ordained and inducted into his office by the undersigned, who had served the congregation as a branch until then, on the 6th Sunday after Trinity by order of the honorable President of the Western District of our Synod.

May the merciful God, who has established the memory of his name in this place, come and remain there with rich blessings.

Dunton, Cook Co, Ill, Aug 2, 1870.

I. E. Roeder. Address: Rov. II. Hatssjen,

kalatino, Ooolr Oo., III.

Rev. G. Landgraf, who had received a call from the Lutheran congregation at Hermannsburg, Central Township, St. Louis Co, Mo. and had been peaceably dismissed from his congregation at Atchison in Kansas, was publicly and solemnly installed in his office by the undersigned on the 10th Sunday after Trinity, Aug. 21, 1870.

God the Triune bless his servant on his new field of work. Amen.

Aug. Lehmann, Rev. Address: Hev. O.

O. (Central, 8t. I^ouis Oo., IVlo.

Wherever the word of God is taught purely and correctly, the Lord our God has his work and brings it forth gloriously. So also we, the Missourians in the state of Nebraska, may cheerfully boast. It was in the middle of the winter of 1868 that the brother of the undersigned came here, uin trusting God to the little congregation that had called him to preach the word of reconciliation. The Lord gave him grace to remain steadfast even when, on taking up his ministry, the small congregation that had called him

The Lord, who makes a seed into a large plant, blessed it and made it flourish. And the Lord, who makes a large plant out of a little seed, gave blessing and prosperity. Now my brother preaches in four different counties in six places. In 1869 early in July he was succeeded by the undersigned, who serves two congregations in Dodge and Washington Counties, and to whom "a third preaching place opened up the other day. To this was added this year the third preacher, Mr. Candidate F. Kuegele. After he had completed his

After completing his studies at the theoretical seminary in St. Louis, he received a call from the small German Lutheran congregation in Omaha, NC. He accepted it and was ordained by the undersigned on the 10th Sunday after Trinity by order of Praeses Büniger, assisted by his brother A. W. Frese, and inducted into his office. It is true that this congregation is still very small at the moment. One would like to say: What do they want? The number is small, their assets are small, and everything is expensive in a city. Externally, everything is lacking. But behold, Christ speaks:

Where two or three are gathered in my

Name, there am I in the midst of them. He says: All authority in heaven and on earth has been given to me. And behold, I (the almighty, rich and faithful God) am with you always, even unto the end of the world. Certainly, as far as the Lord Christ is concerned, he will also carry out his work gloriously in Omaha. Omaha is a real, important mission post. The city itself has over 20,000 inhabitants, among them many Germans. Just across from Omaha on the left side of the Missouri River in Iowa is Council Bluffs, also already an important city. Near Omaha at the mouth of the Platte River and otherwise now and then are German settlements. In addition it is possible to carry out by railroad further journeys into the country in short time. For immigration to the farther and most distant West, Omaha forms a gate and door, as it were. All dear fellow believers who pass through Omaha are therefore invited to visit the

to visit Pastor Kügele in Omaha from time to time. The same will be able to give them

In particular, he will be able to tell them where to travel in order to be provided with the one thing that is necessary for our pilgrimage to the promised land, to the heavenly Jerusalem, with the pure Word and Sacrament. He lives with the carpenter or Carpenter John Rometsch on 18th Street near Burt Street.

May the Lord God command him to promote and glorify this cause.
to carry out. After all, it is His business. Amen.

Logan, Dodge Co, Neb, d. Aug. 24, 1870.

E. I. Frese. Address: Rov. 1st. Kuegele,

Omaha, Neb.

Postscript. Those pastors whose parishioners are emigrating here to Nebraska are asked to make them aware of us and provide them with our addresses so that they will not be deceived by the false prophets in sheep's clothing.

On the eastern border of Benton County, one of the most fertile counties in central Iowa, six miles north of the Chicago and Northwestern and about as far south of the Burlington, Cedar Rapids and Minnesota Iron-

For about four years, the same had been served by the writer of this with Word and Sacrament. And although the Swedenborgian sect, which is doing its business here, has taken great pains in the past and especially in the last few years to kidnap the people of their mother church and to make them followers of their lying prophet, nevertheless, by God's grace, in defiance of it and of Satan, a congregation has come into being during this time, which now numbers 18 voting members with a good prospect of growth.

This congregation had a day of joy on the 6th Sunday after Trinity; for on the same day the candidate for the sacred office of preacher, Mr. G. Horn, from St. Louis Seminary, was able to be ordained. Mr. G. Horn, from the St. Louis Seminary, after passing his exams and accepting the calling of the same, could be ordained by order of Herm Präses Büniger and with the assistance of Pastor C. A. Mennicke from Rock Island, Ill, who was present here on a visit.

May the faithful Chief Shepherd, Jesus Christ, also guide this shepherd and flock!

Luzerne, Iowa, Aug. 23, 1870.

P h. Studdt, Lutheran Pastor. Address: Illov. O. Horn,

Ho!)in?. O., Ilenton Oo., Io:va.

Church dedications.

On the 10th Sunday after Trinity, my congregation in Coldwater, Mich. had the intimate joy of dedicating their church (a building 40 by 60 feet from us with sacristy, altar, pulpit and chandelier), which had been purchased from the Presbyterians, to the service of the Triune God.

Pastor Trautmann preached in the morning on Gen. 28:16-19; undersigned in the afternoon in English on Rom. 1:16, 17; and Pastor Henkel in the evening on Ps. 106:1.

But let the Lord always make this church a house of His name.

Hillsdale, Mich. 31 Aug. 1870.

I. L. Hahn.

From Lutheran No. 13. of last year's issue, dear readers have seen that Rev. Vomhof in Davcnport, Iowa, has been removed from office by his former congregation there at the instigation of some Iowa-minded leaders for the sake of the pure confession.

However, since twelve members of the congregation agreed with their pastor in doctrine and confession, they asked him to stay with them after all, for which he could then also be moved.

These few now began to build themselves a little church, which with God's help was also finished and already consecrated on Trinity Sunday. Pastor F. Horn and the undersigned preached the sermons. The total costs including the building site amount to 2171 dollars. Since the members themselves, because of great poverty, could only contribute a little, and not much was received in love offerings, this poor congregation still owes \$1300, for which it must pay heavy interests.

We thank God that He has prepared a place for us in this city, too, where so many thousands of Germans live, most of them in the most terrible unbelief and service of the devil, from which His word resounds pure and louder. ..

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The Lord has helped this very poor congregation up to now, and he will also help in the future; also in that the oppressive burden of debt will be lightened by love offerings. To help here means to fight against error and unbelief.

C. A. Mennicke.

and joyful festival, where we rejoice in a very special way, over and over again, in the great deeds of God, which He has also done for us poor people in Northern Illinois. Therefore, as often as I read a mission festival announcement in our dear "Lutheran", I rejoice over it with all my heart just as much as over the magnificent series of acknowledged gifts of love for the building of the Kingdom of God. For these "mission festival announcements" are, in a certain respect, also receipts - and quite glorious ones at that! Where there is living faith, there is also the right missionary spirit. Therefore, the more we recognize our own poverty, curse-worthiness and condemnation, and the more gloriously we are blessed by the grace that God has given us his dear gospel, the more eager and fervent we will be in the work of inner and outer mission. Just as the many gifts of love acknowledged in the "Lutheran" testify to the presence of faith that is active through love, so do the mission festivals that are now celebrated everywhere in our dear synod.

The dear readers will certainly forgive me this little digression, if I am now quite brief in describing our mission feast.

At 10 o'clock in the morning, after the song: Allein Gott in der Höh' sei Ehr. rc. had been sung, the undersigned introduced the celebration by a sermon on Ezk. 16, 5. 6. At the end of the sermon some verses from the song: Eins ist noth. rc. were sung, after which Prof. Selle held a wonderful and moving sermon, based on Phil. 3, 7-11, in which he showed: Why especially our Lutheran church has the greatest calling to do missions?

In the meantime, it had become noon and the mission guests lay down in the green grass, in the shade of the forest, in order to pay their due respects to the unavoidable stomach and the well-filled food baskets of the careful housewives. And so 2 hours passed in genuine German Gemüthlichkeit. One entertained each other in an informal manner until at 2 o'clock the signal was given for the beginning of the afternoon service.

After some verses of the glorious song:
I have now found the reason. rc., were sung - Mr. Pastor Nuoffer entered the pulpit and held a quite lovely sermon on Apost.

4, 20. and showed in a genuine evangelical way that our missionary activity is a fruit and an identifier of the sign of faith. In the meantime, the sky was covered with dark clouds and a mighty prairie wind rushed majestically through the tops of the oaks. But Pastor Loßner did not let himself be misled by this, but continued singing: Meinen Jesum lass ich nicht. rc. and preached on Matth. 12, 15. 21. and described in a very comforting way: JEsum, the faithful Savior of sinners. But in the meantime the wind had risen to a storm and here and there some raindrops were already falling. Therefore, they hurried to the end and Mr. Pastor Pissel had been commissioned to work with a historical information from the missionsthatigkeit of old and new times to the festival.

decide. Alone so interesting and attractive

'a narratives were also, so has become

Many an eye was raised to him in supplication, as if to say, "But we're getting wet! But he

Church consecration in Jefferson City, Mo.

The dear members of our synod will certainly be heartily pleased to hear from the above-mentioned city, the capital of the state of which we are called "Missourians", news of a church consecration. That a Lutheran congregation, albeit a very small one, has been formed in Jefferson City after many failed attempts, and that these few have been willing and happy to prepare a place for the preaching of the true gospel in their midst: this has come about from the Lord and is a miracle before our eyes. Therefore, the 10th Sunday after Trinity was a day of joy for the small congregation. On the same day, favored by the most beautiful weather and with the joyful participation of the neighboring rural communities, the solemn consecration of the newly built church took place. Three sermons were preached in the church that day: in the morning service by Professor Crämer on the Sunday Gospel, Luc. 19:41-48, in the afternoon by Rev. Sandvoß on Psalm 100. and in the evening by the present pastor of the congregation on Ps. 40,6.

When the writer of this article informs the dear members of our synod about this church consecration, he cannot fail to refer them once again to an account of the congregation's situation in Jefferson City that appeared in No. 8 of the last issue of this magazine. In spite of their small number, the dear brethren of Dasebft, trusting in God's help, undertook the construction and were able to carry it out to their great joy. Admittedly, they are now burdened with a debt of 1000 dollars, and according to human calculations, things would look bleak. But God will continue to help here, after He has let everything prosper so far. May this church and the small congregation be commanded to Him, so that the seed of the Gospel that has been scattered here may sprout and flourish for His glory and the salvation of many souls. W. S.

Mission Festivals.

On the 4th Sunday after Trinity, with God's rich blessing, we were able to celebrate our annual mission festival. And with thanksgiving and praise to the Lord I must confess that it was a wonderful celebration! For God the Lord not only provided us with beautiful, pleasant weather, but there was also exemplary order among the festival guests, so that we did not have to complain about even the smallest disturbance. The place of celebration itself was also a happily chosen one; for in the cool shade of the oaks, the dear congregation of Mr. Pastor Nuoffer, who this time was steward of the mission congregation, had amply provided comfortable seats, and the pulpit rested on the thousand-year-old trunks of two forest giants. Sckon early in the morning the rows of densely packed wagons, from all the strokes of the compass rose, arrived at the fairground and everywhere one saw only happy faces and eyes beaming with joy. For the dear Lutheran readers must know that every year our dear mission festival is a jubilee for us.

He did not allow himself to be disturbed in the fulfillment of his duty, but trusted the missionary congregation with so much courage of faith that they would not turn back on such trifles at the mission festival. Finally, he closed the feast with prayer and the blessing of the Lord. And when a lovely shower of rain fell on our happy heads, it was as if our dear heavenly Father wanted to say to us: "Go home safely, children, that's enough for today! The total cost was G99.00, of which one third each was earmarked for our dear schoolteachers' seminar in Addison, for Hermannsburg and for our dear proseminar in Steeden.

And all went merrily on their way home, with praise and glory in their hearts and on their lips, and we are already looking forward to the next mission festival, which we hope to celebrate throughout the year - if the Lord wills and we live.

Crete in the day of Gamaliel.

Gottl. Traub.

On July 10, the congregation of Minneapolis, Minn. celebrated its mission festival. The neighboring congregations were represented, some of them quite numerous.

In the face of the waterfalls of St. Anthony we were able to rejoice in the great deeds of God and encourage ourselves to new zeal in His service. First, Pastor W. Friedrich preached on 1 Peter 2:9, his theme being: "That the Lutheran Church in particular has the obligation to carry on the work of spreading the Gospel among its German compatriots with earnestness. Pastor Bürger then gave an address in which he pointed out that since 1517 the Lutheran Church has always been led to victory through struggle. He took special account of the history of the Missouri Synod. In the afternoon, Pastor Fischer, starting from John 3:16, gave examples of how God's merciful love is shown to individuals and whole peoples. Towards evening, Dr. Preuß compared the task of our time with the task of the church in "its first millennium and showed from history that in former times the outer mission was in the foreground; since the strengthening of the papacy and the obvious unbelief, however, the inner mission has been in the foreground. The celebration closed with the singing of the hymn: Fahre fort Zion u. s. w., which many of the participants certainly still remember with pleasure.

Minneapolis, Minn.

I. Herzer.

Since the mission festivals are indicated once, so also here follows a short report "about ours, which was celebrated on August 14 and 15 with the participation of the congregations of Benton County. It seemed at first that our celebration would be a poor one in every respect. Persistent rainy weather had set in.

On the morning of the festival, the sky was still so gloomy that many people were not in a cheerful mood. But the all-good God stopped the rain and nothing disturbed the cheerful and festive mood of all present. The word of the Lord was proclaimed in these days under the shady green of the forest with power and emphasis and certainly it will not be quickly lost in wide spaces, but will have found a quiet stall in many hearts, so that they will bear much fruit as green trees planted by the streams. In the morning Mr. Pro

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Crämer on the Sunday Gospel and from this he ventured on the necessity and usefulness of the mission. In the afternoon, Doctor Preuß gave an interesting lecture on the unbelief of our time and its untenability. At the end of the lecture, the celebration of the first day was concluded with prayer and blessing. The same happened on Monday, where Pastor AM.Hahn preached on Rom. 14,17 in the morning and Pastor F. W. Lange on Matth. 5, 20. ff. in the afternoon. Two-thirds of the collections made on both days were earmarked for the internal mission and one-third for the mission to the Gentiles. Thus this feast closed to the joy and blessing of all who love Zion and had flocked from Nah Nd Fern.

May the Lord let us celebrate many more such festivals to the glory of His name.

Concordia, Mo, Aug 30, 1870.

F. I. Biltz, Pastor.

Conference - Displays.

The St. Louis District Preachers' Conference will, God willing, hold its meetings this year at Zionoe Church, St. Louis, Mo. from October 13 to 18. The preachers of the Synod of Illinois and other states are kindly invited in the name of the Conference to attend the meetings. Subject: Fire insurance companies.

XL. All those who wish to attend this conference are requested to contact the undersigned in good time.

E. D. C. Böse, Secr.

The Rock Island - Peoria Conference will meet, Lord willing, on September 27 at Rock Island at the home of Rev. Mcnnicke.

Geneseo, Sept. 5, 1870.

Ferd. Horn, Secr.

This year's Michigan Pastoral Conference will, God willing, assemble at Frankenlust, Saginaw Co, Mich, from the 5th to the 9th of October (incl.) 1870. - Those coming from the east w. via FlintL Pere-Marquette railroad will go direct to Ban City and from there go across the river to Wenona; those coming from the west, Luedweftcn rc. will go via Jackson, Lansing and Saginaw railroad to Wenona, from where all guests will be picked up by ready vans.

I. H. Ph. Partenfelder, Secretary.

The Minnesota Pastoral Conference will meet, God willing, from the afternoon of Oct. 11 to the 14th (incl.) in Clermont, Dodge Co., Minn.

H. F. Sprngeler, gun. secretary.

The Fort Wayner Preachers and Teachers Conference will hold its next meeting at Logansport, Jnd. from the 4th of October in the morning until the 6th of October in the afternoon incl. Subjects of the proceedings: The doctrine of free will and: The conduct of the Christian against the existing state schools.. .. L. Dulitz.

The Northern Illinois Pastoral Conference, God willing, will hold its next meetings at the residence of the Rev. E. Riedel at Coopers Grove (Thornton Station), Cook Co, Ill, to be held October 11-13, 1870. Gottlieb Traub, Secr.

Illinois - Conference - Display.

The Northern Districts - Conference of the Lutheran Synod of Illinois a. St. will meet, God willing, October 5 and 6, at the church of the Rev. F. Reiß at Arenzville. to assemble. The pastors of the Missouri Synod are kindly invited to take part in the proceedings. During the first hours the synodal order will be gone through and then church and ministry will be discussed.

The route for the brethren coming from the east and west will take them on the Great Western railroad to Chapin and thence on the Nock-Island railroad to Arenzville, from where they will be conveyed to the post on Tuesday evening by the members of the congregation.

Pulaski, Ill, Sept. 6, 1870, I. T. Böttcher.

Recommendation.

To such congregations that are in the process of purchasing a new organ, we believe we can do an essential service by calling their attention to Mr. I. G. Pfeffer, organ builder in St. Louis. As last year our seminary, so this year our Addison congregation has been provided with an excellent organ by him. As members of the organ committee, we have to acknowledge that Mr. Pfeffer has not only fulfilled the contract with him, but even, with the greatest altruism and without claiming any compensation, has done much more than he promised. Thus, among other things, he has additionally supplied us with a whole further very valuable register, as well as made the Mirtur 4-fold instead of 3-fold. Whoever turns to him in this case will, according to our conviction, not have to regret it.

Addison, August 1870.

C. A. T. Selle.

K. Brewer.

To the message.

Dextsr, Da1la8 Oo., lo^va.

All those who wish to obtain more detailed information about the area are asked to contact the following brothers there from now on:

B. ^loi8l<on, X. SolUnd.

I. F. Doescher, Pastor.

Request to preachers.

All preachers of our church who have changed their post office address or intend to do so soon are kindly requested to inform me by letter as soon as possible so that the preacher list of my Lutheran calendar for 1871, which is to appear in September, may be complete and correct.

Allentown, Pa. 12 Aug. 1870.

S. K. Brobst, editor.

An interesting commemorative picture, executed in lithography, depicting the pope's declaration of infallibility in a Lutheran crude but highly meaningful manner, can be obtained at the following address (the piece for 15 cents): Budolpli, Baltimore Ktreet Xo. 127. Baltimore, Llar^lanä. The picture depicts the pope on his chair; behind him the person who particularly promoted the declaration of infallibility; in front of him stands the

Cardinal Patrici, the Jesuit Canistius *) and the bishop Dupanloup. The Cardinal, offering the bishop a vessel bearing the words: Ex cathedra Petri (from the chair of Peter), says: Vide et intellige, mi frater, hocsolidam mysterii infallibilitatis.

definitionem esse (See and realize, my brother, that this is the thorough explanation of the mystery of infallibility). The bishop answers: dam, Domino, vidoo 6t mtolli^o, - vomohN6 (Now, dear Lord, I see and recognize it, - and surrender). At this the Jesuit interjects with the words, Oaud6amu8 i^i- tur 6to. (Let us therefore be joyful rc.) Above the picture is written: Bomrma 8aora rota di6du8 aonoilii vaticani (The Holy Roman Rota in the days of the Vatican Council); by the Roman Nota is meant, namely, the room of the highest judicial authority at the papal court.

The artist who invented this picture must be a man of good Lutheran knowledge. The declaration of infallibility is very aptly symbolized in it. On the occasion of the celebration of great events, one is in the habit of striking commemorative coins, of making commemorative pictures; there can hardly be a more excellent commemorative picture in memory of the great event that the Pope has publicly and solemnly proclaimed his infallibility. The picture should be not only in every "Catholic" family, but also in every Protestant family, and should be kept for the descendants.

It is a pity that the papal chair is not drawn historically quite correctly, because this is known to be a wooden chair decorated with gold and ivory and very appropriately decorated with the raised representation of the circle of animals and the twelve works of the pagan sneeze Hercules †).

*) Canisius is depicted under the image of a little dog, probably alluding to the fact that the Latin word means a dog.

†) Thus F. Gregorovius reports in his "Geschichte der Stadt Rom im Mittelalter. Stuttgart by Cotta. 1859." Volume I. page 93.

Received in the Middle District Treasurer's Office:

For the synod treasury: From teacher M. Conzel- mann in Indianapolis O1.00. teacher Brüggemann there H1.00. teacher Kohrs in Peru H1.00. Past. Strikter there H2.00. Past. Wyneken in Cleveland K1.00. whose congregation O262.40. teacher Zismer there K1.00. Don some members of the congregation of the Rev. Mees in Columbus, O., K30.0V. Past. Nütze! in Marysville K2.00. whose congregation P13.00. Past. P. I. Buehl in Stark County, O., K1.00. Past. G. Schaefer in Harrison County, Jnd, K1.00. Past. H. Jüngel in White Creek P1.00. F. R. and W. C. by Past. Husmann in Euclid H8.00. Past. H. Kühn H1.50. whose congregation P4.92. Past. C. Sallmann in Independence K1.00. whose parish K19.25. Past. H. Sieger in Adams County, Jnd, K1.00. whose parish H5.75. Past. Key! in Willshire O1.00. whose parish H6.M. F. Schinnrer K10.00. Past. G. Schumm in Clifty H1.00. Past. F. I. T. Jungk m Wapaconeta P1.00. Past. Harder K1.00. whose comm. .K21.00. Past. I. Rupprecht in North Dover H1.00. of whose comm. H39.35. teacher Zktzlaff in Cvensvkile K2.00. comm. in Peru H17.00. comm. inVincennes K6.80. F. Burre K1.00. Past. F. R. Tramm H1.M. Past. I. G. Kunz in Hancock H1.00. whose parish K8.00. Past. Steinbach in Noble County, Jnd, H2.00. whose parish O63.25. Past. Schmidts Gem. in Torre Haute -K8.10. Past. P. A. Weyel in Darmstadt H2.00. Past. Husmann in Euclid K2.00. Past. I. G. Saner in Jackson County, Jnd, K1.00. From a woman in his congregation -K1.00. H. Nolting P1.00. Peter Probst -P1.M. Past. Ph. Fleischmann, Allen County, Jnd, K2.00. Past. G. Runkel K2.00. Hartmann Werner H20.53.

For orphanage near St. Louis: From F. Vollmer of Past. Siegers parish in Adams County, Ind, P5.00. Past. Lothmann's parish in Liverpool H6.00.

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For the Emigrant Mission: From Past. Weyels congregation in Darmstadt H10.00. Past. Steinbach's congregation in Noble County, Ind, H9.44.
For teacher salaries: From Past. Küchle's community in Laporte H12.50.
For the building fund: from Past. Jüngel's congregation at White Creek H3.50. Past. Key's congregation in Will-shire H10.00. G. Konrad in Peru H10.00.
For church building in Paterson, N. I.: By Karl Schreiber H5.00.
For Past. Brunn's Institution: From Past. Key's Ge" meinde in Millshire H5.00.
For the Widows - Fund: From the Teachers' Conference held at the Cleveland Synod by S. Leese H4.00.
For the Gentile Mission: From Past. Ishmael's congreg. at White Creek H 14.75.

C. Grahl, Cassirer.

Received in the preacher and teacher widtwe- ' nnd Orphans Fund:

I. At ^contributions:

1. for the year 1868:

From the pastors Reinke and Hahn each ^H2.00. From the teachers Garbisch and Große each K2.00.

2. for the year 1869:

From the pastors: Wunder, Tramm, Döscher, Lehmann, Prof. Lindemann, Köstering, Dö'derlein, Reinke, G. A. Müller, Claus, Holls, Dorn, Heinemann and from the teachers Kirsch, M. Beyer, Nickel, Bünger, Koch, Fisker, Emrich, Garbisch, Fröhlich, Fathauer, Burgdorf, Prof. Lange each H2.00, H. L. Große H1.00.

3. for the year 1870:

From the pastors Weyel, Brüggemann, Runkel, I. Nützel., Dorn, Hartmann, Reinke, Lückr, Biewend each H2.00, Bergt H1.00, Kleist, Köstering, Mennicke, Sapper, Schürmann, Früchtenicht, Wehrs, Döderlein, Rauschert, G. S. Löber, Eirich, Bartling, Fredcrking, Seidel, Pissel, Pennekamp, Franke, Heid, Tirmenstein, Wunderlich, Steege, Wagner, Knies, Dörmann, Burkhardt, E. Riedel, Feiertag, Bock, "Lchliepsick, Hallcrberg, Th. Grüber, Streck- fuß, Schwensen, Markworth, Mortens, Röder, Wunder, Geyer, Jor, Tramm, H. O. Schmidt, Sieger, P. Rup- precht, I. Rupprecht, Lehner, Schumm, Keyl, H. Meyer, Sallinann, Zaget, Maack, Brackhage, Strieter, EverS, Schäfer, Prof. Lange, HuSmann. Lothmann, I. Horn, Schoneberg, Dulitz, Detzer, Stock, Th. Gotsch, Jä'bker, Schwan, Wyneken, Bode, Prof. Brauer, Vetter, Claus, Kühn, Sauer, Jüngel, Hochstetter, Merz, König, Sihler, Kunz, Stubnatzy, Küchle, W. Lange, Thurow, Heinemann, R. Köhler, Brohm, Lehmann each H4.00, H. Meyer, Ruhland, Wüstemann, Fleischmann, Jungk each H5.00, Prof. Lindemann H3.00. Of the teachers Steinbach, Hölter, Möller, Rökr each H2.00, M. Beyer, Fathauer, Brase, Bünger, Lücke, Jung, Koch, Nagel, Ricblmg scn, Grodmann, Reck, Emrich, Nolting, Brüggemann, Bartling, Roschke, Erck, Burgdorf, Hesse, Kohrs, Zitzlaff, Con- zelmann, Kirsch each H4.00, Riedel H5.00, Ph. Müller H6.00.

II. in gifts:

From the congregation of Mr. Past. Kleist Coll. on the 2nd day of Pentecost H8.30. From the congregations of Messrs: Hartmann H6.50, Kühn H3.79, Kunz H8.80, Lehman" Oll.50, Grupe H6.00, Fr. Nützet H4.73, Jungk H3.00. Of the congregation in Danville, Ill, H9.00. congregation in Echester, Ill, H10.20. Of the gentlemen: Hem- minghaus H1.50, Klausung H2.00, C. Pönitz by Mr. Past. Lücke H1.00, C. Recse as thank offering for happy delivery of his wife H3.00, H. Schmidt in Frohna as thank offering H5.00, N. N. by Mr. Past. Kleist H1.00, Karl Faßholz by Mr. Past. Beck H1.00, Sammetinger H1.00, Moste H1.00, G. Konrad H1.00, C. Berg H1.00.

E. D. C. Böse, Kassirer.

For the Lutheran orphanage near St. Louis, I have received the following gifts of love since May 6:

Bequest of the be. Wittve Maria Meinsen H100.00. From some friends of the orphanage in the parish of Mr. Past. Mueller in Cape Girardeau County, Mo. to H7.00. to Mr. Rev. Mueller himself H1.00. Festive Collecte at Annual Celebration on Orphanage Square, May 22, H221.30. Received subsequently by Mr. F. W. Bertram, H30.00. From Mr. Klauenbrg, H5.00. Mr. Past. Hertzbergcr in Birmingham, Pa, H25.30. to Mr. Past. Liltz, Concordia, Mo., H12.50. N. N. in Dissen, Cape Girardeau Co., Mo., sfor people unable to work) H20.00. Alis the piggy bank of little Anna Dtk- mcyer in St. Louis H1.00. Ueberschuss von der Fahrt zum Jahresfest aus dem Jmmanutis - District H8.25. From Mr. W. Hillsekötter H5.00. Half of a Collecte of the Savior - Gemeinde des Herrn Pastor I. G. Walther in Venedy, Ill., H30.90. From Mr. A. K. Fischer in Lyons- ville, Ill., H2.00. Coll. on Mr. Hacker's wedding by Mr. Past. Besel H6.25. By the same from Mr. Herold H1.00. By Mr. Past. Tirmenstein's parish in New Orleans for maintenance of an orphan from that parish, in 2 shipments H60.00. From N. N. by Mr. Rev. Biltz, Concordia, Mo., H2.00. Children's coll. at Mr. G. Arnold's in Bay City, Mich., H6.00. From the singing choir of the Trinity District in St. Louis H6.50. From Miss Bertha Müller H2.0V. From Maria Markworth in Danville, Ill, H5.00. Ueberschuß von der Fahrt zum Jahresfest aus dein Dreieinigkeits - District H5.50. From the small K. Ls. by Herr Past. Buszin H2.00. From Mr. Past. Querl in Lyonsville H2.50. From B. in C. H5.00. By M. Seydel in Humboldt, Kans. by H5.00. By two members of the Gem. of Mr. Past. Wolbrecht H7.50. From Mrs. Past. Reisinger as a thank offering for recovery of her youngest son H10.00. From Mr. Albert "chwartz in St. Louis H2.00. Mr. Chr. Hoff- mann in Vincennes H11.00. Miss Maria Schockemüller H1.00. N. N. in Carlinville H3.0V. N. N. by Mr. G. Sauer H5.00. Pentecost coll. in the parish of the Rev. Th. Mießler H7.70. From the Cross- congregation of the Rev. I. M. Hahn H5.05. By the same of N. N. H1.50. From Mrs. Magdalena Meier in St. Louis H5.00. N. N. there H1.00. From the Women's Association of the Prairie District near St. Charles, Mo. at H6.00. From Virgin Pauline through Mr. Krieg at St. Louis 50 Cts.

Warmly thanking all kind donors on behalf of our poor orphans and wishing God's rich blessings . M. Estel, Treasurer.

^Ill. For the funds received by the Inspector of the Orphanage, Rev. Lehmann, and various products rc. will be specially receipted.

Received in the Middle District Treasurer's Office:

On the synod treasury: From Past. Sitzmanns Gem. K7.85. Past. Bode H1.00. Past. Jor' Gemeinde H13.35. Past. Jä'bker H1.00. Dessen parish H34.00. Rev. Bode's parish (?)

For the General Pres.: By Past. I. Rupprecht's Parish H 13.50.

For the seminar in Addison: by Past. Sitzmann by M. Morhardt H2.00.

To the college ban in Fort Wayne: By Past. Fritz's congregation after the fact H16.00. By Mr. Christian Sihler H5.00. By Dir. Sarer H94.80. By Past. Jor by Mrs. Stürken H1.00, by Mr. Grvne in Holland H5.00.

To the general building fund: From Past. Maacks Gem. H9.60.

For the church building in Sheboygan: By Past. Reichhardt by Christian Lücke H5.00.

To the Widow's Fund: From Past. Reichhardt annual contribution H4.00. D. Droste, Kassirer.

Received:

For poor pupils: From the congregation in Addison H3.50. Teacher Arnold for Mangold H7.00 uüd H6.00. From his school children for the same H3.00. From Past. Gross' congregation in Chicago H5.65. For L. Selle from W. Rinne in Crete H1.00, from I. O. Meyer K5.00, from Rock Island by Ries u. Pföh each H1.00, by Sauermann and Mrs. Kröger each 50 Cts. For Mark by teacher Leutnrc from: Jungfrauen-Verein der Zions-Gcmein in Cleveland H10.00, H13.00 and H10.50. For Wiezebeck from the Jungfrauen - Verein in Monroe through teacher Simon H8.35, through Past. Ruff from the Woman's Club at St. Clair, Mich, H5.00, -6 buscn shirts, 7 pairs of cotton and 2 pairs of woolen stockings. From Kassirer Eißfeldt H8.00. Kassirer Birkner H20.00. From the Women's Club in Cincinnati for Theis H6.00, for Schröder H8.00. From the Jnngrauen- Vrcin there for Thcis H4.00. From the Jünglings-Vercin there for Schröder H2.00. Christ. Wegner in Addison H2.00. congregation of Rodenberg H16.44. by Rev. Wunder from the JünglingS Verein of his congregation H12.00. from a Gcmmcdglicdc in Illinois H100.00. teacher Bernthal H1.50. Past. L. Winters Gem. in Montana, Iowa, 3 buscn shirts. Coll. at school festival in Laporte H12.01. From teacher Schmalzrieth for L. Selle, Aug. Lindemann, Wagestor & Günther each H5.00. Wm. Dier- sen jun. in Crete H5.00. A third part of the mission coll. at Crete with H33.00. Kassirer Eißfeldt H30.06. Teacher Trettin H5.00. From the Jünglings-Vercin zu Echester for Bonnoront H5.00. Teacher Arnold for Mangold K6.00. Collected by teacher Zacharias at his infant baptism H2.56. By Past. H. Schmidt Kirchen - Coll. der Gem. Schaumburg H25.64. By Teacher Treichler from the Women's Association of St^Trinitatis Parish in Detroit H5.00.

For the "eminar household: From Kassirer Eißfeldt H6.20 and H8.21. From H. Becker sen. in Schaum- bürg H5.00.

Addison, Ill A. Selle.

For poor students: By Mr. Sauer dahier from N. N. H2.00; by Mr. C. Faßholz from the Christusgemeinde dahier HI.OO; by Mr. Past. Beck HI.OO; by Mr. Past. sapper from the women's association of his congregation HIO.OO; by Mr. Pastor Böse from C. Schweppc HIO.OO.; by the congregation of Mr. Past. Nüttinger at his ordination ges. H6.75; two-thirds of the mission festival collecte at Mr. Past. Biltz H93.45. A. Crämer.

For our church building has been received since February 1869 further:

From the congregations of the following pastors: Hiller. Pomeroy, O., HI 3.60, Werfelmann in Grafton u. Ledar-'s bürg H15.00, Bauer on Sandy Creek H5.67, Sievers W Frankenlust H15.00, Loßncr in Washington County, Ill., HIO.OO, Keller in Ahnepee, WiSc., H3.39, Engelbert in R'^ a, Wis. a, H3.50, Krause in Faribault, Minn. a, HZM- Jüngcl in Jonesville, Jnd. a, H12.tll), Hüsenkötter, Venri>e,,j Ill. a, HIO.OO, Ottmann, Sheboygan Falls, Wisc. a, H20.M From Wedepohl there HIO.OO. From Plymouth by Eh^l Baade HIO.OO, Borges H4.00, Zerler H5.00, Adam H4M Eberhard H3.00. Past. Aulich in Town Hcrman H31.YY, Wehrmann H5.00, H. Lücke H5.00, Tisza H3.00. Past. Multanowski H2.00. Past. Steinbach H25.00. Chr. Hanke in Chicago H5.00. Louis Lange H5.00. C. Fo" H1.50. I. Schuvos H1.75. Fr. Mohn in Racine H2M From Past. Schöneberg's parish of Biclein H7.15, of Heischmann H5.00.

May the faithful God richly repay the lenient givers for these sacrifices of love in time and eternity!
Sheboygan, Wis. in August 1870.

A. D. Stecher.

With heartfelt thanks we acknowledge the receipt of the following gifts of love for the building of our church:

From Mr. Past. Love in New Orleans H20.00. By Mr. Past. Ruhland in PleasantRidge, Ill, H12.50. By Mr. Past. Engelbrecht in Iowa City H3.00. By Mr. Past. Biltz, Concordia, Mo>, H12.00. Don Mr. Past. Brandt in Middleton, Canada, H5.25. From Mr. Past, Tirmenstein in New Orleans H25.00. From Herm Schu- richt in St. Louis H27.00. From Mr. Past. Keyl in Wil- shire HI.OO. Summa H105.75.

To the kind givers of God's rich blessings in time and eternity!
Philadelphia, Aug. 15, 1870.

O. Schröder Pastor.
G. Wmnebergcr, Kassirer,

For poor students received through Rev. G. E. Ahncr, collected at ordination of Rev. Müller's H2.85 u. at the dedication of God's bag at Vlue Earth, Minn, H4.30. From the werth women's club at Richmond, Va, 10 sheets, 18 pillows, 6 bust shirts and 1 pair of stockings. From the widowed Mrs. Fried. Carol. Shepherd in Baltimore H20.00.

For the Brunn'schen Zöglinge from Pastor All- warbt H1.98. Collected by the same on Mr. Thal- acker's wedding H2.72 and from Mrs. Guhrke 30 Cts.

C. F. W. Walther.

With heartfelt thanks to God and the benevolent donors, we, the undersigned, acknowledge receipt of the following

Gifts of love for our church building:

From Mr. Past. Hallcrberg's congregation HIO.OO. Mr. Pastor Reißinger's congregation H6.00. By the treasurer of the General Synod from Mr. Past. Hcincmann's congregation H12.65; from an unnamed congregation, a communion collection of H13.80. From a brother minister in Missouri H1.50. From W. Kahle in Guttenberg, Iowa, H6.00. From Rev. Rademacher's congregation H5.00. From Mr. Past. Holiday's congregation in Aurora, Ill, K8.60. Summa H63.55.

To the mild givers of God's rich blessings in time and eternity^.
Davenport, Iowa, Sept. 6, 1870.

Ms. Meier.

P. Stahmer. W. Vomhof.

With heartfelt thanksgiving to God and the benevolent donors, I certify that I have received the following contributions to cover our church debt from our dear Mother Church in St. Louis: Trinity District H129.35. Jmma- nuels District H101.05. Zions District H54.00. Con- rordia District H24.00. - God bless the mild givers!
St. Louis, Mo, August 16, 1870.

In the name and on behalf of the community E. Beck.

To have received from the treasury of the inner mission through Doctor Sihler for no maintenance H12.00. hereby certifies
Faribault, Minn, July 15, 1870.

C. G. T. Krause.

Changed addresses:

Lev. Val. Look, kulaslri Oo., Inä.

rl. Z. Lru8t,

Lr. "ssOO Honl-iotta 8t., Baltimore, ne.

Olomens Oralil, Teacher,
Lettorkox 661. IortInä .

Printing Office of the Synod of Missouri, Ohio et al. St.

Volume 27St . Louis, Mon., October 1, 1870. No. 3.

Why did France have to fall?

O peoples, hear! hear it, all lands, How God breaks a mighty empire; He turns his proud glory into shame, And his dominion's crown is destroyed.

Defeated are the victorious armies, No fighting and no brave courage helps; See, a hundred thousand stretch out their rifles, And great multitudes sink in blood.

The battlefield must drink the blood of the warriors, with whose corpses the field is strewn all around.

See their blood flashing horribly in streams, When the sword of the Germans mows them down.

O say, why did France have to fall? It is the Lord's righteous judgment, Whose holy thunders now shatter; For hear what Revelation says: "Thou art righteous, O Lord, That thou hast determined to punish the fury of the prophets' murderers: They have shed the blood of thy saints, Therefore now thou givest them blood to drink") O France! thanks to the pope and his priests, That they have brought this calamity upon thee.

God wanted to create new life, light and salvation for you, but they plunged you into dark night.

When Luther proclaimed God's word again, a blessed springtime of nations began. It ignited mightily in France, O what a new life began there!

Many thousands of hearts glowed with love for Luther's teachings and confessed them. His word grew mightily and congregations flourished in Langres, Meaux and Normandy.

All of France seemed to lean toward the light, Many people and Abel were devoted to it, Roussel, Berquin, Le Clerc and other witnesses, They joyfully broke ground there for the truth.

*) Osscnb. 16, 5. 6.

At this the Sorbonne rose up in fury, the king and his cowardly parliament, irritated by the pope, who knows no greater delight than to murder true Christians.

How the martyrs suffered there!

You priests have burned many Christians there, and even cut out the tongues of many, and banished many from the fatherland.

You had the tongue of Berquin pierced, and the right hand of Le Clerc cut off, and, conspiring to the downfall of Christians, you even burned many tender women.

Yea! multitudes of martyrs ye thrust into the fire, And mocked the gagged with derision: "Confess now your Lutheranism and your little song: A strong fortress is our God!"

You seduced the people in those days, so that they killed many Protestants, and many thousands of them were slain on the bloody wedding night in Paris.

This is how the Reformation is conquered

And in the witnesses JEsu blood suffocates;

Thus, Frenchmen, you have succeeded by murder, that you have bent the new life.

You let God's word be stolen from you, And preferred the pope's deception to truth; Then you mockingly rejected all faith, When Voltaire deceived you, the vain fool.

Then came the revolution, the murders, so that Danton himself uttered the true word: "The whole of France has become a swamp of vice, and its citizens nothing but Cain.

Oh, if you had accepted God's word!

This gives the peoples a sacred life mark,

This makes one God-fearing, chaste, pious, righteous, truthful, morally free and strong.

But you reject the holy lifeblood, the salt that God offered you in his word; therefore the best powers of the people are corrupted, the customs rotten, the life spiritually dead.

Now the country is a great babel of sins, Sunk in carnality and vanity; Conscience, chastity, fidelity are considered a fable, The sense of truth has long since been dulled.

You have extinguished the holy sparks of life, when you beat the best sons of France;

Therefore you are now sunk in the mud of sin, And now atone for the murder that is so wicked.

For the guilt of sin is already avenged on earth, God already exercises his holy judgment here;

The word had to be fulfilled in you that "God breaks a sinful kingdom". *)

Yes, Lord, you are righteous, that you decided to punish the murderers of the prophets; they have shed the blood of your saints: Therefore thou givest them blood to drink. F.

(Submitted.)

What to think of the marriage with the deceased wife sister?

If these lines should fall into the hands of a person who has already entered into such a marriage, we want to say in advance that we do not consider the entering into of such a marriage to be right; but that we by no means believe that once such a marriage has already been entered into, it should be dissolved again. We believe that if a couple who has already entered into such a marriage comes to the realization that their marriage was wrong, they should repent; but a separation is not necessary. The blood of Jesus Christ, the Son of God, cleanses us from all sin. But you, who perhaps

*) Jer. 18, 7.

If you know of such a couple who, perhaps through ignorance, under bad national laws, led by the example of others, and in the absence of a righteous pastor who could have instructed them, have entered into such a marriage, you who are inclined to point the finger at such people, even if they have sincerely repented, you should well remember the words of Christ, Luke 6:37: "Judge not, and ye shall not be judged."

But that the entering into such a marriage is forbidden in God's word shall now be proven. We refer to the well-known passage 3 Mos. 18, 6. Of course, some will immediately object to this: You cannot refer to Moses in this matter. Moses is only given to the Jews. Moses does not concern us Christians. So you cannot prove anything in the matter with Moses. We now gladly admit that Moses as Moses is none of our business, as he was the lawgiver of the Jews. The laws, which he gave, concerned first only the Jews. Therefore, his Sabbaths and holidays and his laws concerning Levitical purity or uncleanness are no longer connected to us Christians; neither are his commandments concerning clean and unclean animals, circumcision, sacrifices, etc. It says: Col. 2, 16. 17.

Let no man therefore make you conscience of meat, or of drink, or of certain feasts, or of new moons, or of sabbaths, which is the shadow of things to come, but the body itself is in Christ." To those, therefore, who want to make us conscience-stricken in this, we cry out with the words of the apostle Appgesch. 15:10: "Why then do ye tempt God by putting a yoke upon the necks of the disciples, which neither our fathers nor we have been able to bear?" - So you say to me, dear reader, "Why do you want to bind consciences with the law of Moses concerning marriage, since you have referred to 3 Most 18, 6? Answer: Moses does not bind us as Moses, i.e. in his nearest and proper purpose, for there, as has been said, he is given to the Jews; but with this it is not yet said that there are not also in Moses laws which bind man in and for themselves. By admitting that Moses no longer connects us Christians, one does not mean to say that everything in Moses, i.e. also that which in and of itself connects the conscience, does not concern us Christians. In this way, however, one could easily get rid of some laws that are very burdensome for his flesh and blood. Thus, if a thief were told, "Thou shalt not steal," he could immediately answer: What is Mosis to me? I will not be bound by Mosis. And so the adulterer, the murderer, the liar could easily get rid of many a troublesome law. Therefore, one must distinguish in Moses between that which in and for itself

the conscience of the man connects, and wistchen dem/waS blos denssudeissgesagt is; between the natural law and the Jewish ceremonial and the Jewish state law. The natural law, which is also found in Moses, is given not only to the Jews, but to all men and remains eternally. God has also written it in the hearts of all people. And precisely because it is obscured and somewhat blurred in our hearts after the Fall, Moses can be of great help to us if we want to see what God commands or does not command in a certain case. Therefore, in the New Testament, both Christ and the apostles refer to the moral laws of Moses as binding for all people in many places. Just compare the following passages: Mark. 12, 28-31, Rom. 12, 8-10, Eph. 6, 2.

But that Deut. 18. is a marriage law, which connects all people without exception, we prove with this: 1. in the 24th and 25th verse of this chapter it says: "You shall not defile yourselves in this, for in all this the Gentiles have defiled themselves, whom I will cast out before you. And the land is defiled thereby. And I will visit their iniquity upon them, and the land shall cast out the inhabitants thereof." So it is clear from this that the Gentiles also "defiled themselves in all this" by acting contrary to these marriage laws. But if what is commanded and forbidden in these laws were only Jewish ceremonial laws or Jewish state laws, how could it be said that the Gentiles had defiled themselves by transgressing these laws? Did they also "defile" themselves by not being circumcised, by not keeping the Jewish holidays, by not observing the Jewish dietary laws? Not at all. These laws were not given to the Gentiles, they were none of their business; therefore they could not have defiled themselves by not observing them. So only of such actions can the Gentiles be said to have defiled themselves, which are also forbidden to the Gentiles by natural law? From this it follows irrefutably: if the Gentiles have defiled themselves by transgressing the marriage laws, which are laid down in Leviticus 18, then these marriage laws must be natural laws, which also bind the Gentiles. Do not object that the statement that they have "defiled themselves" refers only to the obvious abominations mentioned in this chapter, such as the incestuous unions between parents and children, etc. It clearly says: "in all these things" the Gentiles have defiled themselves. A person who is afraid of God's word cannot get over "in all these things" as easily as someone who does not believe God's word to be God's word from the heart and therefore can easily turn "in all these things" into "in some of these things. But this does not mean the

They do not interpret the Scriptures, but pervert them. In addition to all this, it is not only said that the Gentiles have defiled themselves by transgressing these laws, but it is also said that God wants to punish them because of the transgression of these laws. But how could God want to punish the Gentiles because of the transgression of a law that he had not given them at all? - It says in the quoted passage further: "And I will punish their iniquity upon them, and the land shall spoil the inhabitants thereof. Hereby God Himself declares that the Cananite tribes, which were to overtake the Israelites with war, had sinned so much by the

transgression of those marriage laws, which was also tolerated by the authorities, that He would have to expel them from the land, even exterminate them from the earth. The country should spit out its inhabitants. A metaphorical, figurative way of speaking, taken from a person who, because of ! The text wants to say that the inhabitants of this land have brought it so far by sins, especially by frequent sinning against the marriage laws, that the land in whose body they are, as it were, can no longer keep them, but must spit them out. Therefore, if God the Lord punishes the Gentiles so terribly because of the transgression of these laws, then these laws must necessarily also apply to the Gentiles and thus unite all people without exception. - A second reason, by which we prove that these laws of marriage belong to the natural law that binds all men, is that all these laws are already known to some extent by nature; even sound reason teaches us their correctness. But more about this below. A third reason is that also in the New Testament marriages against those Mosaic laws are even denounced as abominations, of which even the pagans know nothing, compare 1 Cor. 5, 1.

Now that we have proven that the marriage laws established in Leviticus 18 bind all people without exception, we can also justifiably take our evidence for the above proposition that marriage to the deceased woman sister is forbidden by God from this marriage law.

Therefore, we say that the marriage with the deceased wife's sister is against God and forbidden by God, because Genesis 18:6 expressly states: "No one shall marry his closest blood friend. The words that are here in the original Hebrew text have been translated by Luther quite correctly and in good German; but if one wants to know exactly what is to be understood by the "closest blood friend", then one must first of all look closely at the Hebrew expression. As we know, it reads: "No one shall draw near to the flesh of his flesh. These words are God's words. God wants there

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with something say. Who then is first of all designated by the term "flesh"? By "flesh" are generally understood in the Scriptures all relatives. One reads the passages: Gen. 29^A., Judges 9, 2., 2 Sam. 1N, 12.; indeed, by this expression are also understood all those who belong to One People, all tribesmen. See 2 Sam. 5, 1. Here in our passage, however, the word cannot be used in this broader sense, but in the narrower sense, designating the closest blood friends; for otherwise one would have to assume that all marriages among a people are forbidden, since in the broader sense all persons in a people relate to each other in such a way that one can be called flesh of the other. If the word is taken in the narrower sense, my "flesh" is my parents, my brothers and sisters, my children. Of parents and children the word occurs in such a way 3 Mos. 21, 2. 3.: "Ohn at his blood friend (may the priest defile himself, if that one died), who belongs to him most closely, as at his mother, at his father, at his son, at his daughter, at his brother and at his sister" 2c. Thus Joseph's brothers use the word of Joseph, their brother Gen. 37:27. Thus Gen. 18:12. is called the father's sister, the father's nearest blood friend, (Heb, the father's flesh); and the mother's sister is the mother's flesh. But also my wife is called my flesh in the Scriptures in the narrower sense of the word as well as my brothers and sisters 2c. Thus it is expressly said Gen. 2, 24: "And they shall be One flesh." What does my flesh mean after this? Obviously again the closest relatives of those who are closest to me and are called my flesh; thus, the closest relatives of my parents, my brothers and sisters, my children and my wife, are obviously hereafter the flesh of my flesh. My father is my flesh; my father's sister is therefore my flesh. My wife is my flesh; the sister of my wife is therefore my flesh. From this it follows irrefutably that since God commanded: you shall not come near the flesh of your flesh, he also forbade the marriage with the deceased wife's sister. God's prohibition is as clear as the sun; just do not blather around the sun-clear text.

But reason also teaches us this. That unions between parents and children are quite abominable and absolutely inadmissible, that teaches a decent man already immediately the feeling, if he imagines such a union also only in thoughts vividly. Nature has an abhorrence of such unions and is horrified by them. Almost the same applies to the thought of a marriage between uncle (i.e. father's or mother's brother) and niece, between aunt and nephew. What then

As far as such unions are concerned, reason alone teaches us that they are abominable and inadmissible. The same is true of marriages between brothers and sisters. Brothers and sisters live with each other in the parental home from their youth; they have the most intimate contact with each other without suspicion, even when they have grown up. But as brothers and sisters stand by each other, so must those be placed who are taken into the house as brothers and as sisters, the brother's wife and the sister's husband (brother in

law, sister in law). If chastity is to be preserved among the entire human race, it must above all be preserved here by a special law. Such people must therefore be deprived from the outset of all hope that they could ever live together as man and woman. If marriage is permitted here, then the door and gate are opened to unchastity among men. But since God does not want unchastity, he must also not want the way to it; God can therefore also not permit such marriages. Now all this is quite clear to reason without any dispute about brothers and sisters; but it also sees to some extent that this law must also be extended to those who become our brothers and sisters through marriage. If man, with his mere reason, can already see that even simple

fornication is a sin and an abomination before God, he can also see and reasonably recognize that marriage to his deceased brother's wife and to his deceased wife's sister is not permissible; that at least an authority, which really cares about the true welfare of the country, should strictly forbid such marriages and prevent them in every possible way.

Finally, we also see that marriage to the deceased wife's sister is inadmissible because the Word of God expressly forbids marriage to the brother's widow. The widow of the deceased brother is related to me in the same degree of affinity as the sister of the deceased wife. If I am forbidden to marry my brother's widow, I am also forbidden to marry the deceased wife's sister. But according to Deut. 18:16, it is a disgrace for the brother if his brother takes his wife as his wife. For the basic word *erwat* is also used metaphorically for disgrace, e.g. Deut. 23, 15. Yes, you say, did God not Himself permit, even command Deut. 25, 5. that if the brother died without children, then the still living brother should marry the widow of the deceased brother and raise up a seed for his deceased brother? Answer: God Himself made an exception to the general rule for the sake of a higher purpose. God can make exceptions to the rule, we cannot.

God can make all the more an exception to the rule for the sake of a higher purpose, because these laws, that the deceased woman's sister and the deceased brother's wife, etc., are not to be married, are indeed laws of nature, but only such laws as have become so only through later circumstances, after the human race has multiplied, circumstances which were not yet present in the children of the first parents. Furthermore, one should not object that the marriage with the deceased wife's sister is quite different from the marriage with the brother's widow. There the blood of two brothers would not be united, but here it would be; therefore marriage is not forbidden there, but here it is. Answer: This is a pathetic blasphemy without any scriptural foundation; no righteous man's conscience can be based on it. According to this blasphemy, a man may marry mother and daughter one after the other. - —

How can a Christian who knows all this enter into such a marriage? At least he cannot do it with a good conscience and a happy heart. If he does, he does it in doubt. But what does not come from faith, that is sin Rom. 14, 23. If there are enough people with whom one can enter into marriage without scruples, why does one want to put such a terrible burden on himself? There is enough misery in a marriage where everything else is fine, so why are you struggling for unhappiness?

But what is to be done when such marriages have already taken place? The secular authorities, the justice of the peace, marry such marriages in this country; and there are also enough unscrupulous preachers here and in Europe who willingly marry such marriages and give them the seal of the church: Should such a couple, when they come to the knowledge of the truth, part again? or should such people stay with each other? Answer: Consider the following. Some marriages, or rather unions, are exceedingly shameful in the sight of God and man, such as those between parents and children, etc. Others are also contrary to God's word, but are not so shameful and therefore do not arouse such abhorrence in the hearts of decent people as the former. Now we say that the former may not be tolerated as non-marriages, but rather as incestuous unions; they must be separated without further ado, or rather it must be declared that no marriage ever took place here. The cohabitation of such people was not a marriage, but incest. But as far as the marriages with the brother's widow and the deceased wife's sister are concerned, such unions are real marriages and, once they have been contracted, cannot be separated at all; not because one should, where possible, choose the least of two evils if one has to choose once. Here the marriage is once consummated,

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that can no longer be changed. But God has also commanded: You shall not commit adultery; but you must not try to make up for one sin by committing another. - But, you say, such people, if they remain with each other, always continue the first sin. They are forbidden to marry one another; therefore, as long as they remain with one another, they are continually sinning against the commandment of God. Answer: This is true of unions that are not marriage, but not here, where marriage does take place. Now to these people it is said: you shall not commit adultery. A king may gain dominion over a people by unlawful means; how often does this not happen? What should such a person do when he comes to the knowledge of his sins? Should he give up the reign again because he continued the first sin as long as he kept the reign? and if he did not do so, should he be disobeyed? Not at all. - —

But let us hear how God himself dealt with such people in the Old Testament. The quite shameful unions were dissolved by the fact that God let kill such people. But as for the marriage with the deceased wife's sister and with the brother's widow, God did not dissolve them once they were consummated, but only inflicted temporal punishments on such persons, as can be read in Deut. 18:20, 21. Verse 20 speaks of the marriage of a man with his father's brother's wife, i.e. of a marriage that is almost on the same level as the one that one enters into with the deceased wife's sister. The punishment is, "Without children they shall die." This was a severe punishment among the Jews. Verse 21. speaks of marriage with the brother's widow. Entering into marriage with such a person is called "a shameful deed," and the same penalty is set: "they shall be without

children." So such marriages are not dissolved by God. The marriage with the deceased wife's sister, however, stands in the same degree as the marriage with the brother's widow in terms of kinship. Therefore, where God does not dissolve a marriage, how may we dissolve it? we have no command to do so, nor any example in Scripture.

Such should repent, sincere repentance of heart, when they come to the knowledge of the truth. Then they should take refuge in the mercy of their God in Christ Jesus, who does not want the sinner to die, but to be converted and live. Therefore it is written 1 John 1:8, 9: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." And again 1 John 2:2: "And the same (Christ) is the propitiation for our sins, and not for ours alone, but for the sins of the whole world. And if God then lays down a cross in this marriage, they should bear it all the more patiently and think: it is a salutary discipline of the heavenly Father, which must serve them for the best.

May God, from whom all blessings come, also bless these words in many hearts and let them bear fruit and profit for the glory of his name, for Jesus' sake. Amen. H.

(Submitted by A. Ch. B.)

The Hungarian curse formula.

Among all the orders and societies of the Roman pontifical sect, none is more atrocious and horrifying than that of the Jesuits, aptly called "Jesuwider" by our pious forefathers. They have set themselves the task of eradicating the evangelical truth by all possible means and, in contrast, to fortify the glory and greatness of the unholy papacy. In the choice of means to carry out this purpose they know no hesitation. It may be as blasphemous or immoral as they like, if it only serves their purpose. They were like that from the beginning and they are still like that today. Blasphemy are their doctrines of faith, bottomless swamps of stinking miasmas their writings on morals. The following document from the year 1673 serves to prove this. It is written by Jesuits and was taken as a confession from those in Hungary who returned to the Roman church. For when the sweet gospel had broken through in Hungary at the time of the Reformation, and great multitudes from the kingdom of the Antichrist turned to it, the Jesuit order also asserted its mission. Sword, dungeon, banishment, smoking funeral pyres, etc. were the gruesome signs of its activity. Many remained steadfast and endured all torments; but a large number, who did not have the lion's courage of martyrdom, fell away. They were the ones who had to make the horrible confession that we now communicate verbatim. *) It is entitled: "Roman Catholic Confession, officially prescribed and presented to the Protestants in Hungary," and reads:

We declare and confess that through the special care of our highest spiritual and temporal authorities, through the care and service of the Fathers of the Society of Jesus, we have been led from the heretical way and faith to the true beatific Roman Catholic way and wish to make it openly known to the whole world by word and speech.

We confess that the Roman Pontiff is the head of the Church and cannot err.

From "Zweites offenes Sendschreiben an den Bischof von Paderborn" 2c. Page 82 ff. according to the translation given there.

3. we confess and are certain that the Roman Pontiff is the Vicar of Christ and has perfect power to remit, retain, cast into hell and excommunicate sins to all men at his pleasure.

4. we confess that all the new institutions of the pope, both within and outside the territory of Scripture, as well as all the commands of the same, are true, divine and salvific, and therefore must be respected by the laity more highly than the commandments of the living God.

We confess that the Most Holy Pontiff must be **divinely** venerated **by** all, with greater genuflection than is due to Christ Himself.

We confess and affirm that the Pope, as the most holy father of all, is to be heard in all things without exception, and that those who act contrary to his authoritative institutions must, without all mercy, not only be burned as heretics, but also consigned body and soul to hell.

7) We confess that reading the Holy Scriptures is a work of heresies and sects and a rich source of blasphemy.

We confess that it is good, pious, holy, useful and salutary to call upon the dead saints, to venerate their images, to bend the knee before them, to go on pilgrimage to them, to clothe them, to light their lamps.

We confess that every priest is much higher than the God-bearer, the holy Virgin Mary. She gave birth to Christ only once and never gives birth again. The Roman priest, however, sacrifices and creates Christ not only when he wants, but also as often as he wants, yes, he also consumes the created one.

We confess that it is useful and beneficial to say mass for the dead, to distribute alms and to pray.

11 We confess that the Roman Pontiff has the power to change the Scriptures, to increase and decrease them as he pleases.

We confess that after death the souls are purified in Purgatory, and that the masses of the priests grant them help and salvation.

(13) We confess that it is good and wholesome to partake of the Lord's Supper under one form, and heretical and damnable under both.

14. we confess and affirm that those who partake of it under one form partake of the whole Christ with flesh and blood, with his divinity and corporeity (eum Oeitat et 088il)us); but those who partake of it under both forms partake only of plain bread.

15 We confess that there are seven true and real sacraments.

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16 We confess that God is worshipped in images and known by men through them.

We confess that the Virgin Mary deserves greater veneration from angels and men than Christ Himself, the Son of God.

18 We confess that the Blessed Virgin Mary is the Queen of Heaven and reigns together with her Son, and that the Son must do everything for her.

19 We confess that the bones of the saints have great power, which is why they must be venerated by people and chapels must be built for them.

(20) We confess that the Roman doctrine is the Catholic doctrine, pure, divine, salvific, ancient and true, but the Protestant doctrine is false, erroneous, godly, and false.

blasphemous, cursed, heretical, pernicious, incendiary

They are not godly, imaginary, and fictitious. Since, therefore, the Roman worship of God under one form is altogether and perfectly good and wholesome in all its developments, we curse all those who have taught us the contrary and godless heresy under both forms. We publicly declare as cursed our parents who educated us in that heretical faith, we also curse those who caused us to doubt the Roman Catholic faith, as well as those two (?) who handed us that cursed cup. Yes, we curse ourselves and declare ourselves cursed because we drank from that cursed heretical cup from which we were not allowed to drink.

21 We confess that the Holy Scripture is imperfect and a dead letter, as long as the pope has not explained it and allowed the laity to read it.

We confess that one mass of a Roman priest is more useful than a hundred and more sermons of the evangelicals. Therefore, we curse the books we have read that contain that heretical and blasphemous doctrine. We also pronounce the curse on all our works that we have done during our heretical faith, so that they will not be counted against us before God on the last day, all this we do out of a pure heart, declaring that the Roman church is absolutely true in these and similar matters, with solemn renunciation of that heretical doctrine before you, honored men, honored women, present disciples, and all those who are present before us. and virgins. We further swear that we will never return to that heretical doctrine (sub utraque) under either form, even if it would or should be allowed, throughout our lives. We also swear, as long as there is a drop of blood in our body, to reject that cursed evangelical doctrine in all ways, secretly and openly, by force and deceit, by To pursue word and deed, even with the sword. Lastly, we swear (if perhaps in spiritual or secular circumstances a

change should occur) before God, before the angels, and you present, that neither by fear nor favor do we ever wish to separate ourselves from this beatific and divine Catholic Church and return^to the accursed Protestant heresy."

To the ecclesiastical chronicle.

Open accusation of a Catholic against the pope, as a heretic, because of his nefarious sacrilege to declare himself infallible. The Augsburger Allgemeine Zeitung contains the following statement by the Catholic professor Dr. Friedrich Michelis: "Open accusation against Pope Pius IX. I, a sinful man, but firm in the holy Catholic faith, hereby raise before the face of God open and loud accusation against Pope Pius IX, as a heretic and devastator of the Church, because and insofar as he, through the abused form of a general council, has allowed the proposition, which is founded neither in Holy Scripture nor in tradition, but rather directly contradicts the constitution disordered by Christ, that the Pope, separated from the body of bishops, is the infallible teacher of the Church, to be proclaimed as a revealed dogma, and has thus attempted to introduce the godless system of absolutism into the Church. In my understanding of the Catholic faith, I can satisfy my conscience only by taking this decisive step, by exercising the canonically guaranteed right to resist openly to the face of the Pope, who, according to the pronouncement of Innocent III, if he is a heretic, is subject to the judgment of the Church if he works toward the ruin of the Church." The Catholic Truth Friend of September 14 declares that hereafter

Dr. Michelis "can no longer be considered as belonging to the Catholic Church." Since the Truth Friend understands by the Catholic Church the Pabst Church, he is certainly right. But Dr. Michelis has become closer to the true Catholic Church again through this cry of conscience and manly declaration. God help him further!

W. [Walther]

What the happy editor of the Canadian Church Gazette believes and what he does not believe. "We still believe," he says in No. 36, "in the existence and continuance of such a Lutheran church as is ready and willing at all times to confess its faith, its whole, full faith, aloud and joyfully before friend and foe." ("And it confesses and does not deny.") Such a faith cannot but have an uplifting and gratifying effect on the mind of the editor, since when he thinks of that "joyfully and loudly confessing church," he can really only think of his Canadian Synod, which, especially in the General Council, had to decide about the four

The editor continues: "On the other hand," he says, "we have no faith at all in the existence and future of such movements that use the beautiful confession of our church only as a cudgel. - On the other hand," the editor continues, "we have no faith, none at all, in the existence and the future of such directions, which understand to use the beautiful confession of our church only as a club, as a Cains club, with which one - by waylaying - beats down brothers. It is really quite appalling that there are such Cains-cudgel-wielding, - waylaying, - brothers-beating down directions, and the editor should be worried and frightened in any case with such sebr life-threatening directions also for his existence. But now he has the luck that he has no, no faith at all in the existence and the future of such directions, this lucky Canadian editor! - —

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Church News.

Mr. Rev. I. I. Kern, formerly pastor at Mount Pulaski and a member of the Honorable Jllinois-Smwde, has been called, with the consent of the Honorable Rev. Knoll, president of the said synod, by the Lutheran congregation at El Paso, Ill, which congregation was heretofore served by Mr. Rev. ^ieving as a branch.

Rev. Kern having now accepted the call and received an honorable discharge from his former synod, he was, by order of the Honorable Presidency of the Middle District of the Synod of Missouri w., ordained by the undersigned, assisted by the Rev. Sieving on the 13th Sunday after Trinity, the 11th of Sept. d. I., installed in his office there.

There is good reason to hope that in and around El Paso some of those who are now still outside will allow themselves to be led here. El Paso itself, where two main railroads cross, is not an insignificant place.

May the merciful God bless the work of His servant for the salvation of many souls.

Paul Herd.

Address: Kov. ^k. 4. xoru,

DI Uu.8O, 111.

On the 12th Sunday after Trinity, Mr. W. Schwartz, Candidate of Theology, was ordained and inducted in the midst of the Lutheran congregations at Town Sherman and at Port Hopc, Huron Co, Mich, by your undersigned on behalf of the Presidency of the Northern District.

his work for the salvation of many souls. F. Böling.

Address: IGv. ^V . Loli^ urt-r, Ilooü, Huron Oo., Aliolr.

For the Lutheran St. John's U. A. C. congregation at Bleecker, Fulton Co., N. I., September 7 of this year had become, by the goodness and grace of God, an altogether joyous day of celebration. Since the meeting of the Eastern District, the newly called pastor of the congregation, Candidate L. Traub of St. Louis Theological Seminary, was ordained by the undersigned on that day by order of the Reverend President of the Eastern District. Formerly the congregation belonged to a different synodal association, and the undersigned had been a member of the synod several years ago.

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years its appointed pastor. After his recall to another sphere of activity, an outstanding member of that synod had paved the way for a swarm spirit and false prophet who brought great disaster, division and discord upon the congregation until the hand of the Lord struck him and carried him away by a sudden death. Just as the undersigned was led by God's praiseworthy grace into the dear Synod of Missouri, so the same gracious Savior has also arranged that the dear congregation of Bleecker, after a fiery time of tribulation and purification, rebuilt itself on the time-honored confession of our church and entered the same harbor. The congregation had been eagerly awaiting its appointed pastor, whose ordination was to have taken place on the 10th Sunday after Trinity, but was delayed until September 7. Not only was the church festively decorated with wreaths in praise of God and the new shepherd, but we also had the great joy of being able to use the Missourian hymnal with its wonderful core hymns, introduced by congregational resolution, for the first time on this beautiful day. The

ordination sermon was based on Genesis 24:31-33. We considered "the blessed entrance of a called soul shepherd into the holy office, namely, first, how his congregation receives him (Come in, you blessed of the Lord) and second, with what devotion he enters into the office which God's congregation has entrusted to him (I will not eat until I have first pleaded my cause). After the sermon followed the ordination act according to the form of our agendas.

The arch-shepherd and bishop of our souls, from whom both the will and the accomplishment, the power and the blessing come, strengthen and promote shepherd and flock, and keep them both in true faith to eternal life. Amen.

Rome, N. I., Sept. 8, 1870.

C. A. Wiegel. Address: Hev. 1). Drrrul),

Ll66vl<6r, Sultan Co, X.

The six Lutheran congregations in Pepin and adjoining Wisconsin counties have together formed a parish. Candidate F. W. Pohlmann, from our seminary in St. Louis, was ordinarily called by them as a common pastor. After all the congregations had assembled in the little town of Durand, he was solemnly ordained there on the 8th of Sunday, after Trinity, in the midst of his numerous flock, by order of the Reverend Presidium of the Northern District, and inducted into his office.

Filled with praise and glorification of the benevolent Archpastor in heaven, who had at last heard the persistent groaning of his sheep scattered far and wide, and had given them a shepherd, the eyes of many - especially those who for ten and fourteen years had painfully felt the lack of a pastor of their own - were filled with tears.

May the faithful and merciful Savior, who is still seeking the lost, also help this servant and under-shepherd to carry out his difficult ministry in rich blessing and strengthen him physically and spiritually for this purpose. C. F. Ebert.

Address: ^V. kolllmnun, j

vurnuă, I'o^ui Co, ,

By order of the Reverend Presidency of the Middle District, on the 12th Sunday after Trinity, the Candidate of the Sacred Preaching Office, Mr. H. Witte, was ordained and solemnly installed in his office by the undersigned in the midst of the newly established congregation at Patriot, Ohio, which called him.

May God grant him spirit and grace, and make him capable of leading the ministry of the New Testament I May He make the exuberant clarity of the same be vividly recognized by many souls from this congregation!

E. Sitzmann. Address: Uov. II.

I'nriot, Callia Co, Oliio.

Church dedications.

On the first holy day of Pentecost, June 5, 1870, the St. John's Lutheran congregation on Robinsons Creek, Rose Township, Shelby Co. Ill, had the joy of dedicating their newly built little church to the service of the Triune God. The joy was all the greater because until then nran had had to make do with a poorly prepared district schoolhouse in an unsuitable location. The consecration prayer was held by the undersigned. In the morning, Pastor Rincker preached on the Gospel of Pentecost, John 14:23-31. In the afternoon, Student Küg ele preached in English on Matthew 7:24-27.

May then the good God keep his beatific Word and the holy sacraments pure also in this place for the sake of Christ JEsu to the salvation and blessedness of many!

' F. W. Schlechte.

On July 24, the Lutheran Trinity congregation in Freedom, Veaver Co., Pa. celebrated its joyous church dedication. Pastor Müller, who had come with part of his congregation on a train from Pittsburg, preached the sermon on the consecration gospel, and in the evening the undersigned read in English on Hebr. 10, 23. Whoever does not want to believe that it is a beautiful little church, be so good as to audition. C. Frank.

Mission Festivals.

Eight years had passed since the first 'Lutheran Mission Festival', unforgettable in this area, was celebrated in the Ebenezer congregation on Grand Prairie, Ill, with lively participation of the neighboring congregations. It was not to remain the only one.

From the large, flourishing St. John's congregation of the Rev. M. Eirich in Minden, Washington Co., Ill, an invitation was extended to the surrounding sister congregations to celebrate a second mission feast in their midst on ' 13th Sunday, after Trinity, (Sept. 11). i It is true that the day before a long thunderstorm and hailstorm occurred, which made it impossible for many i to take part, and already

On the 12th Sunday after Trinity, the candidate for the sacred office of preacher, Mr. C. H. Janzow, having received and accepted a call from the Lutheran congregation at Weston, Platte Co, Mo, was ordained and inducted by the undersigned, in the exercise of the reverend Presidency of the Western District.

May the Lord be his sun and shield.

M. Meyer. Address: Kev. G. II.
Uox 35. No.

the fear was raised that now the participation in the celebration would be a small one. But on the morning of the feast day, God let the sun shine in the friendliest way, and guests came from far and near, so that the spacious church was soon filled, and those coming later had to take their places at the windows. Mr. Past. Wolbrecht from the Illinois Synod gave an excellent sermon on 1 Tim. 1, 15, about Gentile mission, answering the questions: 1. why do we do mission? and 2. what does everyone have to do in his part for the support of the mission work.

After the guests had feasted on the abundant food brought and donated at tables under the shady trees of the adjacent grove, a second festive service was held outdoors. Mr. Rev. Katthain of Hovleton, Ill, in his sermon emphasized the importance of the inward mission. From Luc. 11, 28. he showed a large crowd listening with attention: the blessed foundation of true Christianity is the precious 'Word of God, and proved that Christians must i. have God's Word, 2. teach, 3. hear, and 4. keep it.

After the gathering had lingered for some time in pleasant conversation, the school children had sung many lovely songs, and the distant guests had been fed once more, the feast closed in Christian cheerfulness. The mission collections amounted to 122 dollars.

May God grant us many more such celebrations! John G. Walther.

After long and difficult battles against rationalism, Methodism and other sectarianism, the small group of Lutherans, under God's gracious protection, has succeeded in gaining strength, and six Lutheran congregations have gathered in Effingham County, served by four pastors.

Recently the Lord allowed us to experience a day of joy in which we were able to celebrate the first feast of harvest, thanksgiving and mission in community with the Effingham, Bethlehem and Watson congregations in the congregation of the undersigned, the 12th Sunday after Trinity. Since the church was too small to hold all the participants, a leaf hut was erected. The celebration was favored by the good Lord with very pleasant weather. The local singing choir also contributed to the elevation of the festivities.

Pastor Wangerin of Bethlehem and Pastor Holtermann of Watson preached in the morning and Pastor Feustel of Effingham and Pastor Kothe of Moulton near Shelbyville in the afternoon. One felt quite the unity of spirit, although those present belonged to two bodies, namely the Synod of Illinois and similar states and the Synod of Missouri, Ohio and other states. The festcvllekte amounted to about 35 dollars.

May the gracious God let us experience more such blessed days, is our wish; so that the small group may grow stronger and stronger, and we may also experience that the Lord stands by His truth.

Blue Point Prairie, Effingham Co, Ill.

John Heiniger, Lutheran pastor at St. Paul's parish.

Mission Festival in Dearborn County, Indiana.

On the 12th Sunday after Trinity, four Lutheran congregations, not far from each other, celebrated a blessed Eucharist in the midst of the congregation of the undersigned. Besides my congregation it was the

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The congregation of Pastor Brackhage and the two Ohio Synod congregations of Pastor Zur Mühlen and Pastor Peter. It was a very pleasant sight when the neighboring congregations came in long carriages with flags, some of them suitably decorated, and were received in front of the churchyard of my congregation. Under the ringing of bells, the congregations formed a long procession and moved into a grove opposite the church, where a kind of pulpit and an opportunity for the audience to sit had been provided. The number of visitors was rather large, so that most of them had to make do with a seat on God's earth and were very satisfied with it. The singing of this large missionary congregation, the polyphonic choral singing of our singing society and the two-part singing of our numerous school youth was a delight to the heart. In the morning, two sermons were preached by Pastor Brackhage after the Sunday Gospel on the mission to the Gentiles and by Pastor Peter on Luc. 13, 20. 21. on the missionary calling of a householder for his own house and that of the congregation for its own circle. Then a general prayer was said and each family withdrew to their own bread basket and happily ate the lunch they had brought with them. Those who did not have coffee could draw fresh water from barrels. In the afternoon, the undersigned preached a sermon on inner mission according to Luc. 24, 46. 47. The conclusion was made by Past. Zur Mühlen concluded with the narration of two missionary stories. The feast was celebrated with great peace, quiet amusement, and attentive listening, and on leaving it aroused in all the

desire to repeat the celebration next year. The total amount raised was \$88.68. Half of the money was donated to the Harms Mission and the other half to the emigrant missionary Keyl.
Th. Wichmann.

(Submitted.)

Question.

In the last August issue of "Lehre und Wehre" it is praiseworthy acknowledged, in contrast to the unionist vagueness prevailing in almost all church communities surrounding us, that the "Reformirte Kirchenzeitung" of July 21 expresses itself from its confessional standpoint as decisively as we Lutherans can only ever do from ours. Said "Kirchenzeitung" is pleased about this praise and publishes it in its columns. But how does it square with the fact that the "Reformirte Kirchenzeitung" of September 1 publishes an article on "missionary work," taken from the "Evangelist," without any reprimanding remarks, which contains a passage that directly contradicts the intended decisiveness of the "Reformirte Kirchenzeitung," which has otherwise already urgently advocated the return to the old confessions of the Reformed Church and the strict adherence to all its teachings as the main remedy for all damage to said church? The passage in question reads: "The Church of Christ is not a Jesuit church. It does nothing in secret, nothing with cunning, but with a flying banner it goes into the field. Name - Reformed; our confession - the Augsburg Confession (!!) rc." - Since when has the Augsburg Confession been the confession of the Reformed Church, so that it can go into battle with it as its "flying banner" without "Jesuitism" and without "cunning"?

Preliminary announcement!

We have finally succeeded in recruiting Mr. Burgdorf as a teacher at our secondary school. He will take up his duties on Monday, October 3. We therefore take the liberty of inviting all parents who wish to give their sons or daughters a further education, especially in English, for their future profession, to entrust them confidently to our school, since we believe we can give them the assurance that our school is now appointed in such a way that it is capable of fulfilling the requirements to be placed on a higher citizen school, with God's blessing. Reports can be made to Pastor Schalter here (Eighth Street, between Barry and Marion).

St. Louis, Mo., September 19, 1870.

The Directorate

of the Lutheran secondary school here.

To all schoolmen.

"Calligraphic Sample Booklets for German Script, published by the Lutheran Synod of Missouri, Ohio and other states. All teachers of our Synod are hereby informed of the certainly welcome fact that the long felt need to have their own, systematically arranged calligraphy booklets with a pleasing, as well as correct German handwriting, as models, has been met, that at the request of the Synod they have already been produced, set up and well equipped according to the needs and requirements of our schools, and are now available in the book publishing house of the Synodal agent, Mr. M. C. Barthel allhier, in a series of 9 numbers, under the name "Calligraphische Musterhefte für deutsche Schrift, herausgegeben von der evang.- luth. Synod of Missouri, Ohio u. a. Staaten," are to be had and obtained very cheaply.

A closer inspection and examination of these notebooks on the part of the teachers and all the experts should make it certain that the work was done in the most careful manner and that efforts were made, bearing in mind the important purpose and the goal to be achieved in the use of these notebooks in our schools, to equip these new notebooks with a strong, characterful, pleasing and school-suitable handwriting, completely in accordance with the latest, the German national price script, which was lithographed in the lithographic institute of A. Gast & Co.

By an initially very gradual succession and purposeful dissection of the letters into their elements, by simplicity and correctness of the lettering, as well as by the inclusion of well-ordered and well-chosen words and sentences, progressing to short written essays, a safe and very valuable educational tool for a beautiful, national handwriting should hereby be given into the hands of the eager youth.

In order to soon become accustomed to a correct and certain type position, the first issues were provided with oblique, blue directional or positional lines, as well as an increasingly narrow system of double lines, (to determine the height of the type), implemented and maintained; with the 7th and 8th issue, switched to single and double-line templates.

At the same time, the notebooks are arranged in such a way that they allow the teacher to teach writing in a comfortable way. Special attention has also been paid to numeracy, which is usually neglected in schools.

The contents of the eight issues already published are as follows:

No. 1. small letters.

No. 2 and 3: Letters in syllables and words. No. 4 and 5: Large letters with words.

No. 6: Longer, multisyllabic words.

No. 7. single-line sentences.

No. 8: Two-line sentences with religious content.

In order to complete the entire writing instruction, 3 to 12-line borings in card form will appear in the near future, which are partly of historical content and partly provide the necessary instructions for commercial essays. C. Krauß, teacher.

Received in the Western District treasury: . For the synod treasury: from Trinity Distr. M "t. Louis -D12.35. From the ImmanuelS District there, P30.20. From Past. Zucker's congregation in Proviso, ZU., K13.00. Of Past. Kleppisch's cross congregation at WaterZoo, ^Il., K3.75. Of hisImmanuelS congregation there.

Cts^a From Zwans-District in St. Louis, \$12.00. From Past. (L.) and voß' parish in Port Hudson, Mo., \$12.00. Past. Hahn's parish in Benton County, Mo., \$9.35.
 For college maintenance: from the Dreieinigkeit's District in St. Louis \$10.00. Wedding - Coll. at High Speech by Past. Stephen in Chester, Ill., \$8.00.
 Thanksgiving offering by Mrs. K. Gilster by same \$3.00. From Immanuel's District in St. Louis \$11.00.
 For inner mission: From the Trinity - District St. Louis 72 Cts. "Confession Groschen" of the parish of the Past. Steege in Dundee, Ill., \$20.00.
 o.Fi" the Synodal - Missions - Fund: by C. Findorff, West Bend, Wis., \$2.00.
 For the Synodical Building Fund: from Past. Franke's congregation in Addison, Ill., \$10.00. Coll. in Rev. Knief's congregation in Rodenberg, Ill., \$5.60. From Rev. Querl's congregation in Lyonsville, Ill., \$9.50. Of Rev. Zucker's congregation, Proviso, Ill., \$7.00. Of L. Kohtz in Chicago, Ill., \$1.00.
 For the Emigrant Mission: From Past. Markworth's congregation in Bloomington, Ill., \$14.44. From an unnamed person through Past. Koehler \$1.00. From Past. Zucker's congregation in Proviso, Ill., \$2.50.
 For poor students: From N. N. by M. Barthel in St. Louis \$2.50. From M. S. there \$5.00. Kindtauf's Collecte at Mich. Seifen by Past. Schuricht in Vandalia, Ill., \$2.80.
 For the Hermannsburg Mission: one-third of the Collecte collected at the Mission Feast at Past. Biltz's church in Lasayette County, Mo., \$46.75.
 E. Roschke, Kassirer.

For the Lutheran Orphanage near St. Louis, the following gifts of love were received by me from June 9 to Sept. 7:

1. in baare money:
 Collected by Teacher Luecke in Chicago at a child's baptism \$5.00. Collected by G. M. at E. Bröckers wedding collected \$4.50. By Past. Buszin's congregation in Ballwin Pentecost Collecte \$7.05. By Past. Osterhus 75 Cts. By Rev. Thuro from Mrs. Eckart of Trinity congregation in Jefferson City, Mo. \$5.00. By Rev. Th. Grüber in Hampton, Ill., \$1.00. to Mr. Karl Roch in Chicago \$2.00. to Dr. Gotsch 25 Cts. August Ohland \$1.00. Henry Bruning \$1.00. Louis Meier \$5.00. collected at a picnic \$16.00. Mr. M. Bates \$5.00. by Past. Beck by Karl Faßholz \$1.00. by Past. Pennekamp \$1.00. by Past. Trautmann \$2.90. W. Masemann in Minneapolis \$5.00.
 2. in kind, clothing rc.
 From Mr. Meier of Schulenburgs Factory 1 bag of scrubbing soap, 2 bars of Castil soap. From Dr. B. in St. Louis 1 ham, 60 lbs. rye flour. From Mrs. Troy 1 bush. Apples. Mrs. Greb, Sr. some apples. Mr. Rennie in St. Louis 1 p. flour. W. Happel in St. Genevieve 1 barrel of flour. From N. N. 10 gal. Coal Oil. From Mrs. Schmidt 1 child's dress. From Mrs. Dietrich 1 basket of apples. From Gottfried Mertz 1 bushel of apples, 3 bush. Cartosteln. From Christ. Wilhelm in Past. Landgrass parish 1 Bush. Apples. From Fried. Cancors 2 bush. Apples. Greb 5 bush. Apples, 1 Bucket Cider. By Past. Kleist in Washington 1 box of children's clothes. By Phil. Mertz 5 Bush. Peaches. From Mich. Mertz 1 Bush. Apples, 1 Bsh. Onions. From Heinr. Löhr 1 Bush. Peaches. From H. Rauscher 2 Bush. Apples. Mrs. Dietrich 1 Bush. Peaches. Mrs. Wörther 1 Bush. do. Mrs. Koch 1 Bush. Apples. From N. N. in Zion's District by Mr. Hölder, teacher, 40 Uards calicoes. From N. N. in Collinsville by Mr. Martin 2 boys skirts and 4 pairs of stockings.

Rev. A. Lehmann, Inspector.

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Entered the caste of the Northern District:

For church building at Paterson, N. J.: From Mrs. N. N. at Monroe 43.00. L. Kausler 50 Cts.
 For the emigrant mission in New York: Ascension Festival coll. in Frankenlust 41.56. Kindtauf coll. at Aldebneke 43.14. From Mrs. Mohn in Racine 41-M.
 From N. N. there 50 Cts. Coll. in Past. Speckhardt's parish 43.70. Kindtauf-Coll. at Mr. Kohl's 28 Cts.
 For the heathen mission: coll. at the mission feast in Sheboygan County, Wis. at 427.73. Coll. by the confirmands of the Past. A. tribe at Kirchhayn, 42.13; at Cedar Creek, 42.62.
 For Hermannsburg: From Past. Wambsganß' oberer Immanuelsgemeinde 410.38. From the women's association of the congregation in Racine, Wis. 410.00.
 From N. N. there 50 Cts. Turch Past. Speckhardt collected in missionary hours 41.14, from Confirmand Joh. Haag 25 Cts. From the congregation in Monroe 44.71.
 To the Wittwen-Kasse: From Past. I. Horst 42.00. Past. Speckhardt 44.W.
 For the orphanage near St. Louis: Wedding coll. at I. C. Kaster in Grand Rapids, Mich. 75 Cts. From F. Probst at Monroe, Mich., 41-00. wedding coll. at Schneidewind at Sheboygan 46.71. from Mr. C. Vieth at Detroit 41.00. from W. Schroeder at Noseville 43.00. from N. N. at Racine 50 Cts.
 For inner mission: Coll. at mission festival in Sheboygan County, Wis., 455.00. From Immanuel's congregation in Milwaukee, 42.60. Coll. at Young Men's Association foundation festival in Bloomfield, Wis. 49.18. From Ms. Hansen, Milwaukee, 41-00.
 For the widows' fund: Thank offering from Mrs. Moos \$1.00. Thank offering from Mrs. E. Adam 41.00.
 For poor students in Fort Wayne: From Joh. Herbolzheimer in Amelith 50 Cts. From N. N. in Racine 50 Cts.
 For poor students in St. Louis: From N. N. in Racine 50 Cts.
 For the synodical treasury: from Chr. Schmidt in Lvansville, 41.00. Pentecostal Coll. in Plymouth, 46.30. Of the same in Sheboygan Falls, 43.57. DeSgl. in Past. I. L. Daib's parish in Grand Rapids, Mich. 412.95. in Grand Haven 45.00, in Town Caledonia 41.75. From Dan. Buhler 43.00. from Frankenlust by Bro. Zill 41-72. from Wm. Arnold Thanksgiving offering 42.00. Collected at Hachtel's funeral service 44.30. Baptismal coll. by C. Markensen 41.63, Pentecost coll. 418.89. By Mrs. Stephan scn. as thank offering 55 Cts. From Past. Werselmann's congregation in Grafton 48.00, in Cedarburgh 45.00. Pentecostal collecte in Past. A. Stamm's parish in Kirchhayn 43.50. From Past. Wambsganß' upper Immanuelsgemeinde 48.32, from its lower Immanuelsgemeinde 410.30. From Past. H. Lemke's St. Johannismesse 410.00. whose St. Petrigemeinde 410.00. G. Strub 41-00. past. M. Guenther's congregation in Saginaw City, Mich. 411.38. Past. Werfelmann ;) Grafon parish 44.50, Sauville parish 44.00. Past. Engelbert's parish in Racine 430.45. contribution from Past. Daib 42.00.
 For Past. Brunn's institution: From Past. F. Boeling's congregation in Waldenburg, Mich., 410.00. Don G. L. Wolkenstädter thank offering for ofncnsng his wife 45.00. Coll. at mission feast in Sheboygan County, Wis. belated 41.00. Hochzelts - Coll. at E. E. in Milwaukee 410.68.
 For Dr. Tümling as teacher in Addison: Collecte in Twyn Wilson 44.60. From Past. Hvnick 41.00. Excess parish salary of Past. E.G. C. Markworth in 1860 410.65. Coll. in Past. I. I. Hoffmann's gern. 41.50.
 For the building fund: from Immanuelsgemeinde in Frankenlust, Mich. 47.76. Coll. in Frankenlust M. D. 48.17. From Mich. Engerer 41.50. From Wm. Seidel in Saginaw City, Mich., 41.00. *From St. Stephen's Parish in Milwaukee, second shipment, 420.00. From Past. Engelbert's parish in Racine, 419.75. *From N. N. in Monroe, Mich. 41.25.
 For the Hospital in St. Louis: From Frankenlust by Mrs. G. Staudacher 41.00. Kindtauf-Collecte at B. Staudacher 43.00. From Mich. Förster Dankopfer 41.00. Wedding coll. at Mich. Kuch 45.10.
 For poor students in Addison: From Rev. A. Winter 41.00. N. N. in Racine 50 Cts.
 For Lehrer contents: From Past. W. Hattstadt's congregation in Monroe 412.20. Past. H. Lemke's St. Johannismesse 49.86. Whose St. Petrigemeinde 410.53. From Past. Speckhardt's congregation of Pentecostal Coll. 43.52, Coll. at 10 Sonnt. n. Tr. 42.65.
 C. Eißfeldt, Kassirer.

Received at the Eastern District Treasurer's Office:
 For the synodical treasury: from the Washington congregation 416.75. Williamsburg congregation 425.75. Ridge congregation 45.48. Eden congregation 41E.11.
 Past. Michaels Filialgemeinde 44.50. Past. Michael 41.00. congreg. in Ellicottsville 42.50. past. Gross 42.00. congreg. in Wolcottville 49.60. congreg. in Williamsburg 48.00. Immanuel's congreg. in Baltimore 432.58. congreg. in Somerset County 45.50. Past. Kahler 41.00. past. Walker 43.00. congreg. in Paterson 411.25.
 For the Heathen Mission: From N. N. in Albany 42.00. From the North East congregation 46.75.
 For the widows' cash: From Past. Arrndt 44.00- Past. Michael 45.00. Past. Great 44.00.
 For poor students: From the parish in Rain- ham for St. Louis 415.00. Gem. in Bergbolz for Lävwn 47.60. Hochzeit - Coll. at Mr. Duckwitz for Kröning 42.04. DeSgl. at Mr. Krämer for Kretzmann 412.54. Gem. in Berlin for Fort Wayne 41.50.
 For the church building in Jorkville: From the parish in Buffalo 418.60.
 For the Hermannsburg Mission: From the congregation in Bergholz 43.85.
 For teachers' salaries: From the municipality of Johannis- burg 49.00.
 For inner mission: From Immanuel's congregation in Baltimore 418.66. Alleghany congregation 44.75. New York congregation 411.00.

For the Fort Wayne college fire: From the New York community retroactively 47.00. Liberty community 48.69.
For college maintenance: from Pittsburgh parish 471.00. New York parish 411.85.
New York, August 1, 1870.

I. Birkner, Cassir. 102 William Str.

Received at the Eastern District Treasurer's Office:

For the Hospital in St. Louis: GeburtStagSColl. by Mrs. Schröfer 43.00. by I. Trapp, Jr. 41.00. by OppertShouser 41.09.
For the church building in Jorkville: From I. Schulthes 42.00.
For college maintenance: From the parish in New York 410.80 and 4'6.15. Parish in Martinsville for Fort Wayne 4'6.00, for Addison 4'4.20.
For the widow's fund: From Past. Himmler 45.50. Past. Lemhuis 44.00. Past. Eilgelder 4'4.00. Past. Kanold 43.00. Past. I. A. F. W. Müller 4'4.00. Rev. Stürken 44.00. Past. Frincke 4'4.00. Past. Keyl 44.00. Past. Sommer 42.00. I. Trapp sen. 45.00. I. Trapp jun. 41.00.
For inner mission: From Richmond congregation 45.00. Eden congregation 416.00. Elmira congregation, Canada, 41.09.
For the Synodical Building Fund: from Trinity Parish in Buffalo 420.00. parish in Eden retroactive 46.00. parish in West Seneca 46.70. from A. Borth 42.18. from N. N. 41.09.
For the College Fire in Fort Wayne:
From 3 members of the congregation at Wolcottsville 42.75. From the congregation at Elmira, Canada, 43.54.
For Past. Brunn's proseminar: By I. Trapp sen. 45.00. I. Trapp jun. 4'1-00.
For the Synodical treasury: From Past. Himmler 4'1-00' Past. Grätzel 41-00- Past. Lembuis 41-00. past. Stronger 42.00. Past. Eilgelder 41.00. Past. Lochner 41.00. past. Weinbach 41.00. past. Kanold 41.00. past. Frincke 42.00. past. Renz 41.00. Past. O. Hanser 42.00. Past. I. A. F. W. Müller 41-00. past. Stürken 43.00. Past. Keyl 43.00. Past. Sommer 41.00. I. Trapp 45.00. of d. parish in Longgreen 410.30. parish in Elmira, Canada, incl. agio 421.80. parish in Wellsville 47.50. St. Peter's parish in Baltimore County 45.00. parish. in Philadelphia 410.00. congregation in Richmond 4'17.00. faithfulness congregation in Buffalo 425.00. congregation in Martinsville 43.87 and 4'3.70. martini congregation in Baltimore 416.75. congregation in West Seneca 410.00.
For poor students: From the Gem. at Eden for Bechthold 420.00. Thank offering of a woman 410. for Geo. Johannes. Wedding coll. at Mr. Niemann 4'2-27. Baptismal coll. at Mr. Jacobs 41.35. From the savings fund of the children of the Rev. Schmidt 41.00. From I. Trapp Sr. 45.00. Gem. in Elmira, Canada, 47.63.
For the heathen mission: From Past. Summer 41-00.
New York, September 1, 1870.

I. Birkner, Cassir. 102 William Str.

Received for the Castle - Garden - Mission:

From the confirmands of Mr. Past. Judge 49.00.
From the community in Wolcottsburg 4'5.00. community in Washington 4'9-13. gem. in Middleton, Canada, 47.95.
Gem. in Bergholz 4'1.25. Miss Auguste Klocke 41.00.
Past. Heinrichs 42.00. From Falsch 50 Cts. A. PoSner 41-00. from Denke 41.00. Zarnsdorf 41.05. from Past. Boths Gemeinde 45.00. A. GLtz 42.00. Don Pastor Wagner's Gemeinde 4'22.00. Past. Beyers Gemeinde 427.19. Past. Trumms Gemeinde 415.25. Wedding-. Coll. at I. H. Siegler 42.1h. Gem. in Jorkville H7.8Ü. F. Brinkmann 41-86. Dörnbach 42.00. Kuhlenschach 42.00. From women's club in Past. Seuels parish 410-00. Caroline Appelt 45.00. N. N. 41-00. pastor RöderS parish 413.50. past. Achenbach 41.00. H. Matthäi 50 cts. Hollywood, Minn. congregation, N.U. Father Thompson 42.00. Of the confirmands of Hm. Past. Schroeder 48.00. Surplus of a sermon by Past. Renz 45.73. By A. K. 41.5t). Kindtauf coll. at Hörner 4'2.38. K. 25 cts. Joh. Wirk 41.00. pastor W. Keyl 43.00. teacher Conzelmann 45.00. N. N. HM Nosebrock 50 Cts. I. Trapp Sr. 45.00.
New York, September 1, 1870.

I. Birkner, Cassir. 102 William Str.

For the seminary budget received from G. Merz from Mr. Past. Lehmann's parish 2 Bush. Potatoes, 1 Bush. Apples. From Mr. Past. Heinr. Meyer- Gemeinde 1 box of eggs, 50 lbs. of butter, 50 lbs. of lard, 2 sides of bacon, 1 bag of flour and 45.00. Don Hrn. Sievers from Hrn. Past. MuckelS parish 5 dozen Eier, 12 pounds of butter. From Mr. Häring there 1 dozen eggs and 7 pounds of butter. From Mr. Past. Heinemanns Gemeinde 1 box of eggs, 50 pounds of butter, 70 pounds of pork fat, 11 sides of bacon, 1 dozen Hübnn, 1 each of onions, 1 bush, dried fruit, 1 bush. Peaches. From the Norwegian comm. of Mr. Past. Koren 456.50. From the millers Kalbfleisch and Lange here 20 sacks of flour. By Mr. Past. Schlechte Collecte his St. Paulus and his St. Johannes Gem. H10.80. From Mr. Kaufmann Lange from dcm Zions-District for 41-00 rice, 41-00 barley, 42.50 sugar, 41.00 coffee. Through Mr. Past. Schuricht collected on H. Gehrke's child baptism 45.00.
For poor students: By Mr. Past. Grupe's congregation 41.00. By Mr. Past. Berger from Mrs. E. Hogmann 45.00 in silver. From his branch Alexander 41-85. through Mr. Past. Thurow from a parishioner at Honey Creek 41-00. by Mr. Past. Ruettinger collected at two weddings 411.25. From Mr. C. F. Karls of Jork, Pa. H2.50. By Mr. Past. A. Ernst 1 shirt, 2 pairs of woolen stockings, 2 skeins of yarn. By Hrn. Past. Sondhaus at his baptism 42.35. By Mr. Past. Stürken and several members of his congregation 421.00 for Mäurer. By Mr. Past. Halbst Collecte of his congregation 410.00 for Karth. A. Crämer.

The following gifts were further received for the Lutheran Hospital in St. Louis:

From Mrs. Lvuise Kiefner in Spencer County, Jnd. as a thank offering for recovery from protracted illness H2.00, From Messrs. Leonhardt L Schuricht 4 sacks of flour, 600 lbs. of cow feed. From Pauline N. N. through Mr. Krieg 50 cts. By Mr. Past. Hügli by Mr. Jung in Detroit, Mich, 45.00. By C. F. Carls in Jork, Pa, H2.05. Mrs. S. in St. Louis 50 Cts. Mr. Past. Kunz' Ge- meinde in Indiana 3 comforts, 6 sheets. Franziska Kunz there 6 pillow-tops. From the Sewing Society of the Trinity District in St. Louis 3 quilts, 3 straw sacks. From the laudable Virgins Association of the Jmmanuels District there 431.55 for the Lazareth. From Mr. B. Hänichen Collecte at his wedding 48.00. From Mr. C. Umbach in St. Louis 2 tables and 1 bedstead worth 412.00. From N. N. through Mr. Past. I. M. Hahn 45.00. F. W. Schuricht, cashier.

The following additional gifts were received for the Lutheran Orphanage near St. Louis:

From Mrs. -Lchepmann in Mr. Past. Jünger's parish 50 Cts. From the faithful orphan friend A. S. 41-00. Mrs. S. in St. Louis 50 Cts. Mrs. Henriette Tinnappel there 50 Cts. Friedrich Schneller there 41.00. Mrs. N. N. through Mr. Past. Bünger 4100.00, ' From Mrs. Elisabeth's Horst thank offering for happy delivery 41-00. From the laudable Virgins Association of the Jmmanuels District in St. Louis at its annual celebration 434.15.

May the dear Lord Jesus be a rich reward for all "kind givers"! I. M. Estel, Treasurer.

For poor students received from N. N. in Bento County, Mo. through Pastor Buenger 420.00
> C. F. W. Walther.

Changed address:

Xcnvu8lvum, >VHiinAton Oo., JVi's.

Printing Office of the Synod of Missouri, Ohio et al. St.

Volume 27. St. Louis, Mo., October 15, 1870. No. 4.

(Sent in by Rev. P. Beyer.)

Christenmuth.

We know that we will be blessed, That makes us already blessed. No source of consolation flows so clearly on earth, so vividly, as the word: You are God's child. There peace of conscience gushes From never exhausted God's goodness;
The courage grows even with hardship, Yes, remains in death.

Like rocks under God's hills, Yes, more immovable than they, From the wings of the mercy seat, From the word of the Lord, the spring flows and it never runs dry. And what God has committed to us in the word, Sealed that the flood ran, The sacraments golden ring, The miraculous thing.

The enemy of the soul, the devil, roars: You sinner share the curse with me. The world sows its doubts in our hearts and says: "First do enough for your guilt. Though our own heart wants to despair;
But here is God. He lets us say: No son has already done enough, Just accept that.

Though death grins with cold mockery, Though hell locks on the maw. Although every son of the earth is still afraid of the judgment, set for the whole earth: But then Christ says: Here are the seals, baptism, the Lord's Supper, the double bar, which defends against all enemies;
Remains undisturbed.

And as before the great light of the worlds, When it rises from the bed of roses, - As before the thunder's rancor and rebuke The robbery flees and quickly strives to the thicket: So from the eternal sun, The word of grace, the heart's delight, Death, sin, devil, and judgment flee, And harm not.

Boast, world child, boast only your treasures: Gold, positions of honor, pleasure.

You won't catch us in this net;

But the new and terrible time will come for you. There you may no longer suffer your treasures before the eyes, There you would gladly give all your good for the courage of faith.

Oh, why will you deceive yourself. Until the enemies overtake you? You can never defeat them. Already their bow, with the arrow on it, is taut. So drink from the fountain of grace, Trust in him, the kindest of your soul: Take from the Savior riches, glory and joy, bliss.

Second synodal sermon in 1870,

by order of the Synod communicated by W.

I. N. J.

You alone possess the keys to the kingdom of heaven, the keys of hell and death, the key of David, who opens and no one closes who closes,
and no one will be saved. For after You had purchased all sinners with Your blood through Your complete sacrifice on the cross, God the Father raised You from the dead, made You a Lord and a Christian, and seated You at the right hand of His majesty on high. But just as You have not thereby become distant from Your church, but near to it, so You now carry the keys of salvation and damnation not only in Your hands, but You have also placed them in the hands of Your church contending on earth, and have also given it the power that what it binds on earth shall also be bound in heaven, and what it loosens on earth shall also be loosed in heaven. O help us, then, that we as members of Your church may also recognize the glory of this treasure entrusted to us, use it faithfully for Your glory and for the salvation of our fellow sinners, and not let anything rob us of this treasure, but hold on to it, defend it, and preserve it until, through Your grace, we finally enter the kingdom of Your eternal glory. Amen.

Text: Match. 16,13—19.

Venerable and beloved fathers and brothers in the Lord!

In our days, the Antichrist is again raising his head high in Rome. He, of whom it is prophesied: "To him was given the key to the

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Well of the abyss given. And he opened the bottomless pit. And there arose a smoke out of the well, as the smoke of a great furnace: and the sun was darkened, and the air was darkened, by the smoke of the well" - he now again publicly and solemnly, before the face of all Christendom, in satanic insolence, claims that he alone originally possessed the keys of the kingdom of heaven, and that from him alone, therefore, this power first flowed out to the church. It is therefore time, if ever, without a doubt now, that we Lutheran Christians reflect on the answer which our church, the church of the Reformation, gives to the question of who actually is the original holder of the keys of the kingdom of heaven on earth, and that we compare this answer anew with the only infallible word of God.

What answer does our church give to this question? As is well known, it gives it most clearly and in detail in the so-called Schmalkaldic Articles. After it has first testified and proven to the papacy that Peter once received the keys not only for himself, but in the name of all the apostles, in whose name he had answered, our church then makes the following highly important confession:

"About this it must be confessed that the keys do not belong to one man alone, but are given to the whole church; as this can be sufficiently proved with light and certain causes. For just as the promise of the Gospel is certain and without means," that is, immediate and original, "to the whole church, so the keys belong to the whole church.

The keys belong to the whole church without any means, because the keys are nothing else than the ministry, by which this promise is given to everyone who desires it; as it is in the work for the eyes that the church has the power to ordain ministers. And Christ speaks at these words: What ye shall bind' 2c. (indicating to whom he gave the keys, namely the churches): 'Where two or three are gathered together in my! Name.'"

In this golden passage of our confession we have in short words the substantial, clear, unmistakable, round answer of our church to the question who actually is the original holder of the keys of the kingdom of heaven on earth. And what is it that our church herewith declares to be her from God?

What is the reason for confessing the faith created by the Word before the whole world and for all time? This is obviously mainly threefold; it confesses:

1. What the keys are, namely, nothing other than the ministry or power to communicate the promise of the gospel to all who desire it;

2. to whom these keys are given, namely to the whole church; and finally

3. as they are given to the whole church, namely, as the whole church has the promise of the gospel, directly and originally, so that therefore the keys are also given to two or three gathered in Christ's name, in short, to every believing Christian.

According to the doctrine of our church, it is not the preachers or church servants to whom Christ originally and directly gave the keys or the office of the gospel, through whom the church of the faithful first received it, so that it therefore only had it indirectly; but conversely: this office is directly given to the church by Christ, through whom the preachers or church servants first receive this high power, so that they therefore only have it indirectly. Therefore it is not said in our Lutheran children's catechism: The office of the keys is the peculiar power of the preachers, but: "The office of the keys is the peculiar power of the church, which Christ has given to his church on earth"; and therefore our church also sings:

This is the power of the holy key: it binds and unbinds; the church carries it at its side, the matron of Christendom.

Not that though thus our church teaches that every believer is a public preacher, a kir-

The Church teaches that the ministry which, according to God's order and appointment, only preachers are called to publicly administer, is one of the whole Church, that is, of all believers from all over the world.

The power of the Lord is the power that was originally and directly given to Christ and therefore rests and is rooted in them and is inseparable from them.

This was already the teaching of the old church before the emergence of the papacy. Thus, for example, the great church teacher Augustine still writes in the fifth century in his writing about the Christian doctrine: "When it was said to Petro: When it was said to Petro, 'To you I will give the keys of the kingdom of heaven,' he meant the whole church. In Petro the Church, which is founded on Christ, received from him (Christ) the keys of the kingdom of heaven." - —

But is this doctrine in harmony with God's Word? Is it also in harmony with the text we have read? And is it also so important that we have to take care of it as a precious jewel?

have to fight with all seriousness cause? Well, to prove this, that is the task, which I now intend to solve with God's help; namely, to show:

How correct and important the teaching of our Church is that the keys of the Kingdom of Heaven are not given to Petro, nor to any official, but to the Church of the believers were originally given;

so i'll show you:

1. how correct, and
2. how important this teaching was.

I.

As is well known, our text is respected or declared by the Antichrist of Rome as the iron wall of all antichristian claims. But if there is any text in the whole holy scripture, which like a word of thunder from heaven reveals the whole more than thousand-year-old building of the papacy as a structure of lies, condemns it and smashes it to the ground, then it is just this text passage of ours that has been read.

It is true that, according to our text, Christ once gave the keys of the kingdom of heaven to Peter. If nothing more than this fact were reported in our text, while nothing was said about the reason for which this happened, and nothing was mentioned about a special cause for which Peter received this miraculous power from Christ; if it were only said that Christ once suddenly assured Peter, bypassing the other apostles, "To you I will give the keys of the kingdom of heaven," then it would still not be proven in any letter that the Roman bishop had received the keys of the kingdom of heaven before others.

However, it would then seem as if Christ had at least given Peter a personal official prerogative. Or if in our text the cause of the giving of the keys of the kingdom of heaven to Peter were stated, but for this cause the apostolic office of Peter was explained, then it would again at least appear as if Christ had given the keys of the kingdom of heaven, indeed to all apostles, but to these alone or only to the officials in the church, that is, to the public preachers of the gospel alone. - But what do we find? - First, the reason why Christ once gave Peter the keys of the kingdom of heaven is stated in our text in the most precise manner; second, the institution of the apostolic office, which had already taken place almost a year before, is not mentioned in it with a single syllable. What do we rather read?

Here's the deal.

Christ had first put the question to the disciples, "Who do men say that the Son of man is?" and when the disciples had told him the different opinions of the people about Christ, he asked them Christ continues to ask their own opinion about this, saying, "Who do you say that I am?" And after the fiery Peter, always ready to answer, has finally answered in the name of all the disciples asked, "You are the Christ, the Son of the living God," Christ says to him, among other things, "I will give you the keys of the kingdom of heaven." What, then, does Christ himself declare to be the cause of his awarding to Peter the keys of the kingdom of heaven?

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- The faith in Him that Peter had just confessed, and nothing else.

But let us consider Christ's words addressed to Peter in their context!

Christ begins his answer to Peter's confession with the words: "**Blessed** are you, Simon, son of Jonah. From this we see so much for the time being that it is a question here of blessedness, and by no means of an official confession.

might have acted righteously. Christ then continues: "For flesh and blood hath not revealed this unto thee, but my Father which is in heaven. From this we see, secondly, that Christ did not praise Simon, Jonah's son, for the sake of his high office, but only because he had recognized him, Christ, in a faith worked by God himself. Christ continues: "And I also say to you, You are Peter. From this we see, thirdly, that Christ also called Simon, son of Jonah, a Peter, i.e., a rock or rock-man, only because he, according to his confession, relied on him, Christ, as the one and sure rock of salvation and salvation.

He said that he had a rock-solid foundation in the faith. But Christ does not only say: "**You are Peter**", but immediately adds - not, as the papists want: "And upon this rock," or, as it says in the Urter, "upon this Petra, that is, upon me, I will build my church, and the gates of hell shall not prevail against it." So what is it that Christ wants to say with this addition to the fourth? It is as bright as the noonday sun: Christ obviously wants to say this: "I call you Peter because of your faith firmly founded on me, the rock; but I do not mean that I have given you a special privilege that belongs to you alone, that you alone should be a Peter, a rock, a man of the rock. No, as you are built on me, the right rock, and therefore stand so firm, so I also want to build my whole congregation or church on me, so that it also stands firm, in defiance of all the gates of hell. Just as you are a Peter, a man of the rock, through the faith you have just confessed, so my congregation or church will be nothing other than an assembly of all such believers, i.e., of all Peter, rock, or men of the rock. - Now what does it mean when Christ finally says to Peter: "And I will give you the keys of the kingdom of heaven"? From the unbreakable connection of these words with the preceding ones, it is irrefutably evident that Christ did not grant Peter the keys of the kingdom of heaven as an official privilege, just as Christ did not grant him blessedness as such.

Peter had been given the keys of the kingdom of heaven as well as blessedness as a right and good of his faith in him. For the sake of his faith, Christ had first declared him a blessed man, for the sake of his faith he called him one Peter with all the members of the church, therefore, for the sake of his faith, he finally also awards him the keys of the kingdom of heaven.

So there is no doubt that Christ has given the keys of the kingdom of heaven to all who believe and confess like Peter, and who therefore, like Peter, are built by faith on the rock Christ, that is, to his whole church and all its true believing members. With Christ there is no respect of person. Nor is Christ a man, that he should lie, nor a child of man, that he should repent. Therefore, as surely as Christ gave Peter the keys of the kingdom of heaven when he confessed him in faith, so surely is this also: if and where any man in the world answers Christ's question, "Who do you say that I am?" as Peter answered in faith, "You are the Christ, the Son of the living God." Christ's answer also applies to him: "Blessed are you, for flesh and blood has not revealed this to you, but my Father in heaven. And I also say to you, You are Peter. And I will give thee the keys of the kingdom of heaven."

All other passages of the Holy Scripture agree with this. Scripture that deal with this power.

In the 18th chapter of our textual Gospel, after describing the execution of the ban by the church, Christ adds: "Truly I say to you: Whatever you bind on earth shall be bound in heaven; and whatever you loose on

earth shall be loosed in heaven. For where two or three are gathered together in my name, there am I in the midst of them." Can there be a more irrefutable testimony that every church has the keys of the kingdom of heaven in all its believing members? More clearly could Christ

The author himself cannot interpret whom he meant when he said to Petro: "To you I will give the keys of the kingdom of heaven." In the 20th chapter of the Gospel of John, we also read that Christ, before going to the disciples, said to them

When Christ had gladly said, "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained," he had blown on them with the words, "Receive ye the Holy Ghost. By which Christ clearly indicated that the keys of the kingdom of heaven were the gift of those who had received the Holy Spirit, that is, of the Church, or of all true believing Christians. *) In other passages of Scripture, the Church of the

*) See the note at the end of the sermon.

The Church declares that the believers are Christ's bride, wife and homemaker, and the mother of Christendom, while the preachers of the gospel are her stewards, servants and slaves. Just as a bride and housewife does not receive the keys to all the goods of the house indirectly through her servants, but directly from her bridegroom and spouse, so also the church does not receive the keys to the house of God indirectly through her servants, the preachers, but she has received them directly from her heavenly bridegroom, Christ. Furthermore, according to God's Word, it is not the preachers through their ministry, but the Christians through their faith who are the New Testament priests. Not in a single place are preachers ever called priests, but only servants, stewards, elders, shepherds, teachers, bishops; but to all believing Christians Peter calls out: "You are the chosen generation, the royal priesthood, the holy nation, the people of ownership, that you should proclaim the virtues of him who called you from darkness to his marvelous light." Just as every exemplary priest of the Old Testament originally had all priestly rights through bodily birth, although not everyone could exercise them all continuously, so every believing Christian, as a true priest, has all priestly rights and powers through rebirth in the faith, although not everyone can and should exercise them all continuously. At last Paul cries out to the Corinthian Christians, who were boasting of their teachers in a partisan manner, "Who is Paul? Who is Apollo? They are servants through whom you have believed. Therefore, let no one boast of any man. It is all yours. Whether it be Paul or Apollos, whether it be Cephas or the world, whether it be life or death, whether it be things present or things to come; all are yours." Paul means to say: as foolish as it would be for a mistress of a house to boast of the high rights, offices and powers of one of her servants, since all things are hers, it is equally foolish for you believing Christians to boast of the high rights, offices and powers of a church servant, since all these are yours, that is, given to you originally and directly by Christ.

So then there is no question: the teaching of our church that the keys of the kingdom of heaven are neither Petro, nor to any official, but to the whole Church of the faithful, is correct. But how important these Let me now speak to you about this secondly.

II.

In the question of whether a doctrine is important, my listeners, it is enough for a God-fearing Christian to know that it is clearly revealed in God's Word. May he then still not be able to see it, as

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If this doctrine is of much importance, he considers it to be an imperishable treasure, greater than heaven and earth, for which he is willing to lay down his life and blood, because "heaven and earth will pass away, but my words will not pass away," says Christ. But the doctrine that the keys of the kingdom of heaven are originally given to the whole church is not only clearly revealed in God's Word, but is also of such a nature that even the simplest can easily see its immense importance. Let me now show you this and, in view of the shortness of time, draw your attention to only two points.

If the keys of the kingdom of heaven were not originally and directly given to the whole church of believers, but to the public officials as such, and if therefore the believers had the keys only indirectly through them, it would follow, first of all, that the Christians could be sure that heaven would be opened to them only if they had the certainty that the person through whom this was to happen was a legitimate official; for if the public officials alone have the office of the keys, it is undeniable that only they can give or confer it on others. If, therefore, Christ had really given the keys originally to the public officials as such, the Christians could now also be sure that the same would be administered among them only if they had the certainty that this authority had come and been inherited in unbroken succession of office from the first public officials to their preacher. But if it were even possible that the chain of this succession of office had been broken at some time, and if it had happened a thousand years ago, it would be and would remain uncertain whether the power of the keys still existed in the church. Now it is absolutely impossible to know with unquestionable, divine certainty even of one preacher in the world, whether his office has come down to him in uninterrupted succession from Peter or any other official appointed by Christ, passing from hand to hand!

Behold, therefore, the immense importance of the correct doctrine of the keys of the kingdom of heaven. The doctrine that Christ originally gave them to ministers alone has nothing less to do than to deprive the church of all certainty of the means of grace and thus of the certainty of divine grace itself. For according to this doctrine, no Christian can ever know whether he has, through his pastor, the right ministry that preaches reconciliation, the right baptism, the right absolution, the right sacrament of the body and blood of JEsu Christ; all validity of these means of salvation and all consolation of the

The same then rests on the shifting sand of uncertain human assumption and mere probability. If the pastors die out, then, according to this doctrine, the keys of the kingdom of heaven die out with them in their congregations; if the pastors become hirelings and flee, then, according to this doctrine, they also take these keys from the church with them; if the pastors become wolves, then, according to this doctrine, their congregations are cheated of these keys by them. On the other hand, it is quite different with the teaching that the whole church of believers has the keys originally. With this doctrine, the Christian need not anxiously ask: But did my pastor also receive the ministry from those who already had it themselves? Is he really ordained by those who have themselves been lawfully ordained? - No, if the congregation, this certain holder of the keys, recognizes a preacher as its pastor and if he preaches rightly, baptizes rightly, absolves rightly and administers Holy Communion rightly, then the congregation also knows that he is ordained. If he preaches rightly, baptizes rightly, absolves rightly and administers Holy Communion rightly, then a Christian also knows for certain, according to this doctrine, that the right keys are there; for the congregation, the original holder of them, has entrusted them to their preacher according to God's order, that he administer them not in his name, but in Christ's name and in theirs. May the pastors die, may they become hirelings, even wolves: the keys are not lost to the church of Christ according to the right doctrine, because she herself, the church of Christ, does not waver because of it; she is built on Christ, the eternal rock, so that even the gates of hell cannot overpower her. Behold, as important as the certainty of the means of grace and of God's grace itself must be to every Christian, so important is also the pure doctrine of the office of the keys. For this reason Luther wrote as early as 1517 in those ninety-five sentences that laid the foundation for the Reformation of the church: "Every true Christian, whether living or dead, is a partaker of all the goods of Christ and the church, from God's gift. We say with good reason, without sacrilege or levity, that this treasure is the keys of the church, given to the church by the merit of Christ." *)

But, my brethren, let me hasten to conclude by reminding you of one thing only, from which the immense importance of the question of to whom Christ originally gave the keys is evident. If one believes and teaches that Christ did not originally give the keys to the church of believers, but to the ministers, one has thereby abolished the equality of Christians in Christ, their brotherhood, and thus their Christian freedom. For if the preachers are the original holders of the keys of the kingdom of heaven, then they form a spiritual nobility that is elevated far above the common Christian class and propagates itself in the church alongside the Christians.

S. Luthers Werke, Hall. Ed. XVIII, 259. 261.

If Christians no longer have open access to Christ and his grace, for the preachers are then the mediators they need, not the servants, but the masters of the Christians, and these their subjects; so it is in the hands of the preachers to open heaven for the Christians or not, for then it is they alone who possess the blessed ministry that preaches reconciliation and have alone to maintain it; Then it is they alone who give or take away preachers from the church, who appoint or dismiss them; then Christians must beg Christ's grace from them, but fear their banishment, whether just or unjust. Where this doctrine finally leads, this is proven by the Roman papacy; for this terrible empire with its priestly rule and tyranny of conscience is nothing else than the logical implementation of this doctrine worthy of cursing. The doctrine that only the preachers originally possess all priestly glory and propagate it through ordination, and that they are therefore the priests of the New Testament, unfortunately! penetrated the church very early, and where did one finally arrive on this path? With the antichristic claim that the allegedly supreme bishop with his so-called high clergy was the infallible lord of the faith of the Christians appointed by Christ Himself and the unrestricted ruler of all Christendom.

But it is quite different when we teach with our dear church, according to God's word, that Christ did not originally give the keys of the kingdom of heaven, or the ministry, to public officials, but to the church of his faithful. In this teaching the word of Christ stands firm, "One is your Master, Christ, but you are all brethren." By this doctrine Christ remains the King of Christians, but Christians are not subject to any man, to any angel, to any creature in heaven or on earth, royal priests. With this doctrine, therefore, the children of God are preserved their glorious and blessed freedom. With this doctrine, the Christians remain the household of God, but the preachers remain their stewards and the mere administrators of their goods. In this doctrine, therefore, Christians retain the power and right to appoint and dismiss preachers as their servants and to examine their teaching, administration and life, and to judge and adjudicate upon them. Under this doctrine, no preacher has the power to refuse absolution to a penitent Christian, which is not a power of the preacher but the property of the Christians, but only the duty to give it to him as his appointed servant.

Behold, my brethren, as important as it is that our church should not fall back into the old papacy, nay, into pagan parochialism, and so lose all the fruits of the Reformation, so important is it that in the church Christ should remain on his throne, and that the preachers should not become lords of the Christians in his stead, but their servants.

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remain. As important as it is that each congregation should not become a priestly kingdom, but that each should remain a host of Christ, and as important as it is that faith should have all that Christ has purchased for sinners, so important, on the other hand, is the doctrine that Christ has not given the keys of the kingdom of heaven or the ministry to public officials, but to the church of believers.

Well then, now that the Antichrist is again roaring like a lion to frighten Christ's sheep and carry them into his den, let us hold fast to the high jewel of this doctrine, faithfully defend it against all attacks it experiences from without and within, and rather give up everything, peace, friendship, favor, honor, good name, in short, rather sacrifice property, blood, and life, than sacrifice even one tittle of this doctrine.

disclose.

O recognize, you representatives of our congregations, what treasure our synod has with this inheritance. of our Lutheran fathers, and watch, watch, that no one may rob you of this crown or even in any way shorten and stunt it! But we, my brothers in the ministry, who are not ashamed to call ourselves servants and slaves of our congregations with Paul, let us also prove by deed that we do not want to be lords over Christ's subjects, but only assistants of their joy, being ourselves the most jealous guardians of the freedom and glory of the Christians entrusted to us.

Woe to us, flocks and shepherds, if we are not faithful in this! Then the Lord will turn away from us, and our lamp will go out again. For "to him that hath shall be given, that he may have abundance; but from him that hath not, from him shall be taken away even that he hath." But good for us, if we prove faithful in this! So the Lord will continue to be with us and among us, according to his great promise: "Where two or three are gathered together in my name, there am I," that is, with all my grace and with all my riches, "in the midst of them. Amen.

Remark. This doctrine has been so completely lost in our days even by most Lutherans that they think it is not a doctrine of our church but only a private view of Luther, especially concerning the interpretation of Joh. 20, 22. 23. For the sake of this, we will only share the following testimony of Johann Gerhard from many testimonies. In his interpretation of the Sunday Gospels on the Gospel of the Sunday Quasimodogeniti, he writes, among other things, the following: "To whom are the keys of the kingdom of heaven entrusted?-How unjust the Roman Pontiff is against the church is already evident to everyone from the fact that he has reserved this exalted dignity (the power of the keys) for himself and his bishops alone, for the sake of a certain thing that belongs to them in the Ordinary.

We are of the opinion that the church has been ruthlessly robbed of the character that is supposed to be imprinted on the nation and has excluded all others, who are called laymen, as if they were swine (Matth. 7, 6.), with the utmost contempt, who therefore are not allowed to protest against the clergy in this matter, let alone that they are allowed to make a judgment about it. By opposing their arrogance with our judgment, we agree with Dr. Luther, the blessed Chemnitz and the other orthodox theologians that this privilege was granted by Christ to the whole church, his most beloved bride, who is the provider of heavenly goods (Ps. 68, 13.), as already before Matth. 18, 18.

The Lord has given us such a glorious promise in this regard. Yes, also from this passage itself Joh. 20, 22. 23. it is not unclearly concluded, whatever the opponents may chatter against it (*obblaterent*), that this authority belongs to all who are anointed with the Holy Spirit. But since all true Christians have the Holy Spirit, it follows that all are also clothed with this authority. Thus concludes Lord

Dr. Brenz in the interpretation of John 20. This does not in any way protect the wild nature of the Anabaptists, who mix the classes, which God wants to be separated, with each other in the worst way and introduce the most horrible confusion. This error is indeed what I. B. Fickler, in his answer to Heilbrunner's attack, blames us for this error when he writes: There (namely in the Lutheran church) nothing is necessary but to say to everyone without distinction: Go, Hans, be a preacher; you, Michel, take bread and wine and distribute Holy Communion to your neighbor; you, Bart, take bread and wine and distribute Holy Communion to your neighbor. But from this suspicion we will easily be freed by the correct interpretation of our opinion and the observation of the distinctions which our theologians make in this question. For they establish, as it were, a threefold authority, and teach that the supreme and sovereign authority of the word and sacraments is with God alone; secondly, that the office is with the church, as through which God indirectly calls, elects, and sends the ministers; thirdly, and finally, that the execution is with those who are rightfully chosen and called by God through the church, that is, with the church ministers, who are commanded to use and administer the office of the word and sacraments.

Therefore, the *authority* itself is common to the *whole church*, but the use and exercise of it (so that in the church, in which according to the apostle's regulation 1 Cor. 14, 40. everything should be done properly and honestly, every confusion is avoided) is only permitted to those, who are appointed to this office by the church through a lawful vocation and possess it in the name of the church, that is, the lawful church servants who distribute the goods acquired through Christ's bloody struggle in the name of the church. Therefore they are called by the apostle Christ's servants and stewards of God's mysteries 1 Cor. 4, 1. In observing these distinctions, we take the middle course on both sides, and we thus have nothing in common with the arrogance of the papal clergy, nor do we in any way favor Anabaptist confusion, but give the Church her due honor. See: Luther's book Vom Mißbrauch der Messe. Dr. Chemnitz's Gramen, Theil II, of the Sacraments in general (p. 48.) and of Absolution (p. 360.) and Brenz at the attracted place." (UxplieatioDvavAslior . Domiu.
Lä. II. 46E 1663. x. 732. scz.)

As Christians, we must do inner mission.

(Excerpt from a sermon preached at the Mission Festival in D. County, Ind. by Th. W.
II.

"In the direction of the task we have of spreading the Gospel, we turn to what is nearest and closest and progress to what is farther and wider."

The gospel is to be preached to the whole world. Go into all the world and preach the gospel to every creature," Christ says to his disciples before his ascension. But he also commands them where to begin in carrying out his command. That is why our text says: "and start from Jerusalem". The apostles first went to the Jews, and since the whole Jewish land was filled with the preaching of the Gospel, they went further and further beyond the borders of Judaism, to the distant Gentiles.

In this we also have a hint from God how we should attack the spread of the gospel. - How foolish it would be, beloved, to take away the little bread we have in our hands, which our own children are crying out for, and give it into the hands of strangers. How foolish it would be to take the gospel away from those who live closest to us, from our own people, and take it to the end of the world! But if we have enough bread not only to feed our own children, but also to give to strangers who are hungry for it, it is right and just to feed them both. It is the same in missions, that is, in the spreading of the gospel. We have to look after our own people as well as the Gentiles. One should do the one and not leave the other. How we approach the

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We have already heard about how we are to spread the gospel among the Gentiles. Now let us look especially at our own people in this country and ask how we should and can do mission among them. Unbelieving, indifferent people, of course, are soon finished with an answer to this. They may say, "Well, let everyone see for himself how he receives God's Word: what is it to me? No Christian talks like that. This is the Cain way. They say, "Shall I be my brother's keeper? It knows not a speck of Christian mercy and true sincere charity. She would not care at all whether thousands of our people waste away and perish; if she could only secure her own, and even in this securing of her own she would miss her salvation. No, not so, my dears, here it is for us as Christians: What is to be done in this matter according to love, which has the eternal salvation of the neighbor in mind? Let us hear the answer to this.

If you are a righteous Lutheran Christian, who not only outwardly bears the Lutheran name, but who is heartily attached to the pure doctrine of the divine word, you have no other wish and no other will than that you, with all your own, your wife and your children, do not want to hear and accept any other pastor than a Lutheran one as your shepherd and pastor. But where do these come from, if those who now exist die out or if congregations that do not yet have one desire one? Preachers do not fall from heaven, and we do not want ignorant preachers who want to get out of a secular profession and onto the preaching chair; they are also of no use. Now where do we get them? We must have colleges, seminaries or universities where they can be educated and trained. But these do not build themselves, nor does the government of this country build them for us; we must do so if we want to have our own educational institutions. And even though the institutions exist and the buildings have been constructed, there are still no teachers to teach young people so that they can acquire the necessary knowledge and skills for the preaching ministry. Such institutions must not be sparse, but they must be sufficiently staffed with the necessary teachers. For since the pastors in their congregations should be the most knowledgeable people among their members, they must be instructed in many other subjects than is done in the ordinary schools. But who pays the teachers at these learned schools? In Germany it was the state, because there state and church were united. In exchange, the communities had lost their rights and had to obey the state authorities in church matters as well. Here, thank God, it is different, state and church are separated. Thus grieves

The state does not care about our teachers either, and their salaries are, of course, up to us as Lutheran Christians. After all, they only serve our church. As it is with the preacher seminaries, so it is with the school

teacher seminaries. We Lutheran Christians have our own parochial schools because we want to give Christian education to our children. We believe that we can give our children no greater treasure for their lives than a Christian school education. But if our schools are so numerous in children that the employment of a parish teacher becomes necessary, where will the teachers come from, if there are no school teachers - seminaries available, and again, if no teachers were employed to teach and train these future parish teachers? You see from this, my dears, that this too is an object of the inner mission. Even more. What is the use of seminaries, what is the use of seminary teachers, if young people are not found who have the desire and love to become preachers or teachers. But are there always so many of them? After all, they need talented young people who are devout in their hearts. These are scarce, and even if they are available, are they always easily obtained? No; and what is the cause that so few Christian parents may give gifted children to preachers and teachers? They cost them money; they must maintain them in their studies for a number of years; they earn them nothing, and when they have finally finished their studies, their ministry yields no more than that they have bread. Is it not so? Is it not because of the avarice of wealthy parents that so many young people are deprived of church and school service? So it is mostly poorer people, to whom God has given love and desire for preaching and school ministry in their hearts. But how are they maintained? Their own parents cannot; they already make great sacrifices and thereby undergo many hardships by giving up their children for the service of the church. - See, here again the active love of Christians has a mission field: namely, to support these poor students so that they do not starve in their diligent studies, but can continue happily and with pleasure. The lack of young people for preaching and teaching is so great among us here in America that two pastors in Germany have condescended to serve the church here by sending gifted young men. One is in Nassau and is called Brunn; the other is in Hermansburg in Hanover and is called Harms. The young people receive their first preliminary education there and then complete their studies here. The support of these two German institutions is also due to the love of the inner mission. Furthermore. Who does not know how many of our compatriots and fellow believers from the old fatherland are continually baptizing and being baptized here?

immigrate. If they set foot on this land after a happy crossing, the people and the land are completely foreign and unknown to them. At the landing sites, there are a lot of Gau-

ner and thugs, who through all sorts of sweet re-

and sweet pretenses are intended to plunder them and cheat them out of money and goods. Everyone who is one of us knows the situation of a stranger without a home and friends. For the love and service of these immigrants, emigrant missionaries have now been employed in the seaports of New York and Baltimore, who are to serve our compatriots free of charge with all possible counsel and with action. As soon as a ship arrives with immigrants, the missionary is at hand, and like the

It is not difficult to imagine that the immigrant must be pleased to find in him a man whom he can trust and who will help to promote his physical and spiritual best. Will not the meeting of the immigrant with the Lutheran emigrant missionary leave a deep impression on the former and help him to remain faithful to his church and not to stray into foreign false-believing church communities? I spoke to such a missionary on the Cars only a fortnight ago. He had just come from New York and had been given recommendations to the West by the missionary Keyl, and I could tell from his story how happy he was about it. Now see, my dears, the livelihood of these missionaries is also procured by the love of the inner mission.

Furthermore. You know, the fresh immigrants mostly turn to such states and territories where they are offered the best opportunity to buy land for little money. It so happens that the Lutherans are distributed in thin clusters and cannot support a preacher for themselves. How, then, should we let such clusters degenerate and go to seed, or should not love urge us to hire traveling preachers who can visit the settlements from time to time and preach to them temporarily? Whoever knows that his greatest treasure is the orderly sermon, also knows how miserable it must be for an abandoned Lutheran when he sits alone in his log cabin on Sundays and has to miss the public sermon. How necessary the loving activity of the inner mission is here, too!

And now one more thing. Who does not lament when a poor but happy family life is destroyed; when father and mother of a number of underage children are deprived by death?

The sweet and sweet sound with which the children called their father and mother is only remembered when the children have become fatherless and motherless orphans. Truly, even the most insensitive person still feels a soft emotion at the old sight of the orphans. Now look, in the region

of St. Louis, there is an orphanage on a farm. The house is only a log cabin, but the love of Christ, which dwells in the heart of the father of the orphanage, the dear Pastor Lehmann, prepares a place for them in this house, since they have found their father in their caretaker and their mother in the woman pastor. - Supporting this cause, so that the poor orphans are assured care, shelter and education, is an urgent matter for the inner mission.

Not true, my beloved ones, these are great tasks that are set before us. The needs of God's kingdom tower before us like mountains. Everywhere we look, Christian love and mercy find their field, where they have to intervene actively. From every corner of life, misery stretches out its pitiful form and calls for help and mercy.

What should an individual municipality do, indeed, what can it do, in the face of these emergency situations? Should it try to erase all this from its memory, because the view of its own small means wants to frighten it back from the attack? Not at all, my dear ones. The Son of God, our dear Lord and Savior, did not allow himself to be deterred from becoming a man and descending to this pit of misery, even though he knew what a hot struggle, what deep humiliation, what self-denial to the point of death would be necessary on his part in order to save us eternally from all the misery, poverty and misery of sin, death and the devil and to make us blessed; and yet he knew how few would be helped and saved by his work of grace. So we too, who have become children of God through his work, who live in his grace, and since he has pressed love into our hearts so that he loved us, do not let ourselves be deterred, but help along. We want to unite with other communities of our faith and help in our part, each according to the measure of his faith and love, through heartfelt fervent prayer and intercession and through voluntary offerings. Here, nothing is imposed on anyone against his will; here, free, unconstrained love prevails. It is much better to keep the gifts than to give them with unwillingness. But if heartfelt brotherly mercy and true Christian charity are the source of your work and help, even a cup of cold water or a small mite will be richly rewarded under God's blessing.

St. Louis High School.

Daily experience teaches us more and more that children, especially boys and young men, can receive further training for their future profession in life without the greatest dangers to their souls, without being exposed to terrible temptations either to total apostasy and unbelief, or to the wrong faith. Only recently one had to hear again that boys who belong to the Evangelical Lutheran Church were put into Jesuit schools, where they are forced to attend the seductive, idolatrous religious ceremonies of such institutions. Oh, what parents must think, who are so little concerned about the salvation of the children entrusted to them by God! What profit is it if they learn to read, write, do arithmetic, etc., in the most perfect way, but suffer damage to their souls that may never be repaired? Wouldn't it be better for them to remain ignorant in some respects than to be forced to absorb soul poison in un-Christian and false-believing institutions with all kinds of otherwise useful knowledge? Must not Christian parents tremble at the thought that they have helped their children, while promoting their temporal welfare in many ways, to the temporal and eternal ruin of their immortal souls! What a heavy account will be demanded one day at the last day for the souls of their children neglected by them! - However, the need for a higher education of their children, corresponding to the requirements of the temporal profession to be chosen later, is becoming more and more apparent even among those who perhaps did not feel it at all in earlier times, or at least not to the same extent. Therefore, it is also an indispensable duty of Lutheran congregations to think about the establishment and promotion of

such institutions, which are run in a truly Christian spirit, to devote all care to them and not to save any funds. Because we were well aware of this duty, we set to work a few years ago and established a secondary school here. It is true that the school has had to struggle with many obstacles and difficulties, and the prospects for its continued existence have been slim. But now, as we confidently hope, with God's help, this crisis is happily over and the best prospects are present for a prosperous blossoming of this institution. The Society, which founded and has maintained it up to now, has once again found fresh courage, and because it saw that an increase in the number of teachers was absolutely necessary for the institution if it was to flourish, it

It decided to appoint and employ another teacher of recognized competence and aptitude, especially for such a school. It was possible to recruit such a man for our school in the person of teacher A. Burgdorf. The lesson plan was

How desirable, how urgently necessary for us Lutherans are institutions in which those who have been released from the first school lessons of the congregation can

The curriculum has been revised and special attention has been paid to those subjects which one usually wishes to see taught in an institution of this kind, namely those subjects which relate directly to practical life. In order to make it possible for the less well-off to attend our citizen school, the school fees have been reduced to P30.00 per year. We therefore confidently urge all parents who are willing and can afford to have their sons or daughters receive further education in an Evangelical Lutheran school to entrust them to our institution. Accommodation in Christian families and the cheapest possible food will all be provided. Any inquiries may be directed to the undersigned.

St. Louis, Oct. 6, 1870. On behalf of the above-mentioned company, G. Switches.

1518 Fulton St.

Church News.

On the 15th Sunday after Trinity, Mr. H. Hunziker was ordained by the undersigned, assisted by Pastor Nuoffer, on behalf of the Presidium of the Western District, and was solemnly inducted into his office at the congregation in Sherburn-ville, Kankakee County, Ill.

Until recently, this congregation was served by uninitiated hirelings, of whom the one who served the congregation last led such an obviously ungodly lifestyle that he was deprived of his office.

The congregation then decided to turn to our synod with the request to provide them with a faithful, righteous pastor. By God's grace, their request was fulfilled quickly, contrary to expectations.

May the faithful God now give grace to his servant, that he may rightly feed the flock of Christ which is commanded to him, and be an example to the flock, that through his service many may be won, and that when the Arch Shepherd Jesus Christ appears, he himself may receive the unfading crown of honors.

H. Loßner.

Address: Hov. H. Hunücklor, 810i'5urlivi11o, Xavl<nl<66 Oo., Ill.

The two candidates from the practical theological seminary in St. Louis, Mr. I. C. L. Frese on September 4; and Mr. Ad. Krafft on September 18 in the midst of their parish" were ordained and inducted by me with the assistance of Pastor P. Karrer.

God's rich blessings be with them.

A. Detzer.

Addresses: Ilov. I. 0.1-.

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On the 13th Sunday after Trinity, Mr.-Pastor Friedrich Hachenberger was installed in his new congregation at Boeuf Creek, Franklin Co, Mo. by the undersigned, assisted by Mr.-Pastor W. Sandvoß.

May the dear congregation also be a hostel in its own part for all the wounded and sick, and may the Good Samaritan, Christ, instill such a spirit in his servant that he may be a faithful hostel father and tireless nurse. Th. Brohm.

Church consecrations.

On Sunday, the 16th of Trinity, the newly built church at Reedsburgh, Sauk Co., Wisc. was dedicated. It is 85 feet long and 40 feet wide, with a steeple 85 feet high. A bell 44 inches in diameter and weighing 1000 pounds called the congregants to the church. Pastor Link of Lebanon preached in the morning and Pastor Hoffmann of Portage in the afternoon. In the evening, services were held in English. Pastor Hoffmann preached again this time.

August Rohrlack.

On the 12th Sunday after Trinity (Sept. 4), 1870, the newly built church of the Lutheran congregation of St. John's near Somerset, Pa. - a very pretty frame building in the middle of the woods - was solemnly consecrated and given over to the service of the Triune God.

May God the Lord make the little church a

Gate of heaven!

Pittsburgh, Pa. 27 Sept. 1870.

I. A. F. W. Müller.

Mission Feast.

On the 15th Sunday after Trinity, the evang. Lutheran St. Thomas parish in Van Wert County, Ohio, celebrated in fellowship with St. Jo-

Hannis congregation and the congregations of Pastors E. G. W. Keyl and Pastor Rupprecht, the first mission festival in this area. Pastors P. Rupprecht and G. Heintz, the latter a member of the Ohio Synod, preached and edified the devout congregation with the Word of God. A singing choir from Pastor Rupprecht's congregation also helped to embellish the celebration. What the 133rd Psalm says applied here: "Behold, how fine and lovely it is that brothers dwell together in unity. There the Lord promises blessing and life forever and ever." The collection, intended for "mission to the Gentiles", amounted to H40.41. God bless the giver and the gift.

F. W. Oestermeyer.

Mission feast in St. Paul, Ill.

Sunday, Oct. 2, and Monday, Oct. 3, the St. Paul Lutheran congregation at St. Paul, Fayette Co, Ill, celebrated its first mission festival. Although the nearest neighboring congregations are 16-50 miles away, several brethren, especially from Bethlehem and from Pastor Streckfuß's congregation in Wash.

ington County, Ill, joined them. On the first day of the feast, in the morning, Rev. Wangerin from Bethlehem preached on Matth. 22, 34-46. In the afternoon, Dr. Preuß from St. Louis showed us the miraculous ways of God, which he walked with our pagan fathers and which he walked with us. Monday, Oct. 3, he preached on Revelation 3, 7-13. The Collecte betrug H35.10.

C. G. Schurich t.

St. Paul, Jlls, Oct. 3, 1870.

New publications.

Fifteenth Synodal Report of the Western District
of the German Lutheran Synod of Missouri, Ohio, and the States.

The same has just left the press and is available for the price of 30 cents from Mr. Agent M. Barthel here. Suffice it to say that it contains the important, instructive and thoroughly discussed "Thesen über

The book also contains the "Thesen über das rechte Verhältniß eines evang.-luth. Christen zu dem hiesigen Freischulwesen" (Theses on the right relationship of a Lutheran Christian to the local free school system), no less important in their way, which could hardly be half discussed, but which certainly give enough to think about and to take to heart. Buy and read! read! C.

This year's report from the Synod of Missouri Eastern Districts.

has just left the press. Upon request, it was printed before the reports of the Middle District, so that the important negotiations on the Antichrist contained therein could be completed before this year's celebration of the Reformation.

The book could be delivered into the hands of the readers, especially the preachers. The price of a copy is 25 cents.

Sermon of thanksgiving at the celebration of the 25th anniversary of Pastor I. Trautmann by Pastor H. Lrmke.

This excellent sermon has just left the press in a friendly edition and is available for the price of 10 cents per copy at the Jubilee. Exemplar at the Jubilar, Mr. Pastor Trautmann, Adrian, Mich., and at Mr. Agent M. Barthel here. Should it still require a stimulation to purchase the same, then serve to know, that the same

for the benefit of our orphanage. C.

Luther's People's Library. Volume 21 and 22.

It has just left the press and is available from our agent Mr. M. Barthel. Barthel. The following passage from the preface is worthy of mention: "If the Christian reader wishes to be more closely informed about various important objects of faith and life, as for example about

If the reader is interested in the benefits of suffering and temptation, in the difference between true and mere name Christians, in good works pleasing to God, in the ministry and work of the Holy Spirit, in the characteristics of the true and false church, in the mystery of the Holy Trinity, etc., he will certainly read this volume with great benefit. The rest of the

whole interpretation will run the next volume.

Our new calendar (for 1871) will be ready for dispatch at the end of this month. We ask the dear brothers to send their orders in time to Mr. ^1. 0.

Dörner ol 7tk and DaL^etteStreet" to make. The price for each copy is 10 cents. In the case of larger purchases, a corresponding discount will be granted.

P.

Conferenz display.

The Quincy Preachers' Conference will hold its next meeting, God willing, Nov. 8-10, incl., in Palmyra, Mo. I. Seidel.

Received in the Western District treasury:

For the synodal treasury: From Past. Stephen's congregation in Echester, Ill., H6.75. Past. Kleppisch's Jmman..Gem. at Waterloo, Ill., H2.05. Received by same at M. Feldmeier's wedding H1.00. From Jmman..District in St. Louis, Mo., O11.45. Trinity-Tisler there H15.60. Past. Th. Walther's Gem. in Humboldt, Kans., H4.00. coll. in Past. Niedel's Gem. at Sand Creek, Jefferson

Co, Mo, K3.10. F. Also in Unionville, Mich, 50 Cts. Leubner teacher in Serbin, Texas, H2M Past. Wunders Gem. in Chicago, III, H5.00. By Past..Döderlein's Gem. there, K6.43. By same of N,N. H5.00. teacher Fischer there H1.00. harvest festival coll.in Past. Schmidts Gem. in Schaumburg, III., H30.44. Teacher Meyer in St. Louis, Mo., H2.00.

For college maintenance fund: From Jmma-nuels District in St. Louis, Mo., O11.00. From Three-Unity District there HU.00. Colt. collected at Friebr. Glaß' wedding by Past. Beck H4.60. From Past.KösteringS Gem. m Altenburg, Perry Co, Mo, iWM.Past. Ficks Gem. in Collinsville, III, H18.50.

For inner mission: From Past. Stephans Gem. in Ehester, III, H6.00. Trinity District in St. Louis 55 Cts. From the school children of teacher Almstedt there H4.30. N. N. by Past. Bünger daselbst H2.00. By F. Lohrding and his bride by Past. Stephan in Ehester, III, H5.00. H. Becker Sr. in Echaumburg, III, H5.00. By the school children of Teacher Gotsch in St. Louis K4.00. Mission festival coll. in Past. Schuricht Ge-meinde in St. Paul, Fayette Co., Jll., H35.10. By Past.

Ficks Township at Collinsville, III, H9.45.

For the Synodal Missionary Casser of Pastor Stephans Parish in Ehester, III, H7.75.

For the synod building fund: from the congregation in Troy, III, through Past. Burkhardt K8.40. Teacher Leub "ner in Serbin, Texas, H1.00.

For the emigrants - Mission in New Aorkr From the missionary box of Mr. Mickow, Chicago, III, H6.00. From H. Blum through Past. Hartmann in New Bremen, III, P2.00.

For poor students: Child baptismal coll. at F. Abbedurch Past. Wunderlich in New Bremen, III, H3.70.

For the Hermannsburg Mission: by F.Schneller in St. Louis H2.00. N. N. jn Fort Dodge, Iowa, O2.00. Lisette Kreißler in Lincoln, Mo., H1.00.

For Past. Brunn's institution: From an unnamed by Prof. Walther in St. Louis H10.00. Teacher Leubner in Serbin, Texas, H2.00. Past. Ofterhuß in Dubuque, Iowa, K3.00.

For the seminary organ in Addison: Vou Leh.rer Leubner in Serbin, Texas, H2.00.

For poor seminarians in Addison: by Leh.rer Leubner in Serbin, Texas, H4.00.

For the Philadelphia congregation, From Past.Ficks congregation in Collinsville, III, H22.45.

For college - construction in Fort Wayne: By Heinrich Sievers in Staunton, III, H8.00.

For the community in Davenport, Iowa: From Past. Ficks Parish at Collinsville, III, H22.00.

For Past. Walker's congregation in New Jersey: From N. N. by Past. Bünger in St. Louis H2.00.

For the Leipzig Mission: By Past. Reiß in Arenzville, Lass Co, III, H20.00.

E. Roschke, Kassirer.

For the Lutheran Orphanage near St. Louis
the following gifts were also received:

From Mrs. Scheppmann in Past. Jiingel's parish 50 Cts. From A. S. through Past. Bünger H1.00, Mrs. S. in St. Louis 50 Cts. Mrs. Henriette Tinnappel 50 CtS. Friedrich Schneller H1.00. From the laudable Jungfrauen-verein in Past. Bünger's congregation Coll. at its annual celebration in the Immanuelskirche H34.15. From Mrs. N. N. by Past. Bünger H100.00. Mrs. Elisabeth Horst asthank-offering for happy delivery H1.00. F. Findorf in West Bend, Wis. by, H2.00. Mrs. Voß in Cleveland, Ohio, K5.00. By the school children of the 4th grade of the TrinityS District in St. Louis by the teacher, widowed Mrs. Past. Pohle, H4.30. Miss Marie Dickmann in St. Louis H2.00. Mrs. Geitz iu Rock Spring.

65 Cts. N. N. in Hampton, Ill, 15 Cts. N. N. in the Community on Tandy Creek in Missouri
H2.00. Leon-hard Vogel in Springfield H5.00. Of the laudable Knitting, Embroidery and
Sewing School in Immanuel's Distr. by Mrs. Michaela Rohlfing H13.00.

Wishing the kind donors a heartfelt "God reward" on behalf of the orphans

I. M. Estel, Cassirer.

Changed address: Mr. ^1. 0.

Dörner of Seventy-six Data^ette 8ts., 8t. Doui", No.

Printing Office of the Synod of Missouri, Ohio et al. St.

Volume 27. St. Louis, Mo., November 1, 1870. No. 5.

The conversion of Lieutenant General von Dyhern,

communicated by Dr. J. P. Fresenius.

Among the many wounded who were brought to Frankfurt am Main from the bloody battle of Bergen on April 13, 1759, was the famous Saxon Lieutenant General Georg Karl Baron von Dyhern, who died of his wound there a few weeks later.

This general, recognized as one of the first statesmen and generals of his time, had studied properly at universities and had made great progress in many sciences, especially in mathematics and philosophy. He had also applied himself with great diligence to theology; but through bad company and the reading of pernicious writings, he had fallen into the unfortunate naturalism, in which he had reached such a degree of unbelief that even the most skilled and learned men were unable to do anything with him.

But God, who is rich in mercy, and who does not want the death of the sinner, but that he should repent and live, had compassion on this poor man, and still snatched him from eternal destruction, when he was already lying like a fire in the fire; convinced him through the ministry of his faithful servant, the blessed Pastor Fresenius, of his

He was convinced of his error and brought him to the knowledge of himself and his Son Jesus Christ. Enlightened by a miracle of grace, the general, who was about to die, realized that he was cursed and condemned; he repentantly and humbly took refuge in Jesus, who had been misunderstood until then, and he forgave his sins, gave him the peace of God, which is higher than all reason, and let him sleep blissfully in joyful faith.

Fresenius tells it like this:

On his bed of pain, the dangerously wounded general felt no desire for God's Word, nor for Christ, nor for good company or edifying conversation, least of all for a preacher.

In this sad and unfortunate state he lay until two days before his end, or until the time when the surgeons had his valet tell him that he was a man of death and could not recover.

The valet wished to deliver this death notice to his master in the most amicable manner; at the end he put the question to him: whether he would not be inclined to send for a clergyman? No sooner had he said this, than the sick man approached him with the words: Let these people off my back, I know myself what I must believe and do. The valet, a stout-hearted man, did not let himself be put off by this answer.

and now began to speak in a different tone. General," he said, "have you ever, as long as I have been in your service, found any infidelity in me? When the sick man answered in the negative, he continued: Well, that would be the first and most heinous, if I did not care for your soul; an infidelity which I could not answer for before God, nor before you at the last judgment, nor before your wife's mother, nor before the judgment seat of my own conscience. The wound physicians, who have always given you good hope up to now, give you up. Everyone is afraid to bring you this sad message; therefore I must tell you. You are standing before the gates of eternity, and have no time to miss; therefore, I beg you, have a clergyman summoned, and take care of your soul!

One can easily imagine how unexpected this speech was to the sick man, who had hitherto flattered himself so entirely with the hope of soon getting well again. He lay a little still, and was completely turned in upon himself; then he shook hands with the valet, thanked him with very kind expressions and mien for his great fidelity, and now demanded that Dr. Fresenius be sent for. A servant of another high officer came to me in a hurry and asked me to come. Immediately, it was mid-morning, the following was ordered

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I went to the Gasthof zum Römischen Kaiser, where the sick man was lying. Arrangements had been made for me to be taken to another room beforehand. Immediately the valet came to me to give me the necessary news about the state of his master's soul. He had hardly told me how he had persuaded him to call a preacher when a high officer, Count N., also entered with the intention of preparing me for my official duties with the patient. Accompanied by him and the valet, I went up one flight of stairs to the patient's room. Before I reached it, another count emerged from his room and called out to me: Whoever wants to put this general in his place must be a clergyman who is set, experienced, and endowed with divine power. With these few words I have told you everything. Remember, the general will probably not live another ten hours! With these words he returned to his room.

The speech of this man alienated me very much. I stopped and asked the count and the valet who were accompanying me, what was the meaning of this address? They replied that the general was a naturalist, a man of a sharp, penetrating mind; his unbelief was all the more dangerous, and it would be all the more difficult to put him in his place. This is what the gentleman wanted to say by his serious words.

Oh my God! I sighed, what are you doing! To convert a naturalist who has only a few hours to live! And who knows how many of these hours will be taken away by phantasies and other effects of the disease! A naturalist who up to this hour has not yet been able to suffer a preacher, and to whom only the sudden message of death has deterred the resolution to have me called! A naturalist who is so learned and perceptive, and who will oppose me with the most acute doubts. God! You must help here, you must do everything! Give me wisdom to speak to this unbeliever, and give my words strength that they may achieve their purpose, and that he may be brought to faith before he leaves this world!

To some comfort, the count told me that some surgeons thought that Gmeral would not live more than ten hours, but others thought that he could last another two days. I should only be confident that God could also bring a sinner to justice in a short time.

From here we went into the room, and I stepped in front of the sick man's bed with a sighing and sorrowful heart. I spoke to him sweetly and he answered me very kindly. After the words of welcome had ended briefly, I said: I had heard with regret that the goal of his life was no longer far away; and because he would no doubt have me in the

If I had called him with the intention that I, according to my office, would assist him in the near preparation for death, then I wanted to proceed to the main matter myself without further ado, and there I would immediately have to put the question to him: whether his state of soul was such that he could have reason to hope to die blessed? He answered: Yes. To the question on what he based this yes, he replied: "All my life I have not committed any vice nor any deliberate sin; although I do not deny that I, like all men, have human faults in myself; but I have confidence in God's grace, and in the merit of his Son, that he will have mercy on me.

These were his own words, which he pronounced very slowly, and especially the words about the merits of the Son of God, after some reflection, as if he were catching up from behind. I cannot deny that this answer made me apprehensive. The first half, about sin, was highly naturalistic. The other, about Christ, seemed hypocritical to me. Later, however, I found that my suspicions were wrong and that it was already the beginning of true faith in him from which this answer flowed.

I explained myself to my patient as follows: I wanted to assume that he had not been subject to any vice in his life; but whether he had not committed any deliberate sins, that was another question. Perhaps he did not consider some sinful acts to be sinful, and that is why he believes that he has not committed any deliberate sins; but I am concerned that he has fallen into the unfortunate system of those who either

deny sin, or at least minimize it, in order to be able to cancel the doctrine of Christ's atonement all the sooner. If he wanted to become blessed, he had to recognize that he had been thoroughly corrupted by sin and thus had become worthy of cursing and condemnation before God. - Further, he said that he put his trust in God's grace and in the merit of his Son; but here I must ask him: whether the latter is truth in his heart? - that this Son took on God's human nature and became our guarantor and redeemer; that this Redeemer humbled himself to the lowest degree, even to death on the cross; that by this he had done enough for our sins, and had purchased eternal life for us? To which he replied: I must now, of course, tell you something about the state of my soul up to now. I have studied properly and, without claiming credit, am well versed in the new philosophy, and according to it I had thought out a way to bliss, which consists in this: I wanted to make every effort to lead an honorable life and to protect myself from sins.

And so the essence of **all** beings, from which my essence also **came**, would not reject me from itself, but rather accept me into its blessed community. Of course, I did not need Christ in this way and therefore did not believe in him. But if I assume that the Scriptures are a divine revelation, then my philosophical path is certainly not sufficient for salvation; rather, I must believe in Christ and come to God through him. - I replied: You say: If I accept 2c. I wish you could say: Because I accept that the holy Scriptures are a divine revelation. To which he replied with a deep sigh: Oh God, you will give me the because too!

My principle is not to run ahead of God in the soul's feelings, but to follow him. According to this principle, I concluded from the small effects of the beginning faith that God did not want to go the long way of a thorough proof with this soul, and that for this time faith should not be a fought for good, but a pure gift of grace, without long way, and without the hustle and bustle, which usually happens with other souls. Accordingly, I tried to behave wisely. But I could not conceal from such a strong spirit as the sick man that there was enough proof of the truth and divinity of the Christian religion; however, I could not go the way of this proof, partly because the goal of his life was so near, partly because God, to speak in this way, had already prepared the gift of faith without proof; and finally, because I already knew that he was not lacking in historical proof. Therefore I said to the sick man: I wished with all my heart that the goal of his life would not be so near, so that I would have time to present the Christian religion from its essential reasons in its divinity to him. Some years ago, Herr von Wunsch, an officer, had died here, who had also been a strong naturalist, but had received the grace from God that he had been ill with emaciation for a long time, which gave me and him the advantage that I could have made an extensive examination with him concerning the truth of **the** Christian religion. **He** had been divinely convinced and converted by the Spirit of God, and had died confidently and blessedly at the atoning death of Jesus Christ. I would have had the story of this conversion printed, and wish very much that Mr. Gmerval may still have so much time to read this tract.

Here the patient interrupted my speech and indicated with a special emotion that the gentleman from Wunsch had been his compatriot and good acquaintance. He showed great eagerness to know something more about his conversion, and asked me to read him the most important part of his conversion story in the afternoon.

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to read. I concluded from this that he might have been friends with the gentleman of desire because of the same unbelieving attitude, and that therefore the story of his conversion could be particularly useful to him. So I promised him to bring the tract with him and, if his circumstances permitted, to read him the noblest things from it; but I also remarked that I did not intend to take the path of proof with him, because he was not lacking in knowledge, and his short life time did not permit any expansiveness. Faith is a gift of God - and a poor sinner, who stands on the edge of eternity, has nothing more necessary to do than to ask for it. And if he does this, God will certainly give him this jewel and thereby make him blessed.

No sooner had I concluded this exhortation than he bared his head finely, raised his eyes and hands on high, and prayed with these words: "Alas! Almighty God, I am a poor, cursed and condemned sinner. But, O Lord Jesus, you eternal Son of God, you truly died for all my sins, and through you alone can I be saved. Oh give and strengthen this faith in me! Amen.

After this prayer, which could not last longer because of great physical weakness, he turned to me and asked if this was enough for bliss. I answered: If it is alive, it is enough. He rejoiced and said, "Methinks it is already alive, and I hope it will become more and more alive. Let us ask for it diligently.

This was the work on his heart during the first visit. Because he was now very exhausted, I said that for his rest I would now go away for a little while and go into another room; but I would come to him again as soon as he would call me! My intention was not to tire such a weak beginner of faith too much in either way, and at the same time to see how far his desire to talk to me would go. He also accepted this offer with much kindness, and thereby confirmed the rule that a preacher must not weigh down such sick people, who are very weak, too long at once.

When I had left the sickroom and passed by the room of the Count of whom I had reported earlier that he had embarrassed me so much, I was invited in by him. He asked me to tell him how I had found the patient; and when I pointed out that in his confession he had said that he relied on God's grace and on the merit of his son, he said, as I did at first, that this was hypocrisy. But when I continued, he was deeply moved to praise the Lord Jesus with tears for his wonderful grace.

I had not yet finished my narration.

when the sick man had already called me to him again. I met him praying, with his hands raised and his eyes turned to heaven. Jesus was everything to him in his prayer. I reminded him of some sayings of the Holy Scriptures that deal with faith in Christ, and he rejoiced over them most sincerely. He himself remembered verses from beautiful songs, which also contain only Christ, and especially the verses:

If I am to depart once, do not depart from me;

If I am to suffer death, then you step forward.

When my heart will be most anxious. Pull me out of my anguish, by the power of your fear and pain.

Appear to me for a shield, For comfort in my death, And let me see your image In your crucifixion.

There I will look after you, there I will press you tightly to my heart with faith. Who dies like this, dies well.

from the song: O head full of blood and wounds 2c., which I recited to him and which he recited with the most heartfelt devotion.

I found him on this second visit in a state that I can more admire than describe. He was so completely absorbed in the grace of Jesus. He did not want to hear or know about anything but Jesus Christ crucified. - Suddenly he exclaimed: I do not know how I feel. I have not experienced such a change in me in my life. I can love JEsu, I can believe in him whom I otherwise rejected. Ah, my JEsu, you faithful Savior, how you have mercy on me! If he had not had to break off so briefly for lack of strength, no doubt a whole stream of the most glorious words would have burst forth, with which he would have glorified the grace of his beloved Savior. I watched with heartfelt joy how this found little sheep was taken onto the armpits of the good shepherd, and how it was so kindly comforted, fed and refreshed by him, and how the faith increased in conviction, light, strength and life from minute to minute. - I had not enjoyed such refreshment for a long time in my office as a shepherd, and I was only forced to tear myself away from him for the sake of his exhaustion, so that he would have time to recover a little.

I had been at home for barely an hour and had just had lunch when he sent for me again. I immediately went to him again. We greeted each other most affectionately, and looked at each other as happily in the spiritual fellowship of Jesus Christ as if we had known each other in this way for many years. I met him again in the

During the constant approach of the officers, from whom he by no means hid his faith, he spoke continuously and very freely of Jesus alone, of the grace of the Father in Jesus, of the power of the Holy Spirit through Jesus. He marveled without ceasing that he had found Jesus and that all temporal things had disappeared from his sight.

He now desired to enjoy Holy Communion this afternoon. In preparation for this, I put a number of questions to him, some of which concerned the doctrines of faith and others concerned true conversion. And since he answered these questions to my complete satisfaction, I pronounced absolution upon him and gave him Holy Communion, which he received with a very moved, joyful and grateful heart.

Now I went with him from time to time, as his physical circumstances permitted, and he always remained in a good frame of mind. When I was about to go home in the evening, he asked me, if his end was near, to come back and stay with him until he died. I promised him this, with the remark that if his end did not come so suddenly that I could still be called beforehand. Now he asked if I would also come if he called me at night time, and when I also agreed to this, he let me go happily.

During the night I was not called; but the following morning very early, because he - as the servant said - had great desire for me. When I arrived, I learned from his valet that he had slept well for a few hours. After that, he had spent some time praying with the Lord Jesus and his dear merit; then he had deliriums and disorderly fantasies, in which he only had to do with the Lord Jesus and with me, and thanked God that he had led me to him. When he came to himself again, he ordered him and his other servant to ask me in his name to write to his mother that he had died as a true Christian. The officers should write this to the royal court and also make it known to all his relatives.

I was pleased to see that faith and prayer had been his real business during the night. I went to him and he received me very kindly. I asked him if he had found true peace of mind in Christ. He answered: "Now I have it; but this morning something happened in me that I cannot describe. Praise God that it is over; I have enough that I have found Jesus, my dear Savior, and his grace." If he had been stronger, I would have asked for a more detailed account of what happened to him in the morning.

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But he could hardly speak any longer, and I therefore had to be content with the fact that, according to all the circumstances, I could make the pleasant conclusion that God would have led him a little deeper into the poverty of the spirit, and would have better purified and proved his faith in the crucible of temptation.

I asked him further: whether the point of view of his faith, on Christ and his reconciliation, had neither become crazy nor darkened since yesterday? He answered: Neither crazy nor darkened. Not even from afar does a doubt come into my mind, and it is no different to me than if I had believed from childhood, as I do now, and had never doubted. So merciful is the Lord Jesus to me, a poor sinner. - I thanked God with him in a short prayer for this grace, and reminded him of some comforting sayings of the Holy Scriptures that were appropriate to his condition, and of some beautiful song verses, with which he was so especially edified. He also asked me to write to his mother and tell her that he was leaving the world in faith in Christ.

While I was staying with him, I was called to a sick man who had been struck by a stroke. When he heard this, he urged me, out of tender compassion for this new patient not to sow such for his sake.

men, but to visit him at once; but asked

I urged him to come to me again as soon as the circumstances of this patient allowed it. From this I concluded once again that his desire to be edified by my encouragement and to be strengthened more and more in his faith was something constant in him, and that his faith had become active in love toward his neighbor.

Throughout this second day I went to and fro with him, and I had the joy of finding him untiring in prayer and in the exercises of his faith. Towards evening he sent for me and told me that I should come soon, that his end was very near. I found him in his death throes. A delirium prevented him from taking advantage of my encouragement, as he had done in the past; therefore, I could do nothing more than to call out short sighs to him now and then. Finally, I prayed for him, in which prayer I included the high people present, after which I blessed him with the laying on of hands, as he then gave up his spirit under the last word of blessing.

A royal prince, who was present, as well as the other high officers present, showed, partly by tears, partly by sad gestures, how great their esteem had been, which they bore for this general, and what strong emotions they felt, that he had been brought to such a living faith in Christ, and in the same had fallen asleep so blessedly.

After his death, I immediately wrote to his old 73-year-old mother. From her reply I noted with pleasure that she was a pious, godly lady. She praised God for the abundant mercy he had shown on her son's soul and reported that she had prayed constantly for him and was now very happy that God had so graciously heard her prayer. Among other things, she said: "The seed that is scattered in tender hearts in youth, although it seems to be stifled, grows again vigorously when God's rain of grace penetrates. From which words I conclude that the blessed general had a good education in his youth and that his soul was faithfully worked on by the Word of God. After she has repeated to the praise of God that her sighing for the blessedness of her son has been completely heard, she adds: "For a long time I had wished to be able to pour out my heart verbally before my son. Finally, I saw this wish fulfilled when he visited me for a short time after an absence of eleven years. On the day I received your comforting letter, just two years had passed when he took the most moving farewell from me and gave me the consoling answer to my last request with tears: "Dear Mama, you can be sure that what you wish will happen: We will come together before God's throne."

A letter from New Zealand.

As is well known, the so-called fifth part of the world, called Australia, lies to the west of America in the great calm sea. This part of the world consists of islands, which is why some people call it Polynesia, that is, many-island. The largest of these islands, which is also the largest island on earth, is called New Holland. To the east of this New Holland, towards the west coast of America, there are two islands separated only by a strait called Cooks Strait, which together bear the name New Zealand. This New Zealand was discovered only a little more than 200 years ago, in 1642. It covers an area of 4291 square miles and is inhabited by about 150,000 brown-colored man-eating aborigines. Since 1814, Christian missionaries have been working, not without success, also on these poor heathens. However, there are already not insignificant colonies of German Lutherans here. Since the writer of this article has received a letter from this distant country, which gives some information about our compatriots and fellow believers there, the readers of the "Lutheran" will certainly be pleased if this letter is communicated to them. It reads as follows:

"Nelson, New Zealand, August 30, **1870.**

Reverend Professor!

Since you hold an important office in our church, I feel compelled to give **you** some information about our conditions here, with some questions which I ask you to answer.

Through the mediation of the Oberkirchenrath Dr. Kliefoth and the blessed Pastor Harms, I have been a Lutheran preacher in Nelson for over twenty years. Until three years ago I stood alone, since then we have received a second preacher in Mr. F. Meyer. The congregation consists of immigrant Germans, especially from northern Germany. In the beginning there was very little Christian sense and life, but it has improved; in general it will probably be the same with us as it is with the individual congregations.

We have three no churches; the two in the country cost a little over three hundred pounds sterling each, not including the bells. They are built by charitable contributions. The congregation is not numerous; there are only about 140 families. They live very scattered. In the schools only English is taught and no religious instruction is given. Since I consider it necessary for the existence of our church that the children learn to read German and receive proper instruction in the Lutheran catechism before they are confirmed, we also hired Pastor Meyer as a preacher when the Lord arranged for him to come here. The church here is completely separated from the state and receives no support from it.

Only in the province of Nelson is there an organized Lutheran congregation. In the other provinces as: Auckland, Wellington, Canterbury and Otago, there are so many German Lutheran immigrants that they could form a congregation in every place; but there is a lack of stimulation and preachers. From mid-March to May of this year, I went to the west coast of this island, where there are rich gold fields, and preached to the Germans. There are the towns of Rosstown, Ho- kitika, Greymouth, Westpott, and so on. Initiated by my suggestion, they have written for a Lutheran preacher to the Board for the Inner Mission in Hanover; however, I do not have much hope that one will come. I also went earlier to the northern island (Wellington and Wanganin), where I baptized and confirmed the children. They also wanted to have a preacher there; however, they lacked the means to obtain the same. Likewise, my college was to Auckland, where he also found it so.

Since we now also have a European post about North America, which I hope will last, it seems to me very desirable if we could get into closer contact with your church. For the preachers of

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ILeuthfiand pur twwerzu oewinnen; also the same, accustomed to German conditions, will find themselves very difficult in urrsere conditions. But theirs will be the same as ours.

I have several glues. Know 'r, sssslen fie preachers of justice become Cbrim. The eldest son, named Theodore, will soon be sixteen years old. He is preparing to become a preacher. I would like to ask Your Reverence to let me know under what conditions you would accept him in your colleges and train him as a preacher? If you would send me a church newspaper, it would be very dear to me.

In commending myself to Your 'Reverence, I respectfully sign myself as follows

- Your most devoted servant" , /, k3 . W. C. Heine,

Lutheran Pastor."

(From The Lutheran Standard.)

What will the General Council do?

The Council is meeting this fall at Lancaster, O., and its sessions will undoubtedly constitute a kind of crisis with regard to the internal development of this body and its relations with other parts of the Lutheran Church in this country. Not only is a good part of its own members waiting to see what kind of position it will take in the future, but they demand from the bottom of their hearts that it be openly based on a firm, unwavering, and no-nonsense attitude. Many, too, who have hitherto stood aloof, or who have opposed the Council as weak and unworthy of Lutherans, urgently desire to know what will be said or done by the Council. We all have the welfare of our church at heart and thus the healthy development of its individual parts, both in terms of doctrine and practice. We must therefore be not a little interested in the character of the principles which the 6ouu "cil, representing a large part of the nominally Lutheran church, is likely to establish in regard to the government of its district synods and congregations. There are two items in particular to which I would like to draw attention for this time. The first is the much-discussed "four points," for it stands to reason that the Council, turn it may, must take them up again in some form and give some attention to the questions presented by the Illinois and Minnesota Lvnodes. Of course, the Council may reply with an express refusal to consider the matter again. It may say, as it advises the "DuLcrsn," and so indicate in advance the probable answer that the Council has already said all it is capable of saying, or of being asked to say. It may simply declare that it sits to the Pittsbu- ger resolutions and regards the same as a

sufficiently healthy, clear and comprehensive response to all reasonable questions and complaints. But such an explanation would almost touch upon an open confession of his equality of life and unchurchly, even unmanly cowardice. For the real difficulty is that no one knows for certain what the Council had in mind to declare at that time, so that the practical procedure concerning secret societies, pulpit exchanges, chiliasm, etc., comes into consideration. The Council claims to have established the general principles, but this is only one half of the answer necessary to know how things stand in the Praxis. Hence, some complete the missing half in this way, others in another, and so they understand and apply the general principles not in one and the same, but in different ways. The Council must have perceived this twofold interpretation of its theses, and now it is asked to give an official, unmistakable explanation of its earlier provisions. Therefore it can be of no avail merely to point to these theses and say, "That is all we can say," for then it would be clearly shown that the Council asks nothing of what interpretation is given to them, and it would be morally responsible for the worst interpretation thus given to them, because it does not see fit to reject the same as an illegitimate or ssc, a dangerous msspersich.v- of its 'ü. The Council can also find other forms of expression which may well suit both parts of its body, the liberal and the strict part. But if then neither of these parts has given up its former position and accepted the conviction of the other, nothing is gained by it. It is true that the Council may then dream that after the close of its session unity, harmony and peace will be brought about within its limits, but after a while, when the diversity of views will appear at another end or in a new form, the illusion will disappear into nothingness. The fact cannot be denied, and is not denied by anyone, that the views found in the Council on the "four points" are far different from each other, and no one can be sure that the Council will not get out of fine difficulties in consequence of ambiguous statements, not to mention lack of Christian manhood and dignity. Further, Pas Council may pronounce itself Kar and definitely in favor of the liberal soder larenj interpretation of its earlier resolutions. This at least would be honest and manly, and however much we should deplore it if it took this course, we should be thankful to learn exactly what the Council means.

and where it stands. We believe indeed that in Pittsburg the majority of the Council understood the theses adopted there in the liberal or broad-minded sense. For not only did the President of the Council and its most influential paper (published by four outstanding men of the Council) openly defend this liberal position, but also, what is still more remarkable, only two District Synods found themselves induced to make these doctrinal questions the subject of a serious investigation and discussion. The majority of these synods formerly belonged to the Unionist General Synod; they are surrounded by secret councils and sects; the questions themselves have for years been a subject of serious controversy throughout the church-but these synods have never discussed these matters, nor agreed upon any sort of principles about them-who can believe, then, that they have thus quietly and secretly adopted sound principles and a sound practice? But if the Council puts the official stamp of its prestige on the liberal "view," the stricter elements will feel impelled to protest, probably also to withdraw, because they cannot, for the sake of their Lutheran conscience, strengthen the cause of such liberalism, nor cooperate with a body that does not fully accept the teaching of the .

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 he reports that the symbolic books and their distinguishing doctrines would have been ssmcssias nssu amc m-mmen by the Lutheri ns, auS- gcnor
 .ssmmr in St. Louis and
 Conversion has since been
 Weulgiuus, it is a possibility that the Council in its officially
 We wish with all our hearts that it will do so in sincerity of conviction and with the sincere intention of meeting the practical requirements which the
 adoption of such principles implies. It would probably be ten times more

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than eS is likely to lose by the departure of the Toc- corcn Krotcl, 2riß and others, who have threatened that they would rather leave
 the Council than spend their liberal position -full. Tcr second point to which I wish to call attention is the free conferences. In this,
 the position of the Coun- > il is unhappily bulldozed into dense obscurity. Tie Missouri Synod proposed the holding of free
 conferences and dutifully reported this to the Council through its secretary. Thereupon the Council resolves that it is ready to receive
 such proposals as may be made to it. Why does the Council not simply decide to accept the proposal already made and to initiate
 further negotiations on the manner, the time, the date, etc.? No, the Council does not. Indeed, once eS has declared that it is ready
 to hold conferences with others at the time and place of its annual meetings. But this is asking too much of us, since the way, time,
 place, etc. are fixed in advance by the Council people and we have to bow to their authority and dignity in grateful recognition of the
 good deed that they have allowed us to confer. Perhaps this sounds a little harsh, but we cannot help but think that this is the
 opinion of the Council. Ueberdics incnz suggest
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'crer synods and the Council au uua ää'i c- it ramr -u- better, the w should he an- cne conference
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To the ecclesiastical ik.

A sample of papist interpretation
 of the Revelation of St. John finds
 in Mr. Oertel's Catholic Church Newspaper
 of September 22. In it eS bites: "After in the 9. Cavitel (of the revelation quite easily understandably. Napoleon the Corrupter is dealt
 with,... follows palpably with the beginning
 of the 12th chapter the story of our youngest..

Events and the near future ... The dragon, which (according to Rev. 12, 4.) stands before the woman, the church, and protests
 against the birth of the child - the infallibility, has seven heads with seven crowns: Russia, Prussia, Austria, Bavaria, Württemberg,
 France and Italy; and ten horns, i.e. in addition to the above crowned states, the following three, which at present have no
 crowned princes: Spain, Baden, Switzerland, which is not a crowned state.

less against the definition of infallibility. - It is more or less an interpretation of the Bible as given by that papist theologian who
 wanted to prove from the fact that there were 6 stone water jars in Cana that there must be 7 sacraments. Perhaps, however, the
 Catholic Church Newspaper only wants to make fun with this interpretation, because it is only too well known how little respect the
 papists have for the written word of God. A French zealous pope once said, as the famous historian Sleidan reports, that "without
 the prestige of the Church, no more would be said of Paul's letters than of Aesop's fables"; and this blasphemous speech is excused
 even by Cardinal Hosius, who writes: "However, if the prestige of the Church did not teach us that this writing was canonical, it
 would have very little weight with us. The papal religion is not the Christian one, but a completely new one, which is not taken from
 the Scriptures, but which the pope has taken from his fingers or brought from the shrine of his heart. The Christian phrases, which
 one asked to keep in the papacy, have only the purpose to make ignorant and ignorant people believe that the papacy is also a
 Christian institution. W. [Walther]

Community schools and ecclesiastical high schools. The "Christian Ambassador" writes: "The German District of the
 Southern Methodist has decided among other things: 1. that we introduce parochial schools, where advisable, under the
 supervision of the preacher. 2. that we consider it most necessary, as soon as means and circumstances permit, to found a church
 college for our German work in a suitable place."-The conviction that Sunday schools in addition to public schools are not sufficient
 for the Christian education of the youth is becoming more and more general in America. What the orthodox Lutheran Church has
 always had, the sects are now trying to attain. This should stimulate us Lutherans to renewed zeal, lest it be fulfilled in us: "The first
 shall be last." W.

Disguised Unitarians. The "*Liberal Christian*", an organ of the Unitarians, which denies the divinity of Christ and thus also the
 holy Three

The author writes about the people who deny unity or, as we Germans say, are rationalists, believers in reason:

"In Massachusetts it is respectable to be a Unitarian. In other states, or in some of them, it is detrimental to a man's business to be called a Unitarian, and also detrimental to him socially. And so it happens that men and women who are not fully grounded in the faith" (that is, in their unbelief) "deny their Unitarianism when they move from New England to

*) Thus, in the writing of this Cardinal against Bren it is written
tius "De autoritate scripturae, III, 262.

give to the South and West. Many of the most outstanding taxpayers in churches of other denominations here in the city of Washington were Unitarians when they lived in New England." The "Christian Messenger" informs us that. That unbelievers, when their "business" demands it, deny their unbelief is not to be wondered at, but it is to be wondered at that all too many deny faith in God's Word when the advantage of their business demands it. W. [Walther]

Our enemies have now so often fetched it again that we Missourians confessed our opponents in a wantonly uncharitable unchristian way that this is already considered by many to be an outgemackuc thing that one does not even need to prove. This fulfills the proverb: "Just slander freshly, something always sticks. The strangest thing, however, is that our opponents here pose as if they themselves were great enemies of a loveless, unchristian fight, while they attack us in such an unchristian way that it hardly seems possible among those who want to be considered Christians. Our readers know what the "Luthe rinhe Kirchenfreund" has done in this respect, but the "Lutherischer Herold" seems to want to surpass it. For example, in the 15). October: "This is a lie of which only a Missourian is capable: Mr. L., like all Missourians, is doing just what he would like to hang on me." Now imagine that a Missourian had written, "That is a lie of which only a member of the Pennsylvanian Synod is capable," or, "Mr. N., like all Iowans, is doing just what he would like to hang us." How then would it yield us? And we confess that we would then be justly accused of insolent slander; for whether or not the errors that are rampant in a community can rightly be attributed to the whole community and to all its members who do not publicly protest against them, it is ungodly to attribute the real or supposed sins of one member to the whole community and to all its members. We do not write this in order to defend ourselves against the "Lutheran Herald". Such attacks are an honor for us, because they show what kind of opponents we have, opponents by whom to be blasphemed is a praise. But we would like to warn the "Lutheran Herald" and similar papers, which so often complain about our struggle as a wantonly loveless unchristian one, and remind them of the Word of God: "Now you teach others, and do not teach yourself. You preach that one should not steal, and you steal. You say that one should not commit adultery, and you commit adultery. Thou dost abhor idols, and rob God of what is his." Rom. 2:21, 22. It is probably not necessary to note that here we have

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We do not want to say with a nod that the "Lutheran Herald" steals, commits adultery and idolatry, but that he himself does in the worst way what he publicly accuses us of again and again. We Missourians readily admit that we too may often be lacking in the manner of our struggle. But we dare to say with Luther: "Summa, my **doctrine is** the main piece, on which I defy, not only princes and kings, but also all devils, and have nothing else, which maintains my heart, strengthens it, makes it cheerful and the longer the more defiant. The other part, my life and personal being, I know well myself that it is sinful and not defiant: I am a poor sinner, and let my enemies be vain saints and angels.... For the sake of my doctrine, I am much, much, much too proud, stiff and arrogant for the devil, emperor, king, prince and all the world; but for the sake of my life, I am also humble and subject to every child. Whoever has known this nod, let him hear it now/ (XIX, 510 f.) Even if we cannot repeat this to Luther as his equals, we repeat it to him as those who run and fight with him on the same course **toward the** same goal. W. [Walther]

General Synods - Lutheranism. At a recent Methodist camp meeting at Red Barn on the Cumberland Valley Railroad, Dr. Swartz, pastor of the English Lutheran (?) church at Carlisle in Pennsylvania, was also present and had pitched his tent.

Our theological institution. Since the Lord does not tire of crowning it with abundant blessings, we prefer to remain silent so that no one will think that we want to presume and boast about it. But the matter is the Lord's alone; His alone is the glory, and that is what we are to proclaim. For this purpose, the institution is not ours, but the synod's, and the synod certainly has a right to know how things stand with its dear fosterling. The number of our pupils has become so large that now that the new teacher's quarters have finally been completed and occupied, the room, which has been enlarged by a "whole" wing, is just sufficient to accommodate them all, with the exception of a number of Norwegians, who live in lodgings rented by themselves. The total number of students is 147, 10 of whom are temporarily absent because of illness. The total number of theoretical students is 49, the number of practical students 84, and the number of proseminarists 14. 22 of these are Norwegians, 7 from the Wisconsin Synod, and 2 from the Illinois Synod. How great, then, is the blessing! But how wide is the field of Christian loving activity that opens up here! Most of our children are on the road, and those from Steeden and Hermannsburg are almost entirely dependent on the general support of the church. Since God is not weary of filling the institution with disciples, you should not grow weary and tired of covering it with your gifts, knowing that if you sow here in blessing, you will one day reap there in blessing. C.

Roman Church. While the American bishops, who voted in the Roman Council against declaring the Pope infallible, now partly submit, partly at least cower in silence, the Catholic bishops and scholars in Germany, who until now have been opponents of the infallible doctrine, do not yet show any desire to surrender. In Nuremberg, on August 26 and 27, a meeting of 28 learned Catholics was held under the chairmanship of the famous Catholic professor von Döllinger, and a public protest against the new article of faith was unanimously decided upon. It was also agreed to hold another "general free Catholic scholars' meeting" for a similar purpose in Erfurt around Easter 1871. In Fulda in Kurhessen, a conference of German bishops also protested, and decided to meet again later to maintain their protest. The Kölnische Zeitung reports that the learned Bishop Hefe of Nottenburg iur "Württemberg also insists on his protest and that his chapter and the entire Catholic faculty of Tübingen agree with him.

scher priest in Munich, who > c:

The Catholic newspapers have made no secret of the fact that the situation at the Catholic universities in Breslau, Bonn, Tübingen and Munich is extremely hopeless for the Catholic Church. The Catholic newspapers have made no secret of the fact that things look most hopeless for the Catholic Church at the Catholic universities in Breslau, Bonn, Tübingen and Munich. Even the Bishop of St. Gall, after his return from Rome, has issued a letter to his people indicating his refusal to accept the Conciliar Bclaws. Even several professors in the Collegion of Nom refused to sign the request for the proclamation of the dogma of infallibility and have therefore been dismissed. Since the promulgation of the new article, the Armenian Patriarch in Jerusalem has refused to allow the Roman clergy to continue to celebrate mass in his cathedral.

Church consecration.

On the 16th Sunday after Trinity, my congregation in Grey, Huron County, Ontario, had the great joy of having their little church (which was formerly a merchant's store, 26 b/ 22 feet, and has now been converted by us into a church) dedicated to the service of the Triune God.

Pastor F. Dubbernell preached in the morning on the words of the Epistle of the Church: "Behold a tabernacle of God with men" etc.; Pastor Suecop preached in the afternoon on the words of the Epistle of the Church.

At noon a sermon in English language about Apostgesch. 16, 30. 31.

TcrHCrr also want to make this hut a permanent dwelling with his people until it is filled for him that we can build a greater house for his glory. C. Lohrmann.

Conference - Displays.

The Mw chork Tistricts-Confercnz of the Synod of Missouri, Ohio & a. States will meet, beloved it God, Nov. 14, 15 & 16 at Williamsburg, N. A. The meetings will begin the 14th morning 9 o'clock.

C. A. Gräber, Secr.

Tu- Ouincv Prevlgr-^c-ui^cuz will hold its next meeting, God willing, Nov. 8-10 incl. in Palmyra, Mo. I. Seidel.

The Ballulwici ^pczlal-Comercuz veumuiinu, God willing, at the residence of the undersigned on November 8 (104 UM 8tr., Lütiwors). C. Frincke.

This year's report of the Missouri 2c. Middle District Synod has just left the press. Two important points, about which this report contains the negotiations, namely the pulpit fellowship and the relationship between church and state, give the report a lasting value. The second point mainly concerned the now much agitated question of whether it was right for the state to ask for the Bible to be introduced in its schools and, despite the protests of the unbelievers and papists, on the other hand, which latter question the synod of course unanimously affirms.

has, in that it has established the authority of the state here to

The report is based on the information given in the official documents of our states, which have proven its purpose and goal in general, and in this country in particular. The price of this report (56 pages) is 20 cents. W. [Walther]

Christian Choral Songs,

mostly for four voices, with organ accompaniment, for the Sundays and feast days of the church year, mostly intended for the words of the holy gospels and epistles, with many explanations and useful remarks, by Carl Friedrich Baum, organist. St. Louis, Mo. published by L. Volkening's Buchhandlung, No. 22 South Fifth Street. 1870.

Just before the issue of this number, we received this booklet of choral songs, which we cannot recommend enough, especially to teachers who wish to have truly churchy and yet easy to perform and lovely for their small church choirs. This booklet contains all original compositions that have never been published before: a Christmas hymn, the 117th Psalm, the 128th Psalm (suitable for a church wedding), a church consecration hymn and a Pentecost motet. So much in a hurry. The price of this booklet is 30 cts. In the next number, s. G. w., more of this. W. [Walther]

The authors of the Concordia Formula, assembled in the Bergen Monastery near Magdeburg on May 19-28, 1577, drawn with great care by our dear painter Wehle, have just appeared here in an extremely beautiful clean lithograph

40

The great theologians Martin Chemnitz, Jacob Andreä, Nicolaus Selnecker, David Chyträus, Christoph Körner and Andreas Musculus are depicted in this painting sitting around a table. The background is formed by the filled shelves of a library;

Through the open windows one can see the city of Magdeburg in the distance. The noble men whom this picture represents, who have rendered so much service to the church, are certainly worthy of having their memory kept alive among us in this way. Since with the present year we have entered the decade in which our Church, God willing, will celebrate the tercentenary of the dear Concordia Formula, now is certainly a fitting time for us to remember those men of God with gratitude. The picture should not be missing in the study room of any Lutheran preacher; however, it is also suitable for a beautiful room decoration of every Lutheran. The price of the picture is 35 cents per piece. W. [Walther]

For your attention!

The First Lutheran Trinity Parish in Buffalo, N. I., has for sale a small organ 9 feet high, 7 feet wide and 3¹ feet deep. It contains 8 stops and a pedal and has recently been voiced and tuned. More details are available from

Pastor C. Gross,

Xo. 10 ^liinor 8tr., LuKalo, X. X.

Announcement.

Liturgies for a children's service

for the celebration of the holy christmas compiled by pastor F. Lochner

are to be had H^WMWldt, 280 East Water Street, Milwaukee, WA, the dozen at 40 Cts. the hundred at 42.50 and are hereby bestowed recommended.

Entered in the "affe of the nSrADoDiftrietS:

To the general building fund: Bon Joh. Appold 41.00. I. G. Arnold 42.00. Wittwe Arnold 41.25. Brißer 42.00. Buchhage 50Cts. Eichhorn 41.00. I. I. Eschmbacher 41.00. I. G. Fischer 41.50. A. Götz sen. 42.00. I. G. Gehringer 50 Cts. A. Grammel 41.00. Henninger 50 Cts. I. G. Jttner Sr. 41.00. I. G. Jttner Jr. 50 Cts. Young 41.M. W. Kernstock 42.00. St. Kernstock 41.00. Knörr 42.00. B. Koch 45.00. H. Koch 50 Cts. Kreikenbohm 75 Cts. Lang 43.00. List 41.00. Möller 50 Cts. E. Möller 42.00. I. Neumeyer 41.00. Pfeiffer 41.00. Prehm 50 Cts. Reiß (Kindtauf-Lollete) 30 Cts. I. T. Schmidt 42.00. Sebald 25 Cts. B. Staudacher 4^00. G. Staudacher 42.00. Ziegler 41.00. Fr. ZillmW.

To the College - Construction at FörtWayne: Don Kesrmeyer 42.00. I. G. Jttner Jr. 41.00. A. Koch 41.00.

To the hospital in St. LouiS: From Mich. Forester 41.00. Chr. Reuter (Toll, at his child's funeral) 43.88. H. Pound (same) 43.75.

On the orphanage at St. LouiS: By Christ. Neumeyer Toll, at the funeral of his child 43.20.

C. Eißfeldt, Kassirer.

"iugkgaugen i" of the "affe of the middle district-:

To the synod treasury: Bon Dr. Sihler's congregation in Fort Wayne 427.02. From Past. KühnS congregation 45.70. Past. RupprchtS congregation 47.75. Past. Horst's congregation in Columbus 41.00. Whose branch congregation 43.03. Past. HochftttterS congregation in Indianapolis 4126.65.
 For Past. BrunnS Anstalt: By Past. Wichmann, Farmer- Retreat, collected from G. Bracher- Wedding 420.(X).
 For HarmS's Mission: By Past. Wichmann the Halste of the Collecte at the Mission Feast in Dearborn County 443.50.
 To the general building fund: from Past. Stock's congregation 415.75. From some members from Past. Horst's congregation in Columbus 44.00.
 On college construction in Fort Wayne: From Past. Sitzmann's congregation in Pomeroy 48.00. By "several" members of Past. Königs Gemeinde in Eincinnati V25.00. By Mr. Geye vo" some members of St. PaulSW
 To the seminar in Addison: Don Mrs. Dagger in Liverpool 41.Ä).
 Fort Wayne, Sept. 30, 1870.C. Grahl, Kassirer.

With heartfelt thanks to God and to the benevolent donors, we certify the following gifts
 for our church building:

By N. N. in Providence, Rh. I., 42.00. Don two members of the Lutheran ZionS congregation in Lanrafter, Pa., 42.00. congregation in Adrian, Mich. 411.25. By Past. Sieving of Johann Meier in Secor, Ill, 42.00. congregation in Arcadia, Jnd, 416.00. by a Gliche of JmmanuelS congregation in East Baltimore 41.00. congregation in WolcottSbura, N. I., 44.00. by Past. Hügli from L. Bieth in Detroit 41.00. congregation in Bay City, Mich., 48.00. By Past. E. G. W. KeyI in Willshire, O., 41.00. By Past. Fleckenstein of Johann Voß in North-East, Pa., 41.00. By Mr. Kullmann in Baltimore 45.00. By Mr. Georg L. Beyer in Frankenmuth, Mich. collected at his wedding 49.00. Parish in Springfield, Ill, 411.55. By d. Parish in North-Dover near Cleveland 414.00. Parish in Frankenlust, Mich. 410.75.

May God reward the kind givers abundantly here and in eternity, and may many still be found who have a mite to spare for us! The need is great.

On behalf of St. Paul's Lutheran Church Paterson, New Jersey, Sept. 28, 1870.

H. Walker, Pastor.

G. Hiller.

G. Schwoy.

For poor students received by Pastor Schuricht on Mr. W. Hilshorst's infant baptism collected 43.00 - by Pastor F. Reiß in Arenzville, Ill, 410.00 -by Pastor Schlesselmann communion collecte of his congregations in Hamilton and Tipton County, Jnd, 47.00 - by Pastor Fr. Nütze! **ML4s0-^ by dE-MMho" sewing vermm** rer congregation H- **^Wn Pastor KnM in** BeardStown, Ill, 12 pieces of BufeWWß" - by the werth women's association Pastor BeyerS in Ttztago 430.00

' C. F. W. Walther.

For the Ge "i "ar Orsel in Addison received: From Mr. Anorr in Frazer, Mich. 45.00, from teacher Jakob Treichlek 45.00, from teacher Frftdr. Meier

Addison, Ill, i. Oct. 1870. **k. brewer.**

For the Se^nar - budget received: From the Bremer Frauenverei" 1 bag of apples and 25 gall. Aepftlbutter; au- Baden from Mr. Heinz 25 Krautköpft, 1 S. Beets, 1 Bush. TomatoeS, 1 Bush. Cucumbers; from Mr. Ködert 2 Bush. Bolnftn, 14 bush. Sweet potatoes, 1 bush. Roots, 1 bush. Cake vegetables; from Mr. Past. Ruhland- parish from H. Kuhlmann 1 S. flour, H. Hecht 3 Bush. Wheat, H. Wepholz 2 Bush. Wheat, K. Schunkr 1 p. flour, W. SWitmann 2 p. flour, Christ. Gerling 2 S. flour, C. Gerlmg 2 S. flour, Schürbaum 1 S. potatoes, F. Wille 1 S.flour, Christ. Blas 2 Bush. Potatoes, F. RaSft 1 p. flour, 24 bush. Potatoes, I. Frese 2 S. wheat, 40 cabbage heads, H. Frese 41.00, Christ. Spönemann 1 p. flour, God. Ohlemeier 1 p. flour, H. Tannendera 1 side of bacon, W. Lahs 2 bush. Potatoes, C. Stünkel 21 cabbage heads, H. Hartmann 2 bush. Wheat, 14 Peck beans, H. Krönemier 1 S. flour, C. Kosten 2 Bush. Wheat, 1 bush. Turnip, " H. Seppmeier 2 bush. Wheat, 2 bush. Potatoes, 1 S. Beans, 1 Peck Onions, 4 Bush. Turnips, 1 Peck Roots, 12 cabbage heads, 1 Gall. Butter, C. Aldus 42.00, H. HollS 41.00, H.Meyer 4 Bush. Wheat, 16 cabbage heads. 2 lbs. butter, 3 gall. fat, I. Warning 1 bacon tithes, 1 p. potatoes; from members of the Kreuzgemeinde of the Rev. HollS 7 lbs. butter, 180 lbs. flour, 4s. Potatoes, 1 do. Aepfel, 14 Fuhre l>olz: from the congregation of Herr Past. Heinemann Ä4.35; by Mr. Past. F. Reiß at Arenzville, Ca-S So., Ill, 415.00.

For poor students: Autumn - Collecte of my parish in MinerStovN 46.00 for I. Krause; from N. N. from New Dork 41-0Ü: from P. Müller Jr. from Mr. Father M. Hahn- Gememde 41.25. A. Crämer.

Freestyle da- Lutheran Orphanage at St. Louks

ind bci me the following gifts received:

From Gühne in Manchester Crackers, Gingerbrod, play areas for the children, 4 Barrel. G. Greb 5 Bush. FallÄftl. Seb. Bopp 14 bush, green beans. Mrs. DietW some apples and peaches. Andr. Bopp 10 bush

Krautköpft, 14 Bush. Hlrstfl,

Past. Gotthold Grüber LnWarsaw, Ill, 2 **bed oUelltt**, 5 sheets, 4 Äinderschürzen, 7 Kinderhemde", 10 **KGen-** zirchen, 2 pairs of pants, 10 ÄardS Liudsay. **Bo" Seh.** L-st 10 pcs. cabbage heads. H. Lohr 6 Bush. FallÄpftl. Wittwe Rauscher 1 Bush. Arpftl, 2 Gall. EssiS- H- Rirbrüage 7 Bush. Apples. Wittwe Koch 3 bush. Apples. Wittwe Höhne 4 cabbage heads, 1 bush, green beans. W. v. Eio" 2 bsh. Sweet potatoes. Ch. Meyer in Schulnburg **SeffW** Factory in St. LouiS 1 bag of scrub soap. **Mr. ZU** nia in St. Louis 1 bush. Timothy seed worth **v"** 44.50. By Past. Gräbnner of C. R. in St. Charftß 45.00. Vo" some limbs in Cape Ueberschuß > orphanage pictures 44.95. Through Past. **Geyer vo"** -**sM** kindrrn in teacher Karau'S school in Carlinville^W 45.00. By Past. Vetter by Dr. Brand- O" By Past. Matuschka in New Melle by R. R. Da: sacrifice 410.00. Collecte for the orphans, ges by Mr. S. Lust at KolbeS wedding 413.50.

Past. A. Lehmann, **JnAW**

For poor students received from **the** Addison, Tu Page Co, Ill, 420.00 **E. A. Brewer.'**

For the "Lutheran" have" beMWtMM

The 24th year: Messrs Pastors: Agmb reuther 43.00, H Krebs 421.00, A Mennickr **O6.50**, HHL Fleischmann 43.00, P Rupprecht 48.00.

Further: A Vogel 410.00, M **Gender, V NWWM** bergrr 43.00, A Vogel 44.00.

The 25th year: Messrs **Pastors: M T** Kuß, G Th Gotsch 4-5.50, I P Beyer 448.50, A Mennickr . 4-0.50, P Fleischmann 416.50, F Weseman" 4-4.50, A Biewend 414.50, F Groth, H Kanold 45.00, I Friedrich 49.00, IAFW Müller 49.75, W Vomhof, O Steter 47.00, I L Hahn 44.50, I Hjort, W Hattstädt 413.00, L Böse 43.00, A Mennickr 412.00, M Michael 43.00, I M Johannes 45.00, H Horst 49.00, C Schulze OIK.50, Th Mießler 44.50, C Frank 44.50, E Lehman" 49.00.

Also: G Bernhardt 49.00, I L Ulrich **451.00**, I C Dreyer, M Gender, G A Ranzenberger 448.00, T Götz, A Einwächter 411.30, F Ost 40.75, M BateS, C Scheff. Ier, H Bewie 412.00, A Bohn 430.00, H Selber, Lindhard 40.50, Dittmer, L Böttcher, V Prediger, A **Vogel** 41 .IXt, W Dettlaf.

The 26th year: Messrs Pastorm: H **OvE^** 419.50, G Th Gotsch, N Quamm, M W Sommer 43.00, O Hanser 412.00, C BuSzin 44.50, H Wunder 425.50, Th Piffri 442.00, O I lukam, F W Föhtmger 454.00, K L Moll 423.00, P S Estel, S Oppen, F W Oestermeyer 413.50, P Eirich, B H Succop 49.00, L Braun, Th MertenS 48.00, I M Hadn 410.00, G W Sckmm 44.50, W Engelbert 439.25, W Hudtloff 43.00, P I Bühl 49.00, LAC Detzer 421.00, F Wendk 46.00, G EndreS, I Frese 412.00, EWR Frederking 419.50, I L Daib 420.00, A Detzer 420.00, F Ottmann 412.00, F W Scholz 46.W, F Groth, **E** MultanowSki 47.50, I Friedrich 49.00, IAFW Müller 468.50, W Vomhof 43.75, A Hoppe, H Wunder 421.50, Th BuSzin 44.50, H G Crämer 428.50, F W Brüggemann 430.00, **F L** Becker, L Geyer 410.00, M Wyneken 411.50, H Walker 421.00, C A Wieget, A Biewend 49.00, KTHorstnfta, A Johnsen, I G Nütze! 410.50, I F Bltitz 420.00, I Dörmann 416.50, A E Großberger 412.90, L F Liebe 410.00, G Kranz, M Michael 413.50, Th Mießler 46.00, C Frank, G Löber 418.00, C L Brner 46.00, E Starker 412.00, I H Sieker, Dr. G **M** Gotsch **41 IGf** Nütze. 417.70, O Juul.

Further: G F Roller 46.50, V _ .

43.00, A Wendorf, Ernst Leubner 427.72, W K Strobel, A Arome, H Bartling 421.50, H Schnabelius 415.00, G Schildemeyer, L Trrtin 46.00, C Grawe, L GöckS, H Trost, A Ehmann 410.50, E Götz 40.50, V Stoßkopf, W Hillermann, P Pfister, I Gopprlt, EC Maschger, N Smitb 43.00, F Ost 40.75, R Haas, Fr Gade, G Meyer, H W Meyer, M BateS, H Pritzlaff 430.00, G Heimlich, W Geier, W Küchlin 424.00, P Th Bürger 450.00, W GürSmehl, H Bartling 420.00, ABohn 443.00, W Barth, I Brase 49.00, H Bartling 411.00, L Weiß 49.00, I M Hubinger 425.55, I u. B Laubenstein, I Müller, H Bö-decker 43.00, G Möckel sen. and jun., P Denningrr 47.50, C Böttcher, T Neidhardt, L Neidhardt, F KocherSperger, H Kaustnann, H Schröder, C Schmidt, W Kahle 43.00, IG Tröller 410.50, H Pritzlaff 430.00, W Beck, I Brase 412.00, C Peters, H Schnabelius 415.00, W Dettlaff.

(To be continued.) .

M. L. Barthel. .

The title page and index for **the 2nd volume of** the "Lutheran" will be published in the next issue.

Bernderte address:

6. lur^vlorf, teacher, Xo. 1816 Lvutli 8t-r., 8t. I "u!s, mo.

Drackerei Ler Shuvde vo" Missouri, OHio". »,'M.

Why should we Lutherans still today, like Luther once did, stick to the Word without any wavering?

The Reformation, which we have recently commemorated again, is without doubt, after the founding of the Christian Church, the greatest, most important and most remarkable event that both world and church history reports to us. Consider what a great and terrible power the papacy was! After almost a thousand years of existence, it had seized the supreme power both in the secular and in the ecclesiastical, so that all secular and ecclesiastical rulers, together with all their peoples, trembled before the shattering rays of the spell of a man who had seated himself in the temple of God of Christendom as a god of the earth. And this greatest of all powers, which has ever ruled on earth, has been so overthrown by the Reformation in a few years that it can never arise again as it did in the past. Consider, moreover, what changes have taken place in Christendom in the last four and a half hundred years! After almost a thousand years of impenetrable night, the sun of eternal blessed truth has risen again in bright rays over the Christian peoples, so that now everyone who will only open his eyes can enjoy this sweet light of heaven.

can rejoice. And also these great changes are the fruit of no other work than the work of the Lutheran Church Reformation.

So now the question arises: where did it come from that such a weak monk, as Luther was, accomplished such great things and carried out a work victoriously, which until then many emperors, kings and princes, great scholars and whole general concilia had tried in vain?

The true reason for this wonderful fact is, in short, that Luther's slogan in all his battles was: "Let the word stand and have no thanks for it. "The prince of this world, no matter how angry he may be, does not do us any harm; that is what makes him a judge, a word can bring him down." Luther stuck to his word, and neither the shining wisdom, nor the glittering holiness of the world, neither its threats, nor its enticements, neither fear, nor hope, neither temptations of the devil, nor of his flesh and blood, neither misgivings of his reason, nor of his heart, in short, nothing in the world could dissuade him. No matter what he faced, he kept his word; and so he was and remained invincible and finally left the battlefield of this world as the victor.

When Luther stood before the emperor and the empire at Worms in 1521 and was called upon to recant his teachings, he spoke those words....

The great words of the eternally memorable: "Unless I am overcome and convicted by the testimonies of the Scriptures, and thus my conscience is caught in God's Word, I cannot and will not recant anything. Unless I am overcome and convicted by the testimonies of Holy Scripture, and my conscience is therefore caught up in God's Word, I cannot and will not recant anything, because it is neither safe nor advisable to do anything against conscience. Here I stand, I cannot do otherwise, God help me. Amen." When in the following year he and all Lutherans were threatened with death, Luther wrote to Hartmuth von Cronberg: "They threaten us with death. If they were as wise as they are foolish, they should threaten us with life. For our people do not believe in Luther, but in Christ himself. The word has them, and they have the word; they let Luther go." (XV, 1983. 1989.) In 1524, when Carlstadt attacked the doctrine of the presence of the body and blood of Christ in the Holy Communion, he was not convinced. Luther confessed that he himself had suffered great challenges to his reason about this five years earlier, "but," he added, "I am trapped, I cannot get out; the text is too powerful and does not want to be torn out of my mind with words. (XV, 2449.) But when Zwingli attacked the same doctrine at the Marburg Colloquium in 1529, Luther immediately wrote on the blackboard with chalk the words of Christ: "This is my body."

Luther was not dissuaded by such sophistry of reason. When Luther was further asked to yield a little of the word for the sake of love, he answered: "My love is ready to die for you; but you shall worship the word and hold it for the holy of holies. (XIX, 669.) When Luther finally preached his last sermon at Wittenberg a few days before his death, he made the following confession, no doubt by God's providence and in prophetic foresight, laying down his testament as it were: "Hitherto you have heard the right true word; now beware of your own thoughts and prudence. The devil will set fire to the light of reason and bring you from faith. I have had before me more than thirty of the spirits of the wicked, which would have taught me: but I have confuted all their things with this saying, This is my beloved Son, in whom I am well pleased: hear him. And with this saying I have preserved myself by the grace of God until now; otherwise I would have had to accept thirty kinds of faith. I will

gladly suffer all manner of reproachful words, but will not depart a finger's breadth from the mouth of him that saith, Hear ye this one." (XII, 1534. f.)

Lo and behold, Luther stuck to his word. "It is written" was the castle in which his heart dwelt and which he never left, never surrendered to the enemy. "It is written" was the sword with which he attacked all enemies of truth, and at the same time the shield with which he covered himself against every attack of the same. "It is written" was the flag which he held high as a good fighter of Jesus Christ during his whole life, and in which he wrapped himself while still dying and thus triumphed over the world, death and hell.

Hereby Luther has shown what we also have to do if we want to rightly bear the name Lutheran. And this is what Jesus Christ, the mouth of truth, also testifies to us when He says: "If you abide in my speech, then ye are my right disciples, and shall know the truth, and the truth shall make you free."

In the light of this word of Christ, then, dear Lutheran reader, as a reverberation of the recent Reformation jubilation, you shall be given an answer to the question why we Lutherans today, as Luther once did, should stick to the Word without any wavering? - —

The main weapon with which the popes attack us Lutherans is the accusation that we have fallen away from the true church, because the true church is no other than the Roman one, which Luther once left. This assertion is also the main net in which the popes try to catch the souls.

But with what do they seek to prove that they are the true church? They call out to us: Is not our Roman church the first and oldest, while all others are new churches? Does not our Roman church stand under its visible head in truly admirable unity, while all other churches are divided and divided among themselves? Is not our Roman church holy, for does it not have a great number of saints whom it venerates, while all other churches want to know only of poor sinners? Have not miracles happened in our Roman church at all times, while all the other churches also do not refer to

Dare to call a miracle? Is not our Roman church the most blessed and rich in earthly goods and honors by God and the most spread over the whole earth, to which even emperors and kings belong, while all other churches are poor, despised and small insignificant groups compared to ours? Do you not see our countless sublime temples adorned with the creuze? Are you not amazed at the splendor and devotion of our worship and the adornment of our priests and bishops? Do not our orphanages and hospitals and other great charitable institutions shine in your eyes everywhere? Must you not therefore admit that our Roman Church is the One true holy Christian universal Church? - —

Many can be deceived by such and similar pompous speeches even today; but, my dear reader, I ask you: who alone is the man who can settle the dispute and decide who is Christ's true church? Certainly no one, but Jesus Christ, her only one.

Founder. But how does he speak in the above mentioned passage? - He says: "If you remain in my speech, then you are my true disciples."

No one will deny that Christ understands by his "true disciples" the true members of his true church. But what does Christ say is the only unmistakable characteristic of them? - The adherence to his speech or, as it is called in the original language means, by his word. "If ye continue in my speech," saith he, "then are ye my true disciples."

So we hear nothing of all that the popes boast of as the mark that they are the true church. We hear nothing of age, nothing of unity, nothing of holiness, nothing of miracles, nothing of riches, Glory and great multitude, nothing of earthly splendor, splendor and adornment, nothing of great institutions, but only of abiding by Christ's word. This saying of Christ himself, like a mighty thunderclap from heaven, knocks the whole edifice of papal pretenses to the ground all at once; but to us it gives saying clear answer to the question: Why should we still today, as once Luther, without all Do we stay with the word? First of all, because then we are true disciples of Christ and thus members of His true church.

It is true: if we compare our Lutheran church with all other churches, it seems quite ridiculous before reason to claim that it is the true visible church of God on earth. How small is the number of true Lutherans who still hold to Luther's teaching! How many warring parties it has disintegrated into! How few of those who are respected in the eyes of the world profess and adhere to it! How poor and despised it is in the whole world! But as certainly as, according to Christ's express declaration, the few despised people who once adhered to his speech in Christ's time were alone his true disciples and therefore also his true church, while the high priests Annas and Caiphas, with their glorious temple and worship, and likewise the hypocritical Pharisees as well as the unbelieving Sadducees were excluded from Christ's true church, just as certainly the few true Lutherans who still stick to Christ's word are also in our days Christ's true orthodox visible church on earth, while all those who wilfully depart from Christ's word are excluded from it. For Christ does not lie to us when he testifies in our text with clear words: "If you abide by my word, then you are my true disciples," So it is not Luther, who abided by Christ's word, but the papists, who add to this word and depart from it, who have fallen away from Christ's true church, but Luther and all true Lutherans who have remained with it.

Christ's church is his wheat field in this world, but the seed of his wheat is his word. Christ's church is the flock of his sheep; but his sheep, he says, hear his voice. Christ's church is his dwelling place on earth, but he only wants to come to and make his dwelling place with those who love him and therefore keep his word. Christ's church is the invisible temple of the new covenant; but this temple is built on the foundation of the apostles and prophets, since Jesus Christ is the cornerstone, i.e. on his words preached and written by them.

Let us Lutherans leave the papal church the appearance of the true church, let us remain without wavering at the word, we, on the other hand, are Christ's true church in deed and in truth. - —

But Christ not only says of those who abide in his speech, "So you are my true disciples," but he also adds, "And you will know the truth." From this we Lutherans see that even today, as Luther once did, we should stick to the Word without wavering, because then we also have the precious jewel - the truth.

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Nothing is more offensive to most Christians of our day than when we Lutherans say, let us possess the truth. We admit that the truth is found in the holy scriptures, but we think that no one can say that he has really found it in them. To say so is regarded as nothing but an insufferable arrogance. It is said that a Christian should not despise any religion or church; for who can know which of the various parties is actually right? Probably each has its truth and each its falsehood. The difference of doctrine and faith among Christians is apparently nothing but a difference of human views and opinions and is based only on different interpretations of Scripture. Therefore, in our day, a whole church has come into being which establishes the following as its supreme principle: since no one can say that he has the truth in all the articles of faith, each one should be allowed to believe what he considers to be the most correct according to his conscience, especially in the articles that have become controversial among believing Christians; indeed, there should no longer be any dispute about false and pure doctrine, thus disturbing the peace without any difficulty. This is the principle of the so-called evangelical or rather unchurched church. *)

Their supreme principle, however, is, praise God, a grave error. It is true that all the wise men of this world, however astute, have never been able to answer Pilate's question: "What is truth? Even the greatest philosophers, in all their research and reflection on the most important questions of the human heart, have not been able to get any further than uncertain conjectures, views and opinions. But for this very reason God has given us poor people sitting in darkness his holy word to lead us out of all doubt to certainty, out of all error to truth. Christ not only says that truth is contained in his word, like a treasure in the depths of the sea; he not only says of his Christians: "Sanctify them in your truth, your word is the truth"; but Christ also says how his own people should follow the truth contained in his word.

*) In the revised statutes of the "Evangelischer Kirchen-Verein des Westens" (Protestant Church Association of the West), which now calls itself a synod, it says, for example, that it accepts the Augsburg Confession and Luther's and the Heidelberg Catechism, but "in their points of difference," it continues, "we adhere only to the passages of Holy Scripture relating to them and avail ourselves of the freedom of conscience prevailing in the Protestant Church in this respect. With these phrases, the local Protestant Church tries to cover up its religious mongering. But the phrases are chosen very unhappily. For it follows from this that in the points which are not diffemic points, they do not adhere to the Holy Scriptures alone. It follows from this that in the points that are not points of difference, she does not adhere solely to Holy Scripture and acts against her freedom of conscience in doing so. What it really wants to say is this: in order for its union to exist, it lets everyone believe what he considers to be biblical in the points of difference, whether this be Lutheran truth or Calvinist error.

words can easily and surely find and lift up lying treasure of the fabric, saying, "If ye abide in my speech, ye are my right disciples, and shall know the truth."

Behold, the way to know the truth, then, is a most simple one; namely, it consists in simply abiding by the Word. The Bible is not dark, as many say. Rather, David says: "The testimony of the Lord is sure and makes the foolish wise. Thy word is a lamp unto my foot, and a light unto my path." And Peter writes, "We have a sure word of prophecy, and ye do well to hearken unto it, as unto a light that shineth in the dark place, until the day dawn, and the morning star arise in your hearts." Of course, there are also some dark passages in the Bible, of which Luther says: "God's Word is not to be joked about; if you cannot understand it, take your hat off to it"; *) but nevertheless, God's Word is and remains so clear, bright and clear in what we have to believe for our salvation, that even a child can understand it. That the faith among Christians varies so much is not because the Scriptures are so dark that no one can know what the right interpretation is, but only because most Christians, following their reason, do not stick to the Word.

Tell yourselves, dear readers, where does it come from, for example, that we Lutherans believe that Christ's body is in the Holy Communion and that the Reformed, on the other hand, believe that the blessed bread only means Christ's body? Why, for example, do we Lutherans believe that Christ's body is in the Holy Communion, and why, on the other hand, do the Reformed believe that the blessed bread only means Christ's body? Is this because the Scriptures speak of it so obscurely and ambiguously? No, Christ says, "This is my body!" But what can be more clear? Where does it come from that we Lutherans believe that man is born again through baptism, and that the Reformed believe that baptism is only a sign of rebirth? Does this come from the fact that the Scriptures speak darkly about this? No, St. Paul expressly speaks of baptism as "the bath of regeneration and renewal of the Holy Spirit. But what can be more explicit? Where does it come from that we Lutherans

believe that also the children are to be baptized, and that the Anabaptists deny this? Does this come from the fact that the Scriptures speak of this in obscurity? No, Christ says: "Let the little children come to you only, and do not hinder them, for such is the kingdom of God. Except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God." But what can be more clear? - And so it is with all the differences of Christians in doctrine and faith. They do not consist in the fact that some accept and hold on to a human interpretation, but others hold on to the same interpretation.

*) To Jer. 23, 5-8. VI, 1396.

but in the fact that some stick to the word, while others depart from it.

No one thinks, then, that since so many learned, wise, sagacious people disagree about many doctrines, how can a simple layman be sure and decide who is right! No; Christ says, "If ye abide in my sayings, then are ye my true disciples, and shall know the truth." To recognize the truth in all the doctrines of faith, on which our righteousness **before** God and our salvation rests, does not require great learning, great acumen, for God's Word is the truth; therefore, if only a man abides by the Word, he also abides by the truth. Then he cannot go astray, for God does not deceive us; yes, then one could boldly say to God himself on the last day, as Luther once did: "Lord, a dispute has arisen over this and that; one meant this, the other meant that; so I have simply kept Your word. If I am deceived, then You have deceived me. But I know that You do not deceive us, for You Yourself say in Your Word: "All men are liars, but the word of the Lord is true, and what He promises, He surely keeps.)

But, one more thing! Christ not only says: "If you abide in my words, then you are my true disciples and will know the truth," but he also adds: "And the truth will make you **free**. From this we can see that we Lutherans, like Luther once did, should remain faithful to the Word without any wavering, because then we will also have true freedom.

While the popes deny that we Lutherans are the true visible church, and the sects deny that we have the true doctrine, the unbelieving world also denies that we stand in true freedom. Christ, however, grants not only the true church and the true doctrine, but also true freedom to those who remain true to the Word.

Freedom is the symbol, the watchword of our time. Freedom! Freedom! is again the sound of all newspapers and pamphlets of our days, and it is this freedom that is celebrated and praised over and over again with all kinds of splendid words as the goal of mankind that will soon be reached. Therefore, whoever does not rave for freedom now is considered by the crowd to be an enemy of mankind who is not worthy to live. But what is the freedom that is meant? It is the bodily, earthly, civil freedom.

Of course, if it is used correctly, this is also a great and valuable asset,

Compare Luther's faith-filled explanation in his great Confession of Holy Communion. XX, 1300. f.

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But this is not true freedom; for what does it help a man if his body is free, but his soul, his immortal spirit, lies in shameful bondage? what does it help a man if he is not subject to any man, but is a slave to his own carnal desires, his sins and vices? what does it help a man if he could do what he desired during his life as a free lord, but if God's wrath, death and hell finally devours him in death? O bad liberators, who make man bodily free, but leave his soul in the slavery of sin! who make him temporally free, but finally hand him over to eternal bonds! Of such apostles of liberty Peter already says: "They speak proud words when there is nothing behind, and promise them liberty when they themselves are servants of destruction."

Who is it, then, who can and will make us truly free? It is none other than Jesus Christ, the Son of God, who says of Himself: "If the Son makes you free, then you are truly free. This true freedom of Christ is none other than freedom from God's wrath and disgrace, freedom from the dominion of sin, freedom from all human authority in matters of faith and conscience, and finally freedom from death, judgment, hell and eternal damnation. But the way by which we attain to this right freedom of Christ is described to us by Christ in these very words: "If ye continue in my word, then are ye my disciples indeed, and shall know the truth, and the truth shall make you free. Christ herewith sets before us a golden chain consisting of four inseparable links. The first link is abiding in the word, the second is right discipleship of Christ, the third is truth, and the fourth is freedom; but the first link, on which the others all hang, is abiding in the word.

Behold the one way to true freedom! If we want to be free from God's wrath and displeasure, we must stay with the word, which is a word of grace, and God's displeasure upon us will vanish like a cloud. If we want to be free from the dominion of sin in our members, we must stay with the Word, which is a word of sanctifying power and strength, and sin will lose its power in us. If we want to become free from all human authority in matters of faith and conscience, we must remain with the Word, which is a Word of the Most High God, and no creature may command us to believe otherwise. If we finally want to become free from death, judgment, hell and damnation, we must stay with the Word, which is a Word of life and salvation for all sinners, and our death will not be death, but an open gate of eternal life.

Well, my dear Lutheran reader, if this year's commemoration of the Lutheran Church Reformation is not to have been in vain for you, >you must let it serve you above all and encourage you, as Luther once did, to stay with the Word even now in this last sad time, despite all wavering. As Luther once always asked first with every question of faith: "How is it written?" and then stuck to the clearly written word, so you too must now always ask first with every newly arising question of faith: "How is it written?" and then stick to it, whether the whole world and your own heart contradict you.

Remember: the Word is the only light of truth that still shines for us Christians in these dark times; the only foundation of faith on which we can stand firm; the only spiritual weapon with which we can fight; the only source of consolation from which we can draw the comfort of heaven in all our Irish tribulation, distress and temptation; the only anchor of hope on which we can hold fast in life and in death: If you let go of the word, then your only light has gone out, your only foundation has vanished from under your feet, your only weapon has been taken from your hands, your only source has dried up and dried up, your only anchor has been broken; then it is all over for you, you are lost for time and eternity. But if you stay with the Word, then no power of the flesh and of sin, of the world and of the devil can overcome you, for then you are Christ's right disciple, a member of His true church, the truth of your souls the sun, eternal freedom your portion. W. [Walther]

The obedience of children and students to the commands of parents and teachers.

Christ says of the scribes and Pharisees: "This people draws near to me with its mouth and honors me with its lips, but its heart is far from me. But they serve me in vain, because they teach such doctrines as are not the commandments of men!" (Matth. 15, 8. 9.) In regard to this teaching of the commandments of men He earnestly calls out to His disciples: Beware of the leaven of the Pharisees! (Matth. 16, 6. 11. 12.) And because a little leaven leavens the whole dough (1 Cor. 5, 6; Gal. 5, 9.), all apostles and all faithful servants of Christ warn with the utmost diligence against "commandments of men"! Whoever teaches such things is guilty of a grave sin, for he rejects Christ! Therefore one can hardly accuse a Christian more severely and terribly than if one says of him: he establishes "commandments of men"; and one cannot assign him more clearly to hell than if one says to him: you are a Pharisee because you establish "commandments of men"! The Pharisees, the enemies of Christ, were not only un-

No, they were also shameful hypocrites whom Christ cursed and condemned to damnation. Therefore, should one not first reflect before accusing someone of teaching "the commandment of men" and of being a Pharisee? And can this accusation be raised with any right against parents and teachers who demand of their children and pupils that they show obedience to the commandments given to them by men (i.e. by parents and teachers)?

Parents and teachers (also employers, teachers, all authorities) must order, command and forbid many things that God has not expressly commanded; and they demand obedience from their children and students - true, heartfelt obedience!

Now the question arises: Are such commandments of parents and teachers also such "commandments of men" as the Pharisees taught them? And further: Do the parents and teachers have a right to demand obedience to commandments of which they cannot say: here and there in the Bible they are expressly written? Can they be obeyed? Do we have to obey them?

These questions are answered differently!

Some say: One must be obedient to the parents and teachers even in such things which God has not expressly commanded, for the sake of conscience, - one must be obedient to them from the heart, and disobedience to such commandments is sin!

Others, however, say: No, not so! Children owe obedience only in so far as they recognize that the commandments of their parents are in accordance with the love which God demands of all men; otherwise the orders of parents and teachers are human orders which one can transgress without sin, - the non-observance of which does not violate the conscience! To demand obedience, unconditional obedience, means to establish "human commandments"!

Which answer is the right one? - So much is certain from the start, that the question raised cuts deeply into life, - that family and school (also the state) are touched by it in the most intimate way! No one can avoid answering this question, least of all parents and teachers! It depends on the correct answer to this question whether we will educate a people obedient to the Lord, or whether we will open wide the gates of revolution - revolution in homes, schools, churches and states!

The distress of conscience forced me to think about this matter with all seriousness and to seek the answer to the raised question from the mouth of God. Family and official life demand clarity in this! Every father, every teacher must be certain: whether he is a

so create and order. Otherwise, in the sight of God, all are equal; but among us, without such inequality and orderly distinction, it cannot be. Therefore here also it is commanded of God, that thou be obedient unto me thy Father, and that I have the preeminence."

A little further on he then says: "For God has set this estate on high, even in its place on earth." (X, 64.)

And in another place (III, 1639 ff.) Luther says: "Here we should also learn that father and mother are completely similar to God in their ministry towards the children, and in them the divine and fatherly heart towards us is finely painted. For in father and mother we can feel and experience how God is disposed toward man." "For God be-

Father and mother have the office of taking care of the children, so that one can learn and see, as in a mirror, how God is disposed toward us, namely, as the father's heart is toward the children, so is God's heart toward you. This is where the common saying comes from, and it is true: that father and mother can earn heaven and hell from their children, if they preside over them well or badly. For father and mother must take care and remember how they provide for their children in body, food, drink, shoes and clothing, and also in soul, that they may learn to know God by his word. Then make

God shall make of every householder's house, who hath children, a hospital, and shall appoint him a hospital keeper, to keep his children, to feed them, and to water them, and to preside over them with good doctrine and temples, that they may learn to trust God, and to believe, and to fear him, and to put their hope in him, to honor his name, not to swear nor curse, to chasten themselves with prayer, fasting, watching, working, waiting on the service and the word, and to celebrate the Sabbath to him, to learn to despise temporal things, to bear adversity with meekness and patience, and not to fear death, not to love life." For Father

and mother become like God here; for they are regents, bishops, pope, doctor, pastor, preacher, schoolmaster, judge and lord. The father **has all the names and offices of God over his children**; and as God cares for us, nurtures us, protects and shields us, teaches and instructs us; so also the father teaches the child, nurtures and cares for it." - "That the children therefore might know this in their parents, God commanded them that they should honor their father and mother. They shall not look only at the flesh and blood of their parents, for if they look only at the flesh and blood, they will not find anything good in them, and will soon despise their parents. For two things must be found in the

right to command his subordinates, - whether this right is a divine or a human one, - whether he may demand obedience or not!

Praise God, the word of the Lord speaks clearly and distinctly about this; and Luther has interpreted this word in such a way that no doubt can remain for the one who wants to understand, - who does not decide from the outset to want to stick to his opinion in any case! - I believe I am doing a service to all parents, to all teachers, when I briefly communicate here what God and his prophet Luther answer to our question. For the sake of a better overview, I will summarize the whole thing in individual paragraphs.

I.

When God says to every child on earth (Exodus 20:12; Ephesians 6:1-3): You shall **honor** your father and your mother, He thereby distinguishes the parents from all other people whom He only wants to have loved. He makes them a majesty, puts a crown on them, confirms them as his governors and representatives on earth, through whom he not only distributes his bodily and spiritual benefits, but through whom he also wants to rule! In doing so, he imposes a heavy burden on the parents, but he also bestows unspeakable honor on them and unspeakable benefit on the children.

After the apostles, no one has recognized and expressed this more clearly than Luther. In his large catechism, he says in the explanation of the fourth commandment (X., 59): "God has given this father and mother state the special prize, above all the states that are under him, that he does not give bad orders to love parents, but to honor them. For towards brothers, sisters, and the neighbor in general, he commands nothing higher than to love them; so that he separates and singles out father and mother from all other persons on earth, **and sets them beside himself**. For it is a much higher thing to honor than to love, than that not only love understands, but also a discipline, humility and **shyness, as against a majesty**, hidden there. Nor does it only require that they be spoken to kindly and with reverence; but most of all, that they both stand and show themselves from the heart and with the body in such a way that they think highly of them, **and, according to God, consider them to be supreme**. For the one who is to be honored from the heart must truly be regarded as high and great. So that the young people may be made to think of their parents in **God's stead**, and so think, though they be lowly, poor, infirm, and strange, that they are yet father and mother, given of God. They are not deprived of honors because of their faults or failures. Therefore, it is not the person that is to be considered as they are, but God's will, which is to

Of the many delicious words of Luther, which should still be taken into account here with seriousness and diligence, only one is mentioned for the sake of brevity. It is this (III, 1815 ff.): "Would anyone ask: Where does it come from that children regard their parents as so great and valuable, especially if they are poor, despised, ill, deformed, or otherwise of low standing? - Well, let them make a rule: The honor paid to parents arises from the contemplation of God and his will. This is how it goes: If a pious child thinks: "Siebe, has not the divine majesty been ashamed of giving me such a man for a father; why should I be ashamed of him? Has it pleased the most high God to work in him and to create me through him; why should it displease me that I am created for him? - Therefore I will honor the workshop of my God, and will not look upon how poor, and shapeless, and base my parents are, but upon God my Creator.-So, you see, reverence does not flow from the parents, but from God into the parents, when I look upon them as something higher than flesh and blood, but as a workhouse of the highest majesty. Who would despise a prince's workhouse? What work of a master hates his workshop, in which it is made? Now if God wills that one should honor one's parents, because they are his workhouse, **then this commandment also has "no" other difference from the previous ones, except that in the previous three commandments God is honored as in himself; but in this commandment he is honored in others, namely in his rulers and governors. For father and mother find a throne, workhouse, altar, and mercy seat of God.** And so you have what is the right and true reverence."

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Dominion on earth is like the dominion of parents. But it has become mean, therefore no one respects it; as happens to all God's words and works; when he lavishes it on the world, it despises it, soon becomes full, tired and weary of it." (III, 1637.)

begin: You shall honor your father and your mother! Any upbringing that forgets this commandment is, at best, only a glaring sin, a dangerous distortion, and the children's apparent obedience is nothing but shameful in the eyes of God.
Hypocrisy!

(Sent in by Pastor G.)

The pious songwriter Heermann had sent his son Samuel to the Magdalena-Gymnasium in Breslau since 1638. Here

The father had not told his father about both of these things. He had concealed both from his father. The saddened father, who had heard about this from others, immediately wrote to him asking whether it was really true that he had exchanged the Protestant school with the Jesuit school against the advice and will of his father, and urgently asked him to come home. "Come, come, my son," he writes, "you shall have a faithful father and a loving mother."

ter. Let me see your face one more time, where you want to see God's face. Five days later, a detailed, faithful admonition followed, in which it says, among other things: "As soon as God demands my soul, I will fall down before God's chair and demand that those who deceive you be brought before a serious court within a year's time, and if you do not turn back, I will also demand that you turn back. There you shall answer God and me." The signature read: "Johann Heermann, whose soul is sorrowful unto death." Although the Jesuits had made

the son promise not to read any letter of the father without having handed it over to them first, he nevertheless let himself be moved by childlike love not to obey their commandment this time. The fatherly admonitions had such an effect that he returned to the school he had left. The Jesuits fetched him

He did not let himself be held back any longer, but wrote to his parents with deep remorse, asking for their forgiveness and vowing to remain faithful to the pure gospel from now on until the end. With indescribable joy his father answered him: "Your transgression in evil shall not be remembered. Trust my words. Father's heart remains father's heart. From then on, the recovered son remained faithful to his faith in true godliness. The epitaph, which the father wrote for his son, who had already passed away in 1643, begins:

"Here lies buried my Samuel, my most pious son, Here lies the mother's delight, the father's comfort and heart."

Church News.

On the 17th Sunday after Trinity, Mr.

Rev. F. Wendt, having been retired from his former congregation at Delphi, Ind. in peace had been dismissed, was introduced to his new field of labor at Waymansville, Bartholomew Co. and Seymour, Jackson Co. Ind. by the undersigned on behalf of the Most Reverend President Schwan.

May the Arch Shepherd and Bishop of our souls, Jesus Christ, bless him abundantly that his churches may increase and grow through his ministry according to inside and outside. H. Lünge l.

Address: Kov. V Vonclt,

Lurtloloroo^v Oo., Inä.

After Mr. Pastor C. Vetter had received a proper appointment from my previous branch, the ev. - luth. jmmamuels congregation on "hone" creek, Cole Co., Mo., received and approved with grant-. The President of the Western District, who accepted the appointment of the President of his former congregation in Calhoun County, Ill, was inducted into his new office by the undersigned on the 20th Sunday after Trinity by order of the honorable Presidium of the Western District.

May the Lord and Arch Shepherd of His host also keep this servant of His in His new work. beitsfelde to ^egen for many put.

C. Thurow.

Address: Rov. O. Votier, Lvx 208. lesserZon Oit^, Oolo Oo., Hlo.

Rev. L. A. Detzer, formerly pastor at Hartem, NewAmk, called by the Lutheran congregation at Holland, Dubois Co, Ind^ to be their pastor and minister, was installed in office by the undersigned by order of the Presidency of the Middle District on the 18th Sunday after Trinit.

May the faithful Archpastor Jesus Christ give him his Holy Spirit, so that he may carry out his ministry. for the salvation of many souls.

C.'F. W. Scholz.

Address: Hov. 1^ V. Doctor, HoUautl, Dudol8 Oo., Inä.

Church consecration, ordination & introduction.

To all friends of our Lutheran Zion serve the news that we were allowed to experience the great joy of dedicating a new quite beautiful large church (40 dv 70 with altar niche and tower) in the name of the Triune God for Lutheran worship on the 14th after Trinity Day here in Manestee, which is situated on Michigan Lake. As festival preacher fun-

flirts the pastors F. Lochner and A. D. Stecher, who preached in German, and Mr. Director Crull from Milwaukee, who preached in English.

May the merciful God help that this still so young Trinity congregation of ours becomes stronger and stronger, both internally and externally. Here in Mancher, work is available almost at any time in the numerous sawmills. High wages are also offered for this coming winter in the local pineries. Quite a few of our Lutheran brethren in faith, who perhaps have little or no earnings, could establish a home here and thereby help to enlarge our community. There is also a lot of good land to be had cheaply in the Manestee area. The acre with maple and beech 'overgrown forest land is still sold for five and six dollars. In addition, Manestee is a good market for all farm products because of its important trade. Boats leave from Grand Haven and Milwaukee almost daily, except in winter, and it is very easy to get here.

Since the undersigned was no longer able to serve the fourteen preaching positions he had accumulated in the short time he had been here, the united congregations in Manestee and Grand Travers District appointed Mr. Martin Töwe from the practical seminary in St. Louis as a second preacher for this field, and he was ordained by the undersigned in Leland on the 16th Sunday after Trinity and inducted into his office.

May the faithful God grant the dear brother strength and much endurance to faithfully carry out his ministry in the seven preaching places entrusted to him. May he make the dear synodal congregations quite willing to make rich contributions to the empty missionary coffers, so that this brother can soon be supported in procuring a horse. W. Denke.

Address: Hev. ^1. dosrvs,

Co, Niell. -

Church dedications.

On the 19th Sunday after Trinity, one of the of my dear congregations (the one near Edgerton, O.) the great joy to hand over their newly built frame church to the service of the triune God by dedication. In front of a numerous audience Pastor P. Karrer preached in the morning on the basis of God's word Joh. 10, 22. and said: "Of the glory of a Lutheran church. He showed that it consists 1) in the fact that the Lord Christ dwells in it with his word, 2) the congregation with its faith. In the afternoon I preached on the basis of the 93rd Psalm: Of God's great grace, which He shows us in that we can consecrate a place of worship to Him for the holding of Lutheran services; and of the thanks we owe Him for this.

Three singing choirs, two from Candleville under the direction of an able conductor, Mr. Lebrer Renner's, and one from Fulton Co. contributed materially to the elevation of the feast. The collection made on the feast day amounted to \$16.15. Half of this was donated to Pastor Brunn's institution, the other half to the Lutheran Hospital in - and intended for the Lutheran Orphanage near St. Louis.

Glory to the Lord alone!

Fulton Co, O. I. C. L. Frese.

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It is certainly a real joy for the lovers of Lutheran Zion when they read in the "Lutheran" the announcements of so many church consecrations. Thus the newly founded congregation in Neu-Berlin, a preaching place of the undersigned, had the joy of being able to celebrate such a church consecration on October 2, when they could consecrate and hand over the newly built Frame Church to the service of God. It was a splendid celebration for this region, and all the more so, since the pure and truthful Word of God has also found a place in the midst of the sects, both the Roman and the other, which rule here.

Early in the morning the train brought the Springfield congregation and their choir. After the congregation members from Lacksouville had arrived, the service began, which the Springfield choir, under the direction of the local teacher Garbisch, opened with a wonderful choral song.

After this, the faith song of the faithful man of God, Ö. Luther's "Ein feste Burg" ("A Mighty Fortress") was sung, Pastor Burkhardt of Springfield entered the pulpit and preached on Psalm 87, in English, in which he showed the glory of the Lutheran Church, 1. its foundation, 2. its adornment, 3. its blessing. After the morning had passed and the poor body had been honored and refreshed with food and drink, which the members of the congregation had generously provided, the afternoon service began. Pastor Gever from Carlinville preached on Genesis 28:16, 17, answering the question: When will it be said of this house: "How holy is this place, it is not different from God's house" etc.: 1. when he speaks here who spoke to Jacob; 2. when he speaks here of the one God spoke to Jacob; 3. when the sermon is received with such a heart as Jacob received it. After this testimony had been given of the pure and honest doctrine of the Lutheran Church, the time had passed and the guests went merrily on their way.

May the Lord, who has also opened a door to the pure word here, let it run and grow, so that His Zion will be built and many souls will be saved.

I. Bergen.

Mission Feast.

On September 11, the 13th Sunday after Trinity, a mission festival was celebrated in Collinsville, favored by the kindest weather. From our neighboring congregations in Pleasant Nidge, Troy, Belleville, East St. Louis and St. Louis many guests appeared, from the latter place with their own train. The chorales, accompanied by instrumental music, sounded sweetly through the green forest. Our dear President, Pastor Büniger, showed us in his sermon how in the second petition lies an urgent call to do missionary work, which he then demonstrated in more detail from the content of it, as well as from the position it occupies in the holy Lord's Prayer. In the afternoon, Pastor Sapper preached and answered the question: Why is it necessary to do missions, on the basis of the text Rom. 10, 12-15: 1. because salvation in Christ is meant for all men, and 2. because men are saved only through the preaching of the Lord.

The first part of the lecture was devoted to the question of how the Word of God can bring salvation. Doctor Preuß then followed with an apologetic lecture, in which he showed how the unbelievers take their weapons to fight Christianity especially from philosophy, history and nature, but how their attacks made with them are

exceedingly miserable and futile. The intermissions were devoted to the hospitality, which was organized by the congregation, and to joyful fraternal conversations. H260.50 was collected for the inner mission. May God fill us with zeal to do everything possible so that His kingdom may also come to our German fellow believers who have been orphaned in the church.

F.

Bible Stories for Upper Classes. Published by the Lutheran Synod of Missouri, Ohio, & other states. St. Louis, Mo. 1870.

Finally, this book is ready to be shipped as the first fruit of our "Committee for Textbooks" in our agency. We hope that the book, which has been so long in coming, will now be found to be a more mature fruit. It contains the whole historical material of the holy scripture in the words of the same in the most possible completeness. It is divided into two sections, the first of which contains the history of the Old Testament in 89 sections on 181 pages, the other the history of the New Testament in 105 sections on 154 pages. Above each section, in addition to the heading indicating the content, is indicated where it is found in the Holy Scriptures themselves; at the end of each section is one or more biblical passages to indicate the teachings that lie in the story. The first section contains a special overview of the Old Testament ceremonial and political laws, as well as the major and minor prophets, with details of the kings under whom they preached; the second section contains a chronological table of the biblical histories according to Luther's calculations. The prophecies that occur in the historical narrative and sayings that are to be emphasized above others are set in blocked type. The most painstaking work on the book has been done, as far as the Old Testament is concerned, by Prof. Selle, as far as the New Testament is concerned, by school teacher H. Bartling. We have no doubt that this beautiful book will soon become a favorite in our schools. It is also excellently typographically equipped and nicely bound. The price is: the copy 65 cents, in lots of 100 copies 45 cts.

W. [Walther]

Our calendar.

Our new calendar is already being sent out by Mr. M. C. Barthel (corner ob 7Ui au<1 8tre6t8). Single copies cost 10 cents, 15 copies P1.00, one hundred H5.00, ex6lu8iv6 postage.

Many of the errors that were criticized in our first attempt have now been corrected: The feast days are all in their places and in bold letters. The days of the Apostles and Mary, for which the Gospels and Epistles are found in our hymnal, are also highlighted in this way. The Quatember days and the beginning of the seasons are printed blocked. As for the Sundays of Lent and the Sundays after Easter, they all have their conventional Latin names. - —

New additions are the beautiful title page drawn by a Synod member; an excellent Bible calendar prepared especially for this year's Almanac; the names of all the teachers of the Missouri Synod who have given us their addresses; and the numbering of the Sundays throughout. - —

The collection of traits from the lives of so-called strong spirits, drawn from reliable historical sources, will hopefully be of interest to readers.

As far as our future calendar is concerned, I would like to make the following request: The dear brethren whose names are not yet in this year's calendar, or whose exact address is not in it, as well as those whose addresses might change in the course of the coming year - whether they are preachers or teachers - should not be bothered to notify the undersigned of such a change by letter. Only in this case can a guarantee be given that the new or more precise address in question will also find a place in our calendar. Anyone who is even superficially familiar with the difficulties of an undertaking such as the one in question will not find the request just made immodest.

St. Louis, Nov. 10, 1870. P.

Christian Choral Songs.

We take the liberty of returning to this collection of mostly four-part chants for performance at Sunday and festival services, which was already mentioned in the previous issue; the wish that the choral singing in our churches does not disturb the service, as so often happens, but promotes it, urges us to do so. Almost all of the already existing collections of choral songs suffer from great deficiencies. In part, the pieces are fabrications without spirit; in part, they are the products of real artists, but then, as a rule, they have been mutilated and watered down in order to eliminate the difficulties of performing them; in part, the music is thoroughly secular in character; sometimes, and most often, the text is either empty, if not downright unbiblical, or, if it is Christian, it is only later added to the music, so that music and text are in constant conflict with each other, for few understand the difficult art of adding the right text to already existing pieces of music. The indicated "choral songs" therefore meet a decided need. The melody and harmony of them breathe a truly ecclesiastical spirit; as far as the text is concerned, it is purely biblical throughout, truly Christian, and it is not only added to the

music afterwards, but, as it should be, the appropriate tones are sought for the magnificent texts. It is true that the pieces are not of such a nature that they can be quickly learned like secular arias and then easily sung with great effect even for the uneducated, tasteless, spoiled ear; But with some diligence, even a non-artistic choir can quite easily overcome the minor difficulties that our collection offers, and at the same time the pieces, like all genuine music, are of such a nature that their frequent repetition does not arouse weariness, but that the more often they are repeated, the more palatable they become to the ear. Mr. Baum, who composed all of the pieces himself, is a prolific composer. Should the herewith

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If this sample of his production skills is well received, he will be encouraged to gradually provide the church with a genuinely ecclesiastical piece for every Sunday and feast day; and this would in any case be a true blessing; the time would dawn for better choir singing in our church, and it would also bring no small blessing. God be with you! W. [Walther]

Conference - Display.

The honorable Pastoral Conference of Northern ZUinois will hold its next meetings, God willing, at the residence of the Rev. Great at Chicago, January 10-12, 1871.

Gottl. Traub, Secretary.

Obituaries.

We have just received a letter from Pastor Hein in Wiesbaden dated October 17 of this year, in which he informs us that he is about to "go to Steeden to the funeral of Gustav Hieronymus, who has died of great physical misery, but, as we confidently hope, has returned home blessed. The blessed man, who had just left Steeden and had been trained in our local seminary for the sacred ministry of preaching, returned to Steeden to assist our dear Brunn in his preaching and teaching ministry, which seemed all the more appropriate since he was engaged to Pastor Brunn's daughter. But God's thoughts were different. Dear Jerome was soon stricken with a debilitating illness that put an end to his activities after a short time. So now the Lord has already called him out of work to rest and, we do not doubt, since he was faithful over a few things, he has put over many things and let them come to his Lord's joy.

Today, November 9, at 5 o'clock in the morning, Pastor Johann Damann passed away gently and blessedly in the Lord in our hospital here as a result of fever and emaciation. He had received his theological training in Hermannsburg, was then a pupil of our local practical institution for another year, and only last summer entered the sacred ministry of preaching, following the call of the former "branch parish" of Pastor Schwemm, which is located very close to here. His desire to be allowed to serve the Lord in his church was earnest and burning; but after only a short time of work, the incomprehensible God stretched him out and brought him home to eternal rest. Oh Lord, we cry out, look at the great need for preachers and refrain from so quickly thinning the ranks of your fighters, and awaken godly young men, so that they come in numbers and fill the gaps again.

A. Crämer.

Received in the Western District treasury:

To the synodical treasury: from Trinity District in St. Louis, 422.35. from Past. FickS congregation in CollinSville, Ill, 424.00. Past. Tormann's St. Peter's parish in Randolph County, Ill, 412.35. Whose St. Pauligen. 430.75. Past. Riedel's parish in Thornton Station, Ill, 436.00. Past. NanschertS parish in Dalton, Ill, 410.00. Rev. G. Löber's Gem. in NileS, Ill., 415.25. Past. Wehrs' Gem. in NussclSgrove, Ill., 48.80. Rev. Rover's Gem. in Dunton, Ill., 42.00. Collects of the congregation of the Rev. Bergt in Paitzdorf, Mo., 418.50. from its branch congregation in Perry County, Mo., 43.10. Past. Bergt himself, 42.00. Past. Ruhland's comm. in Pleasant Ridge, Ill, 42.00. Past. KleppischS JmmanuelS - comm. at Waterloo, Ill., 4'2.17. Past. Koehler's Gem. at Benton Cvuntv, Mo., W.58. Jmmanuel's District at St. Louis,

Mo., 419.80. Past. MarkworthS congregation at Danville, Ill, 49.75. Coll. of the comm. of the Past. Meyer in Leavenworth, Kansas, 411.25. Past. A. Schallrr in Red Bud, Ill, 41.00. teacher Deffner there 41-00. harvestcfest coll. of the comm. of the Past. -Ltcege, Dundee, Ill, 412.00. Rev. Wagner's comm. in Chicago, Ill, 426.00. Rev. Wunders

Gem. at Cbicago, Ill, 4'26.10. Teacher N. at Chicago, Ill, 42.35. Past. Piffelö Gem. at Matteson, Ill, 421.25.

Past. EirichS Gem. in Minden, Ill, 435.00.

For college maintenance fund: From the Drceimgkeits District in St. Louis, Mo., 411.00. From the JmmanuelS - District in St. Louis, Mo., 411-00. Bon of the Gem. in Huntley by Past. Richmann 46.00. By Past. Bünger to substitute for tuition of departed student at Fort Wayne, Ind., 41-00.

For inner mission: From the Trinity District in St. Louis, Mo. 4'2.60. From the JmmanuelS District there 43.31. By Past. Mennicke of the congregations at Davenport and Rock Island 4'32.15. By Past. EirichS congregation in Minden, Ill, 461.00.

To the Synodal Missionary Fund: From Past. EirichS congregation in Minden, Ill, 461.00.

On the synodal building fund: by Past. MuckclS Gemcndc in Staunton, Ill, 410-50. past. Bergts Gem. iu Paikdorf, Mo., 426.00. Its branch congregation in Perry County, Mo., 422.00. From the piggy bank of I. L. T. in Chicago 46.00.

For the Hermannsburg Mission: By Past. Vomhof in Davenport, Iowa, 45.50.

For poor students: Kindtauf-Collecte bei Hör by Past. Bergt in Paitzdorf, Mo., 4'1-05. by Pastor HartmannS Gemeinde bei Bremen, Ill., 47.25.

For Past. BrunnS Anstalt: Missionsfest - Collecte in Past. FickS congregation in CollinSville, Ill, 4260.00. By Past. Mertens in Aork Centre, Ill., 413.00. By H. Stclter through Past. Riedel, Thornton Station, Ill, 45.00. by Past. BcselS congregation at Pcrryville, Mo., 413.50. Past. Pennckamp's congregation at Darmstadt, Ill., 48.00. Rev. HartmannS congregation near Bremen, Ill., 47.25.

For poor seminarians in Aeddison: Collecte in Past. KatthamS parish in Hoyleton, Ill, 4'3-75.

On college construction in Fort Wayne: From Past. Stretchfoot's Washington County Community, Ill, 4'8-00.

E. Noschke, Cassirer.

For poor students received from the missionary treasury of St. John's - parish in BeardStown, Ill, through Pastor Knoll 425.00 - from Pastor W. Hudtloff in Wausau, Wis., 410.00.

For Brunn's institution from an unnamed Illinois 410.00 C. F. W. Walther.

Having received the Mission Festival Collect from the Lutheran congregation at Town Ehester, Ottawa County, Mich. amounting to 485.00, for the purchase of a wagon and dishes for the service of the mission, hereby testifies with heartfelt thanks against said congregation
Johannes Karrer.

Get

for the college budget and for poor students in Fort Wayne:

From the congregation at Trov, Ill, 43.50 for H. Fischer. From Past. Stubnaty'S parish: from H. Sander 45.00, F. Meyer 46.00 for Grimm; collected for the same at the wedding of Herr Lehrer Schmalzriedt 49.35; collected at Karl Kruse'S wedding 412.25; at W. Wemhoff's wedding gcs. 4'3.25; at the weddings of Messrs. Kräb and Seemann gcs. 411-35. Collected by Mr. Pastor Detzer at the wedding of M. Eckert 44.00. From the JmmanuelS congregation in Noble County, Jnd.: from Mrs. M. Weimer 1 pair of woolen stockings; from Mrs. CH. Baumann 1 pair of underpants, 1 towel, 2 handkerchiefs, 2 pr. woolen stockings. From Past. Fleischmann's parish 1 load of pumpkin, 1 bag of grain.

W. Reinke.

For the seminary - budget received: From the congregation of Mr. Past. Sandvoß 9 sacks of flour and 42.00; harvest festival - Collecte of the congregation of Mr. Pastor Wangerin 412.60; harvest festival-Coll. of theGem. of Mr. Past. Biedermann 43.75; from Mr. Seifensieder Haas dahier 3 Kistchen Seife; from Mr. F. Nagel in Red Bud, Ill., 2 Gall. Pig fat and 1 bush, dried apples; from Wilh. Lütcmrier from the comm. of Mr. Past. R. Riedel 4 gall. Molasscs; from Dan. Müller from Mr. Past. Sondhaus' parish 2 bush. Kartoffeln, 15 Krautkopfe; from Mr. Past. HeinemannS parish in NeuGeblenbeck 4'27.30; from Messrs. Millers Leonhardt "L Schuricht dahier 12 barrels of flour; from a member of Mr. Past. Hahns Gemeinde 4 bush, dried apple slices; by Mr. Past. Knoll of his congregation in BeardStown from their missionary treasury 4'25.00; from an unnamed person in Illinois 440.00; from Chr. Mugele of Mr. Past. Sondhaus' congregation 2 sack cabbage u. 1 peck

Fwiebcln; from Mr. Past. N. Riedel's parish from I. Dittmar 34 Bush. Potatoes, 14 bush. Beans, 2 bush. Turnips, from H. Schürmaun 2 Bush. Turnips.

For poor students: Erntefest - Coll. in Herm Pastor KatthamS Gemeinde 411.50 z Erntescst-Lollcctr m Herr Past. WolbrechtS congregation 418.20; half of the Harvest Festival - Coll. in Mr. Past. Pennekamps Gem. 48.00; from Mrs. E. in Altenburg 43.00; from Mr. Past. Vetter 41.80; surplus of the Conferenz - Collecte 49.90; from Mr. Past. Burkhardt's congregation 420.00 for Lauterbach; Kindtauf-Coll. at Mr. Fcdder's in Collinsville 44.55 for Hertwich; from Mr. Past. Tormann's JmmanuelS - Gem. 42.00; from Mr. Past. Kannings wedding collected for Lange 46.55; from Mr. Past. GruprS congregation in the number of 1 October too little quitiirt 50 Lts.; from Mr. Past. Claus and some of his parishioners 48.00; by Mr. Past. Matuschka's congregation 415.00; from the Bremen Women's Association 15 bust shirts and 8 pairs of stockings, deSgl. from an unnamed 4 Pr. stockings.

A. Crämer.

For the "Lutheran" have paid:

The 24th year: The gentlemen pastors: JRupp- rekt 48.20, I A Darmstädter, O Hagestadt, H. Hörnicke 49.75, P Ernst, I Horn 415.20, M Guinther 412.10, G Bernthal 43.00.

Further: H ThieS 44.50, Jul. Siegrrt 43.70, G Mauch, P Wolpert, M Karrer.

The 25th year:- Messrs Pastors: W Wehrs 46.00, F W Pcnnekamp 412.00, I I Büchsenstrm, A Mennicke 47.50, W Schlechte 47.00, P Hcid 412.00, A MMeisen, A AlviSaker, G Streckfuß 49.00, H Kanold 45.25, W Hattstädt 46.75, I Grüßte, I M Johannes 47.50, A W Frcse 49.00, H A Stub, I C Schulze, I A Darmstädter, O A Hagestadt, H Hörnicke, G A Müller 45.00, L E Knies 413.50, H Ernst 43.00, P H Ticke 418.00, I M Johannes 47.50, I L Weisel 445.00, Th Jobnsen, I M Hahn 4'22.50, M Meyer 415.50, F I Th Jungt 411.25, W Denke 410.00, G Brnthal 419.50, M Fimmermann.

Further: A Vogel, H Hesse 427.75, F Rerse 4100.00, H Lüker 430.00, I G Langener 433.00, H ThieS 4'31.5l>, P Große 428.50, Th Eißfeldt 415.50, G Mauch, I Wisch, H Horch, M Karrer 50 CtS., I Nirdel, A Tamköhler 411.50, CAFrentzcl 419.50, I F Brockmann 43.00, L Häfele, F Fathaurr 4'45.00, I Meier 75 CtS., C Kreisel- meyer 43.00.

The 26th year: You gentlemen pastors: I F Siegier, A Biewend 45.50, I C Steege 49.00, I Petrrsen, W WehrS 412.00, Th Wichmann 430.1X), G A Susner 43.00, C Demetro, W A Frey, W Brackhage 415.00, O Hanser 419.50, I Bergen 415.00, F König 416.00, E G C Markworth 410.50, W Denke 4'6.00, Ph Wambsganß 443.50, A Müggrisen, A Jakobsen, Ni Merz 412.00, H Kühn 412.50, GStreckfuß 46.00, SBrehler, I C T Moses, L Vogelfang, W Brackhage, G Grüber 4'27.00, G Vor- berg, T H Dahl, H Wunderlich 43.00, M-Tirmenstein 437.25, H Wunder 418.00, L Thurow 415.00, T Hassel- quist, I Gräßle, P Bühl 413.50, P Rupprecht 410.00, A W Frese 413.00, M Stephan, B Muus, C F Goldammer, I C Schulze, IFN Wolf, P S Estcl, I Biltz 416.50, L E Knief 4'13.50, O Wüst, P Seuel 46.00, Th Mießler, H Ernst 41.00, P H Dicke 417.25, E G Hiller 428.50, W Vomhof 4'22.5, A Wagner 439.00, I Kern, H Horst, L I MarkhuS, M W Sommer 45.00, S Swenungsm, H Schwenscn 4'19.50, T Johnson, I W Weinbach 4'2-50, A Biewend 4'5.00, Th BuSzin, H Flachsbat 45.00, A Weisel 410.50, W Hallerbrgg 49.50, G A Sußner, G H Hörnicke, N Sörgel 4'4.50, L Mucket 4'37.50, H Meier 410.00, F König 423.05, I M Hahn 412.50, I List 24.50, H Wunder 419.00, G Jung, M Meyer 43.80, H Siewing 49.00, A Detzer 417.50, F Nützet 45.60, E C Georgii 418.00, H Niemann 413.50, M Wyneken, C Körner 4'3.00, C H Senne, H Lemke 46.00, I G Hahn, F West- mann 4'13.50, M Michaelis, H Horst, A Henket 47.50.

Further: C H Walther 47.50, GWinnebergrr 4'39.00, E Wetzet, F Heese 483.00, L Weiß, I Schalter, G Polster, C Moormann 47.50, C Neidhardt, H Falk 4'18.00, A Gust 418.00, C Eißfeldt 47.50, I Niethammer, C Hcrpolshei- mer, R Rupprl, I Wisch, G Lindnrr, C Schmidt, H Bart- lillg 4'25.00, I Riede! CFW Wetzet, M Rupprecht, F Bodemer 416.50, C A Frentzel 419.50, H Bartling 45.00, C Hertzling, I H Stallmann, F Senne 47.50, H Betvie 423.50, I M Hubinger 425.20, I Marggrandner 43.00, P Th Bürger 4'10.00, I Meier 75 CtS., I Dcbm, A Vört- mann, I Backhaus 421.00, L Ahrbera. (Continued, follows.)

M. L. Barthel.

Changed addresses: Rev . Denke, ^lanestee, ^IccneZtee Co., Niek.

Dev. 0. Dainrn, Henäerson, 8idle^ Co., KUnn.

Dev. 2V. Drese, Dox D. ^Vestsioint, Xebr.

Printing Office of the Synod of Missouri, Ohio et al. St.

Volume 27. St. Louis, Mo., December 1, 1870. No. 7.
The obedience of children and students to the commands of parents and teachers.

II.

To "father and mother"-to the parents whom God wants to have honored-also belong the teachers. They do the work of parents to their students, taking care of body and soul, therefore they are also "father" or "mother" and their students are "their children" towards them, no matter if they are young or old. Depending on the degree to which teachers must assume parental duty and parental responsibility, they also possess parental authority (i.e. prestige and power) and are entitled to the honor that God Himself has given to parents. They are rightly called school fathers and school mothers, and the Lord also says of them: You shall **honor** your father and your mother!

Shall I first prove the correctness of what is said here? - Unfortunately, it will be necessary, because also this truth, which is written so deeply and indelibly in the hearts of men since the creation, that even the pagans have recognized and expressed it, - it is doubted, - it has disappeared from the Christian consciousness in many cases!

In our Dietrich's Catechism it is taught (question 63) that "under the name of. Parents" should also be understood as "the teachers in high and low schools"; and (question 64) that "by the name of the children" should also be understood as "the pupils". As a proof saying 2 Kings 2:12 is cited. Here it is told how Elisha, as Elijah went up to heaven in the weather, cried out, "My father, my father, chariot Israel and his horsemen!" Elisha was no longer a youth at that time (comp. v. 23.); but he honored his teacher as a "father." - The disciples and students were called "children of the prophets" in those days, even if they already had a wife and child (cf. 2 Kings 4:1), so they were warm family fathers themselves. Who could therefore doubt that our students in the parochial schools, our high school students, seminarians and college students are also "children" and that they all have to regard and honor their teachers as "fathers"?

Dr. Luther says (X, 67): "In this commandment also belongs to say about all kinds of obedience to superiors who have to command and rule. For out of the parents' authority all other authority flows and spreads. For if a father cannot bring up his child alone, he takes a **schoolmaster** to teach him; if he is too weak, he takes his friends and neighbors to help him; if he goes away, he gives orders and hands over the rule and authority to others, who are called to rule.

... to this end; ... So that all those who are called lords are **found in the place of parents**, and must take from them strength and power to rule. Therefore, according to the Scriptures, they are all called fathers, as those who exercise the fatherly office in their government, and should bear a fatherly heart toward their own. . . . What a child owes to his father and mother, all those who are bound to the household regiment owe also." . . . (page 70:) "Thus we have three kinds of fathers presented in this commandment: of blood, in the house and in the land. Above these are also spiritual fathers, who rule and preside over us by the word of God, as St. Paul boasts of a father in 1 Cor. 4:15, saying, 'I have begotten you in Christ Jesus through the gospel. Therefore, since they are fathers, **honor** is due to them also, even above all others."

In the interpretation of the Epistle to the Galatians, Luther says the following about the words of St. Paul: "whom I once bore with fears" (4:19): "For the apostles, all pious preachers and also schoolmasters are (in their way) also **our parents**. For just as we have the form of bodies from natural birth, from our parents, so these help our hearts and consciences to gain a right form in us." (VIII, 2509.)

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m.

Because God has made parents and teachers His governors, who are to rule the children in His name in a divine way, they are not only allowed to order and command many things that are not written in the Bible, but **it is** their duty to do so, they must do so for God's sake, if they want to carry out their office faithfully. No home rule, no school can exist without orders being made, commandments and prohibitions being given and their fulfillment being observed. Parents and teachers cannot live together with their children for an hour without commanding them, without insisting on the fulfillment of their commandments. And I mean such commandments that are not written in the Scriptures.

The infant Jesus also received such commandments from his parents. Luther (XIII, 363 ff.) remarks on the words: "he was subject to them" (Luc. 2, 51.): "But what does it mean, he was subject to them? Nothing else, but that he went in the works of the fourth commandment. These are the works of which his father and mother in the house have need, that he hath offered water, and drink, and bread, and meat, and kept the house, and such like things, which they called him, as another child. This is what dear Jesus did. When his mother said, "Son, run and fetch me a jug of water, fetch me some beer, fetch me wood, straw, etc., he ran and fetched them.

And as parents must rule and command in the home, so must teachers in the schools; and these must be all the more careful to fulfill their commandments, since disobedience in the school, with a large number of children, is even more harmful than in the home. They must enjoin many things concerning the outward order, the worldly regiment, for they are not merely "preachers," but also "judges and officers," just as a father in his house must "punish like a judge, teach like a doctor, preach like a pastor or bishop" (Luther III, 1658). (Luther III, 1658.). - It is a mistake to compare a school with a Christian congregation. A Christian school is indeed a church, but it is not only a church, but also a house; and just as a father is a preacher and a regent, so is a teacher, regardless of whether the school is a higher or a lower one, which is not to say, of course, that the regiment must be the same in all schools. Since school and school office are of a double nature (namely, they belong to the house and to the church), no teacher can avoid giving various commandments and prohibitions, of which he cannot say: they are written here and there in the Bible.

They are not lawmakers, nor is their discipline falsely lawful, because they do not give the rules that are necessary for their regiment, and they insist on their fulfillment and keep them seriously.

IV.

But because parents and teachers are God's servants, who have to act in His name with the children, they may not command and forbid arbitrarily, but have to act according to their authority and instruction, which God Himself has given them, and which may be expressed here with the words of St. Paul: "And ye fathers, provoke not your children to anger, but bring them up in discipline and admonition unto the Lord." (Ephes. 6, 4. - Cf. Coloss. 3, 21.)

Dr. Luther says (X, 72.): "Besides this, it would also be good to preach to parents, and what their office is, how they should behave toward those who are commanded to govern them. Although this is not expressed in the Ten Commandments, it is abundantly commanded in many other places in Scripture. God also wants to include it in this commandment" (the fourth) "when he calls father and mother; for he does not

want to have boys or tyrants for this office and rule, nor does he give them the honor, that is, the power and right to rule, so that they allow themselves to be worshipped, but think that they are under God's obedience, and above all take on their office cordially and faithfully, not only to nourish their children, servants, subjects, 2c. not only to nourish them and provide for them physically, but most of all to raise them to God's praise and glory. Therefore, do not think that such things are at your pleasure and at your own discretion, but that God has strictly commanded and commanded, to which you will also have to respond.

Since parents and teachers are under God, follow:

1. That they may not command anything that God has forbidden; and that they may not forbid anything that God has commanded. Their commandments must not violate the ten commandments, neither the first nor the other tablet.-What God calls sin, no man may call good; but what he calls good or lets go, no man may call evil. This also means that parents and teachers do not have the power to command or forbid anything in order to become righteous before God, because then they would be teaching "commandments of men" (Match. 15,8. 9.), which consists precisely in saying of one's own devising "that one thereby reconciles God and earns grace" (Augsburg Conf. Art. 15.).
2. That all their commandments and prohibitions should be in accordance with love, serve the best, promote love. This means, then, that in their commands they must consider the good of all. The children's age should be taken into account, time and circumstances should be taken into account, etc. Therefore, God governs through "Father" and "Mother", so that not the rigid letter of the law, but love rules and reigns. Of course, teachers must not abuse their authority to demand services for themselves from their students by virtue of it, or even to force them morally and to desire them as something other than services of love.

V.

As soon as parents and teachers command something that is **contrary to the** commandment of God, the children should consider such commandments to be vain "commandments of men" and should not obey them. Parents sin against God when they give such commands or prohibitions; they have no right to demand obedience; the children should then obey God more than men. (Apost. 5, 29.)

That is why Luther says (III, 1648): How if they command something against God, shall I obey? No, there God is excepted; there we shall not obey, if they command against the commandments of the first tablet; they shall have the preference. There the son shall say to the father: We have a God who is more than you. I will gladly obey thee, if it be not contrary to God, as Peter saith, Apost. 5, 29.: One must obey God more than men."

In another place, he thus speaks out (X, 1645): "Where parents are foolish and children are worldly, the children should not be obedient to them in any way. For in the first three commandments God is to be held in higher esteem than the parents. But to draw worldly, I call that, if they teach, seek no more than lust, honor, and goods, or the power of this world."

And in the house postillon (XI, 646) he says on the occasion of the explanation of the gospel of the wedding at Cana: "But notice here, how he (Jesus) is also so to his own mother, in that... that he confirms that we are not to know father or mother in God's things and service, as Moses says 5 Mos. 33,9.: Whoever says to his father and mother: I do not know them, keeps your statute, Israel. For though there is no greater authority on earth than father's authority and mother's authority, yet when God's word and work come to pass, it is out; for in divine matters neither father nor mother, much less bishop or any man, but God's word alone shall teach and guide. And where father and mother would tell you, teach you, or even ask you to do something against God and in divine service that is not clearly commanded by God, you should not do it.

It would therefore be wrong, of course. It would be wrong to treat adults like children, and tyranny to treat and punish them as only adult slaves can be treated and punished.

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and commanded, thou shalt say unto them, What have I and thou to do together? Just as here Christ did not want to do the work of God, because he wanted to have his own mother. For father and mother also are guilty, yea, for this very reason are father and mother made of God, that they should not teach the children according to their own conceit and devotion, and lead them unto God, but according to the commandments of God."

But if the children want to refuse obedience to the parents, it must also be certain beyond all doubt that they would sin if they were obedient. They must be able to name and indicate the commandment of God against which they would have to sin if they followed the commandment of the parents or also of the teachers, as far as the circle of the latter extends. Merely appealing to conscience is of no help, for God's word is above conscience, and the latter must allow itself to be corrected by the former; otherwise anyone could come and say: my conscience forbids me to obey my parents.

All the commandments of the parents should be in accordance with love; but it is not for the children to judge whether this is really the case, in order to make obedience dependent on it. They must believe that their parents always have their best interests at heart, even if they do not realize it with regard to individual commandments; and under no circumstances may they refuse obedience because they think that a commandment is not in accordance with love; for otherwise it would not be the parents but the children who would rule, and the latter could not demand obedience until they were convinced that the commandment was really good, which would not even be possible in the case of young children moved by passion. To make obedience dependent on the insight of the children is nothing else than to introduce revolution into the home and school; for it then depends entirely on the personal conviction of the subjects whether they want to obey or not; and if they do, they do so not because they honor the parents for God's sake, but because they realize it. There all true obedience comes to an end! - Of course, the children should be led more and more to see the good will of their parents and the benefit of obedience, but obedience can never be made dependent on their insight. Only then they may and must refuse it, if God's express commandment enforces it.

VI.

Such commandments of parents that are not contrary to God's commandment, that is, that they give by virtue of divine authority because they must govern, keep discipline and order for God's sake, are not The teachers in their circle also share in this dignity.

Unfortunately, few parents and teachers know and believe this! Most of them know only human authority, the right of physical power; they do not believe that they are God's servants and governors, - they do not believe that they have to command in the name of God, - they therefore do not have the joy to say: my commandment is God's commandment! Naturally, then, they have no courage to demand obedience - to demand unconditional, complete obedience in the name of Almighty God, the God of heaven and earth! No, they must rely on the insight of their children, on their own wisdom and power, on favor and chance! God be lamented that this is the way things are in Christendom, - that one even thinks this is the right state of things! - —

Luther has also spoken about this point in the clearest possible way. In the explanation of Match. 15, 9. (: "But in vain do they serve me, because they teach such doctrines as are nothing but the commandments of men") he thus says (VII, 378 ff.): "Here we must explain and make a distinction between the commandments of men and between God's commandments, because the commandments of parents and princes also seem to be the commandments of men. This difference is taught to us perfectly by the ten commandments themselves, by the order of the commandments; since the first table is preferred to the other, and has its influence in the other and governs the same. To the temple, the second table says: Honor the parents, hear them, follow them; but where the parents should command something contrary to the first table, it is now a **commandment of man**, because it is wholly contrary to God. The same happens in the case of religion, when parents force their children to idolatry and godlessness. Here one should say: One must obey God more than man. Apost. 5, 29. For in this case the commandment of the parents is a purely human commandment, without God, apart from God, above God; because it does not flow from the first table, but resists the first table. Otherwise, where it is not opposed to the first table, **the command of the parents is truly God's command**, because he himself commanded that the parents should be obeyed; but not against God, when he commands. On the other hand, the case can also occur outside of religion that one must not obey parents. As when parents command something that is obviously against the other table, for example: one should kill, break marriage, steal, lie, and do other such evil things. For God has exempted all these things from obedience to parents, and has also subjected parents themselves to the other table. Therefore, if the commandments of the two

If the parents or the authorities command something, no **matter what it may be, then one must do the same. And then their commandments are not human but divine commandments.** For God has given them the power to command, but that the ten commandments remain inviolate, as they themselves are also subject to them."

Concerning Gen. 4:9, Luther notes (1:520): "That Moses says that the Lord spoke thus, I understand ... that Adam spoke such things by the Holy Spirit, as in the person of God, which he, as a father, conducted against his son; therefore this form of the Holy Spirit to speak glorifies and affirms the parents' office and authority, namely, that the **children hear God, and be obedient to God, when they hear the parents and are obedient to them."**

My prudent synod nephew and dear "Lutheran"!

It has been quite some time since I have thought of you in writing. But you have to credit your cousin for that and blame it on his old back. When you get to my years, God willing, you will know it too. Then all the writing will pass by by itself, the pen will get rusty and life, like an old wall clock, will go its quiet course, at most that one catches a few crickets here and there, in order not to forget that at least. As a fiery young man of twenty-six, you probably still have a lot of fire under your hat, and you're not thinking about catching crickets for a long time yet. Well, I won't hold it against you. Just make sure you don't get too carried away, and save a little fire for your old age. How much you could still need it sometimes, for that the Oeneral Lounoil may be a thoughtful example for you, which unfortunately, the older it gets, seems to run out of oil on the lamp more and more. - Because this Oounoil met the other day in my vicinity, in order to see the well-known hot pap again, the noble virtue of curiosity also drove me there. So I put on my brand-new skirt and put on my best hat, and then I also stood in, like Saul among the prophets, only that I could not prophesy and the others did not want to. - After the Oounoil had spent two mornings on the doctrine of justification and many a beautiful discussion had taken place in this regard, the Oounoil reflected for three days in order to become clear about what he had wanted to say with his decisions made two years ago in Pittsburg about pulpit and communion. At that time, the Ooun- eil had declared, "Heretics and fundamental error- ists are to be excluded from the Lord's

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tadle" (aud pnpit). This is what the Germans had understood Lm Coucil and translated in their report: "Heretics and those who err in fundamental doctrines shall be excluded from the communion table" (and pulpit)." But not so the English element. How they understood it, and how the Council understands it now, you will see from the following. The Minnesota Synod had asked for an explanation of "fundamental errorist" in such a way that the Council should first determine what it meant by "fundamental" and secondly by "fundamental errorists." To both questions the Council answered, thus to No. 1: "What is set forth as doctrine in the recognized confessions of our church, whether in positive or negative form, that is regarded and confessed by the general assembly of the church as fundamental to the whole completeness of our Christian faith. In accordance with the confessions and theologians of our Church, the General Church Assembly makes a distinction between such doctrines as are fundamental to the continuance of Christianity, i.e., The General Church Assembly makes a distinction between those doctrines which are fundamental to the continuance of Christianity, i.e., essential to the true knowledge of Christ and to faith in him, without which one cannot hope to be saved; and between those doctrines which are fundamental to the entire completeness of our Christian faith, i.e., to the complete and absolute perfection of Christian doctrine, without which, if one does not wish to judge uncharitably, it may nevertheless be possible to attain to blessedness." - Now this is somewhat learned, my dear nephew, or buntkraus, as Dr. Luther says, and according to my brief understanding means as much: the Council confesses once and for all the teachings of our confessional writings and rejects all teachings that are contrary to them, that is, false. That is beautiful and praiseworthy. Then, the Council wants to say further, a Christian man can be blessed, even if he does not have the whole Christian doctrine to the dot of the i Lnnihat. This is not wrong either. - Now what does Council 2. understand by "fundamental errorists" who are not to be allowed to the Lord's Supper, not to the pulpit? Read: "The General Church Assembly considers the doctrines of distinction" (the doctrines in which our church differs from sects and enthusiasts) "of the Evangelical Lutheran Church to be fundamental, so that those who err in them err in fundamental doctrines. But by the expression "fundamental errorists" the Pittsburgh resolutions do not mean those who have fallen victims to heresies without their own will (?), but those who deliberately, maliciously and persistently fall away from the Christian faith as a whole or in part, especially as it is contained in the confessions of the general church of the purest form on earth, namely the Evangelical Lutheran Church: who therefore overturn the reason known therein, such errors in defiance of the admonitions of the church.

To make this even clearer to you than it already is, let the following serve as an explanation: The Council does not want to admit to its altars or pulpits 1. the tteretics, the heretics who attack the three main symbols of the Christian church; 2. the "fundamental errorists" who "deliberately, maliciously and persistently" fight the doctrines of distinction of the Lutheran church and "assert the heresies rejected in our confessions in defiance of the admonitions of the church. Lutheran Church "deliberately, maliciously, and persistently" and assert, defend, and spread the heresies rejected in our Confessions "in defiance of the admonitions of the church, and thereby lead souls astray from the way of life," or, in short, the thick, coarse, incorrigible false teachers. But now the third class remains, namely, those "who have fallen a victim to error without their own will", -who err in their simplicity, that is probably what it means. What does the Council want to do with these? Listen: "Thus only a narrow (?) circle remains open, in which there can be a difference of opinion on these points, since they have already been partially decided by the Pittsburg Declarations. And how then in this narrow circle the above principles and distinctions are to be applied for the good of the No-preservation of our pulpits and altars, that leaves the general church assembly in the individual case to the conscientious judgment of our faithful pastors and congregations, by whom alone the individual cases can be decided." Look, my dear, I wish the Council all love and good, but the longer I spell out this sentence, the more nonsensical it seems to me, and I am properly angry that the three doctors from the theological faculty in Philadelphia, Schäffcr, Seiß and Krauth, have done themselves so little honor with it. First of all,

they say, "only a narrow circle remains," namely the third class, who are just badly in error. In this circle a disagreement about these points could still take place. Then in this narrow circle "the above principles and distinctions", i.e. the rules about heretics and false teachers, are to be applied, and the Council still leaves this to the sweet resting-pillow of the faithful and conscientious evaluation of the individual pastors and congregations. But I do not want to tie a big collar to the sentence. The Council wants to say, if I use what has been discussed orally: We cannot yet establish a rule about the third class. The Council leaves the exceptions to any given rule to its faithful pastors and congregations. God grant that the individuals are more faithful than the whole. Dr. Seiß wants to have left a door open; Dr. Krotel, even if an angel comes from heaven, cannot yet take the stand of the brethren in the West, since the Council does not care for the synods of Ohio etc. as well as for the congregations in the East.

(xrovidc). Karlson of the Augustana Synod in Chicago is sometimes visited by Methodist, Baptist, and Presbyterian Bible carriers, to whom he opens his pulpit for speeches; he would not like to see this stopped; Prof. Hasselquist of the same synod said: "Let us establish the rule that Lutheran pulpits and altars are only for Lutherans, and leave the exceptions to the pastors; Dr. Passavant does not want to have any rule at all, that should be left to the personal freedom of the congregations. Passavant does not want to have a rule at all, that should be left to the personal freedom of the congregations; in general Passavant did everything he could so that the Council would not come a hair's breadth further than it had come in Pittsburgh. vr. Krauth does not want to put a fetter on the strictest of the brethren, but the Council would not yet be ready to take the strictest stand; however, only Lutheran Christians would have the right to Lutheran pulpits and altars, but these would also have the right to invite. The pastors Brobst, Sieker and Knoll tried to persuade the Council to issue a firm rule, but the Council is not yet ready. They want to be precise with the admission, but they do not want to have a rule. The Illinoisers filed a protest. - You see, things are slow with the Council. If you do not consider it progress that the Council has unambiguously declared its support for pure doctrine and the rejection of false doctrine, as both are set forth in our confessions, then it has accomplished nothing extraordinary. - How it would probably go, could almost be concluded from Dr. Schäffer's opening sermon. He said in an otherwise beautiful sermon: "Give us time; when time and emergency comes, then we will run fast, run very fast", i.e. "just be patient; when the time and the right moment comes, then we can also run fast, very fast", so that I thought to myself: You are a dear old gentleman; but if you don't start to run faster soon, then you will end up behind time and emergency. So, my dear nephew, there you have what I learned at the Council, and learn from it the lesson that you should pick up a bit of fire in your old age. Next year, the Council will explain in more detail its resolutions on secret societies, and later on those on chiliasm, "since, as one said, the Council has few chiliasts among it. May God not let the Council's fire go out; it would have been a pity for the beautiful beginning. God keep you, my dear synod nephew, and greet me all our synod relatives.

from your

weiland synod cousin in Pennsylvania.

Avoiding sin is a shrine, put patience in suffering;

Good for evil do to it. Merrily in poverty - now lock up. Luther.

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To the "ecclesiastical" chronicle.

The small Lutheran catechism is, as we read just now, made by the local souls to a bait, which they do to their sectarian hams, in order to catch Lutheran fish. The Reformirte Kirchenzeitung reports the following in its number of October 13: Pastor F. Brunow of the Methodist congregation in Philadelphia reports in the "Christl. Apologeten" of a "German Union Camp Meeting" recently held near Baltimore, and makes the following remark: "All the preachers of the Evangelical Fellowship present at the camp meeting displayed a great and accurate acquaintance with the Lutheran Catechism, and it soon became clear to me in what one of their levers consisted, so that they often try to move the German people so successfully. Their applications were thoroughly good, their reasoning cogent and correct, so that it remained beyond doubt that our Methodist view of the doctrine of justification by faith, of regeneration, and even of sanctification, was not only scriptural, but even still Lutheran. I have learned something and will make use of what I have learned. Brethren, learn the Lutheran catechism by heart, it will not bring you any harm if you preach to names - Lutherans. If they love the teachings of Luther, they will soon agree with you; I mean, of course, with regard to the above-mentioned fundamental teachings of Christianity. Remind the German people of Dr. Luther's catechism; the brothers of the Evangelical Fellowship have done it not without good success." So be on your guard, you inexperienced Lutherans. May the so-called evangelicals and the Methodists, after all, say in their sermons, "So it says in your little Lutheran catechism!" Do not trust them; it is only bacon in a trap. W. [Walther]

The Methodists now want to introduce **a kind of confirmation**, since they see that some Germans do not want to become Methodists because they do not confirm the children. At the last meeting of the German Central Conference in Louisville, at the request of Dr. Nast, it adopted, among other things, the following resolution: "The admission of the children into full union should take place after a previous public examination in the catechism in as solemn a manner as possible. It was also decided: "That it is against the principles and customs of the Methodist Episcopal Church to introduce ceremonies and forms similar to Confirmation, e.g. laying on of hands," but this decision is only sand in the eyes of the strict English Methodists. For the sake of this, the German Methodist Confirmation, the laying on of hands, etc. are omitted, so that they should not notice that the German Methodists have introduced the hated Confirmation. This is, of course, very dishonest. W. [Walther]

Preacher Election Law. In a Methodist church in Indianapolis, there is currently great discontent because the congregation's conference does not want to let the congregation keep its preacher, whom it would like to keep. It is almost incomprehensible that the Methodists can still hold on here, in spite of the papist nature that prevails among them, namely that the Methodist congregations cannot choose their own preachers, but must accept those whom their conference chooses to send them. That the Methodists put up with this, even in America, clearly shows to what human bondage those can be brought who are not accustomed to be guided solely by the clear letter of the Word of God. W. [Walther]

The Unirt Evangelicals. The "Reformirte Kirchenzeitung" of November 3 complains that in the German calendar for the Reformed Church for the coming year "the German evangelical (unirt) synods are completely overlooked. (united) synods of the West, Northwest and East are completely overlooked". With full justification one complains about this. For these Unirt evangelicals, when they go out for robbery, often deceptively pretend to be Lutherans, which they are not; and although they are not Reformirten in the strict sense of the word, but a hermaphrodite, they can in any case rather be counted to the so variegated Reformirten than to the Lutheran Church. At least, we are very grateful for the honor of being able to count the Protestants of the Protestant religion among us Lutherans, in order to increase our number.

W. [Walther]

About the General Lutheran Conference, which met in Leipzig in the Psingst week of this year, our dear Brunn first expresses his great joy in his missionary journal, but then he adds: "But mixed in with the joy about it is a twofold deep sadness. In spite of the love that hopes and carries everything and that does not like to judge and reprove the brethren, but prefers to cover the multitude of sins, we must not conceal from ourselves: first, how much the confession of the pure Lutheran doctrine at the general Lutheran conference in Leipzig lacked real inner

truth. Ah, what is the use of speaking of the necessity of unity and purity of Lutheran doctrine, as Professor Luthardt did in his beautiful lecture, if this doctrinal unity does not exist, but if one harbors and tolerates in one's own army camp the greatest and most serious disunity and false doctrine? When the chairman of the conference, von Harleß, pronounced that the conference was a "free fraternal gathering of those who are

to stand wholeheartedly on the ground of the Lutheran confession", - was it really so? Or if the necessity of the one and right divine truth of the Lutheran doctrine was so powerfully emphasized against the Union and against the unbelieving Protestant Association, why was hardly a syllable said about how grossly and severely the pure Lutheran doctrine is denied today by so many Lutherans themselves, partly by those who were members of the Leipzig Conference? There is a profound untruth before God, and I have no doubt that God will not give his full blessing to the confession of Lutheran truth made by the Leipzig Conference until it is really meant honestly. But if one means it honestly, it must be shown by witnessing and standing up against false doctrine wherever it is found, not only among the Uniter and the Protestant Association, but especially among the many in our time who say they are Lutheran and yet are not. And this is especially true of the learned Lutheran theologians and professors of our time, who, under the guise of Lutheran doctrine, almost all without exception still teach the greatest errors in almost all basic articles of the Christian faith, and who are nevertheless the teachers of future preachers and pastors at universities. If one lets sit there, in the deepest inner heart of the Lutheran Church, the damage of false doctrine, which eats around itself like cancer, what is the use of all insistence on pure doctrine against the external enemies of the Church? And does it not make a deeply melancholy impression when it was said so loudly and publicly at the Leipzig conference that now is "the time of the most mendacious phrases," but the conference itself tolerates without any contradiction all false doctrine in its midst, when it only calls itself "Lutheran," while it knows how to make so many beautiful, true and glorious words with its mouth about the necessity of "doctrinal unity"? One must fear that only a building without a foundation is being built, which will collapse in itself in a short time.

Furthermore, the second reason for our sadness: the general conference in Hanover two years ago was accused of being full of words without deeds; therefore, this year in Leipzig, this accusation was very much resisted. And indeed, we are far from misjudging all the many good, true and beautiful things that the Lutheran conference in Leipzig brought to light, especially in the debates that were heard there. But in the main, as far as deeds are concerned, will it be better than before in Hanover? When the chairman of the Leipzig conference states that one of the tasks of the conference is to discuss "what is to be done on the part of the assembled for the Lutheran church, its order and legal status", and when one

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at the end as the sum of what was unanimously decided to do, "to ask the holders of church power to preserve the Lutheran church in the unity and validity of the confessional doctrine", - well, then one must ask: do confessional Lutherans really have nothing else to do for their church and the pure doctrine in this day and age than to ask other people, church regiments or kings and princes. Oh, do receive them? And if now, as is the case, these kings and princes, their governments, consistories, etc., have long and often told us that they neither understand the pure doctrine of the Lutheran church themselves, nor can and will protect and uphold it, what are such petitions to them but mere empty words without deeds? Words that will fade away without a trace, while in factual life everything quietly continues its old sad course as before? No, this way will not help the Lutheran Church in our time. God's Word commands us not only to "ask" for protection against false teaching, but it commands us to avoid false teaching and false prophets. If we do this, then these are not self-made deeds, against which one rightly warned in Leipzig, but they are the only right deeds commanded by God. How to avoid false teaching in our time, however, is something about which the Leipzig Conference should have laid down the right principles above all. Then it would have become a decisive action for our time. But this is precisely what is shunned and avoided, lest the external peace be broken and the external peace and order of our present-day national churches be shattered.

God's harvest of children. A brother minister from our synod has just written to us: "A few weeks ago I buried six children from one family here within a short time! Of these, the oldest boy was fourteen years old and a very godly boy, whose Christian mind reached far beyond his years, a diligent reader of the 'Lutheran' for several years. There would be much to say about these children, how fond they were of the Lord Jesus, and about their joyful death. Oh, that was a joy that cannot be described!" Weish. 4, 7—15. W. [Walther]

Teaching and comfort for preachers-Wittwen.

The godly Scriven tells in his Soul Treasure (II., 17. Sermon, § 40.): "There lived in a city of my fatherland a godly priest's widow with five small children, and because her pious husband left her very little supply, she had reason to hold on to God all the more firmly, and to hope in his goodness alone. This woman experienced many times that God is the provider of the poor and the father and helper of the orphans. fer. Once, when she had no supply of either flour or money, she told her children to pray, and she did not refrain from doing what befits a widow who knows no comfort or help but from God. It was her trademark that in times of need, when she was dealing with God, she used to say: "Lord, my heart is before your word: you shall seek my face; therefore also, Lord, seek your face! Do not hide your face from me, for you are my help; do not leave me, and do not turn your hand away from me, O God, my salvation! Ps. 27:8, 9 - O Lord, where shall I go in my trouble but to thee, who art the help of thy faithful in their trouble? - After this prayer, she went out of her house to visit a friend, who was also a widow, and to talk with her, and as she was in the habit of talking, she wept. To his astonishment, he had not been able to put his flour back into the sacks in which he had brought the grain, no matter how hard he tried, but had had to borrow a goat, or as my fellow countrymen say, a goat from the main pillow, from the above-mentioned other widow, where he used to stop, and put his surplus into it. When he had taken a bite of bread and a drink at the fine innkeeper's, the priest's widow came to join him. The man saw that she was sad, and because he knew that she was a priest's widow (although he had no actual knowledge of her poverty), he talked to his wife and revealed to his landlady that he would like to give her this flour, which God had given him, if he knew that she would not spurn it. Whether she now, since this proposal reached her, recognized and accepted the goodness of God with joy, I leave up to all godly hearts practiced in the cross. She also used to add that this flour had a special blessing with it, as she got more bread from it than she meant, and I am certainly quite sorry that I did not keep the number of them, which she knew; but the name of the man and the place where he lived, as well as the other circumstances, I can still quite remember.

(Widow and farmer, go and do likewise). —E—«

Filling stone.

Christian constancy. Pastor Harms told the following in his sermon at the last Hermannsburg Mission Festival. Pastor Caspar Adler (Latin: Aquila), friend and assistant of Luther, was a knight without fear and reproach in the blood of Christ, a right iron-firm man, always cheerful and confident. But that was also highly necessary, because at that time many pious pastors were deposed, because they

They did not want to leave their Lutheran faith and had to flee across the border with their wives and children. The same fate befell our pastor Adler, but he found friendly acceptance with the brave knight Franz von Sickingen. He made him the teacher of his two sons, but soon found his own death. When the castle, in which Pastor Adler was with Sickingen's two sons, was besieged by the Count Palatine of the

Rhine, the Archbishop of Trier and the Landgrave of Hesse, the first bullet, which had fallen into the castle from outside, was brought to Pastor Adler and he was asked to baptize it, in the superstitious opinion that then the other bullets could do no more harm. But Pastor Adler resolutely refused to lend his hand to such an abuse of holy baptism. They pleaded, - in vain, - threatened, - Pastor Adler stood firm. They raised an appalling uproar and ordered him to be at their will immediately. But he remained calm: "I will not do it!" Then, in their fury, they put him head first into the barrel of a loaded cannon, in order to shoot him out of the castle into the camp of the enemies. They poured powder on the fuse hole and the cannoneer grabbed the burning fuse to fire the shot. But, alas! - the powder did not ignite. Even at the second attempt the success remained the same. This finally impressed the captain in command to such an extent that he had Pastor Adler pulled out of the cannon barrel again. But even now he had not become more compliant, but as soon as he stood on his feet again, he spoke loudly and fearlessly: "I won't do it!"

Church News.

By order of the Honorable President, Eastern District, Rev. A. W. Diederich was inducted into his new office at the congregation in Hartem, N. I., on the 20th Sunday after Trinitatis by the undersigned with the assistance of Pastors S. Keyl and T. Körner.
May the Lord give him wisdom, patience and faith.

C. C. Schmidt.

Address: Rev. Oieckenob,

2254 3rã ^v.,
Harlew,

After Candidate August Sippel, a pupil of the practical seminary at St. Louis, had accepted a regular appointment from the congregation of Faribault, Minn., and had passed the prescribed examination, he was ordained and solemnly installed in his office by the undersigned on the 22nd Sunday after Trinity in the midst of the said congregation.

May the Lord make him a blessing.

O. Clöter.

Faribault, Nov. 14, 1870.

Address: Rev. 8ippe1,
k'aribault, Won.

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After Pastor Hermann Sieving had received and, with the consent of his former congregation in Secor, accepted a new appointment to the Lutheran St. Paul's congregation in Egypt, Mason Co., Jlls. he was installed in office by the undersigned on behalf of the Presidium of the Western District on the 21st Sunday after Trinity, Nov. 6, 1870.

May the Lord give him a rich harvest!

G. Reisinger.

On the 21st Sunday after Trinity, Rev. C. A. Frank was installed at his new congregation in Lancaster, O., by the undersigned on behalf of the Most Reverend Presidency of our Middle District, assisted by Mr. Praeses Knoll.

May he also "be strong in the Lord and in the power of His might."

H. G. Crämer.

Church dedications.

The "Lutheran," who is a messenger of joy with his church announcements, for those who rejoice heartily in the building of Zion, outwardly as well as inwardly, also calls out to his readers in this announcement, "Rejoice with the joyful." The joyful ones in this case are the two congregations of the Rev. F. W. Schmitt in Marilla and West Seneca, Erie Co, N. I., which on the 13th and 18th Sundays after Trinity consecrated their new houses of worship to the service of the Triune God.

The former, very small congregation, lost its former house of worship due to the activities of Grabau's followers, and has finished its new cute little church so far that it is usable for worship. The undersigned, formerly pastor of the congregation as a member of the Buffalo Synod, had the beautiful task of helping to consecrate the little church with the morning sermon. In the afternoon the local pastor preached. The spiritual lovely songs of the singing choirs of West Seneca and Wolcottsville helped to increase the solemnity. On the 18th Sunday after Trinity, in the morning, the countless festive guests along with five choirs and the congregation of West Seneca moved from the old church (built in 1853 and now much too small) to the new spacious and tasteful church, whose beautiful steeple can be seen for miles around. The consecration sermon was held by the former pastor of the congregation, Pastor Ch. A. Weisel, after which Pastor Grossberger preached in the afternoon before an equally large congregation. The magnificent choir songs, mostly classical compositions by Mr. C. F. Baum, also performed under his own direction, together with the other singing and instrumental choirs, embellished the celebration immensely. On behalf of

H. Kanold.

On the 22nd Sunday after Trinity, St. John's Lutheran Parish near Lanes- ville, Harrison Co., Jnd. had the great joy of dedicating their newly built church to the service of the Triune God.

For the consecration of the church, the good Lord gave us the most beautiful weather, so many people came together from our neighborhood, both English and German tongues.

Of the pastors invited, Pastor Jüngel alone showed us the love of accepting our invitation and edifying us with a magnificent sermon.

May the Lord our God grant that also in

May the name of God be sanctified in this little church through the proper administration of the means of grace, word and sacraments, and may His kingdom come to us for the salvation and blessedness of many. Amen.

I. G. Schäfer.

School dedication.

On the 22nd Sunday after Trinity, my congregation in Effingham, Jlls. had the joy of dedicating their newly built school.
G.A.Feuffel.

Conference - Displays.

The Canada Special Conference, God willing, will hold its meeting at Rainham on December 7 and 8.

Tuesday, December 6, afternoon 3 o'clock, the necessary wagons or sleighs will be ready, at Canfield Station, to take the dear guests to the place.

F. W. M. Arendt.

The Michigan Conference of the Northern District of the General Synod of Ohio and other States will meet, God willing, Dec. 6, Dec. 1. Morning, 9 o'clock, at St. John's parish, Bridgewater, Washtenaw Co, Mich, and will remain there until Dec. 8, to discuss all kinds of doctrinal matters. The dear neighboring pastors of the Venerable Missouri Synod are kindly requested to attend this conference, so that with God's help a conference connection may be established with them, and thus the work of the Lord may be promoted together.

I. F. N. Wolf, Secr.

Jackson, Mich./d. Nov. 9, 1870.

The Iowa Specialconference will meet, God willing, on Jan. 3 and 4, 1871, at the home of Rev. Studt. H. Engelbrecht.

The Cleveland Special - Conference will assemble, God willing, on January 3 and 4, 1871, at the home of Mr. Past. Wyneken in Cleveland (west side).

I. Rupprecht.

The Chicago Teachers' Conference will meet on the Wednesday between Christmas and New Year's Day, at Mr. Fischer's school under the church of Mr. Pastor Wunders on the north side. All teachers from the vicinity are cordially invited to attend. H. Dierseck.

Chicago, Nov. 7, 1870.

The Honorable Pastoral Conference of Northern Illinois will hold its next meetings, God willing, at the residence of the Rev. Great at Chicago, January 10-12, 1871.

Gottl. Traub, Secretary.

Our calendar

is still available from Mr. M. C. Barthel (Oor- Q6r vk 7tk anā l'āia^ette Ltrees). Single Eremplare cost 10 cents, 15 copies H1.00, hundred H5.00, exclusive postage.

The name Witt, C. L., Westfield, Chau- tanqua Co., N. I., (page 28, column 1, line 36) got into the list included there by an oversight. P.

The Lutheran Calendar for the year 1871, published by Pastor S. K. Brobst, Allentown, Pa. has just been kindly sent to us by the same. This volume also has the familiar advantages of the earlier ones. The price is 10 cents per copy.

Obituary.

Just before the close of the paper we are notified by telegraph that Rev. Muckel died blessedly in Staunton, Illinois, Nov. 27.

Received in the 'Saffe of the middle district:-

To the general building fund: from Past. Schwan's congregation in Cleveland -86.09. Past. Strieter's congregation in Peru -41.25. Past. Horst's branch congregation -4.55. Ch. Hcngerer in Fort Wayne -10.00. Past. Maat's congregation in Sugar Grove -14.75. Collected through same at M. BauholzerS wedding -2.50.

On college construction in Fort Wayne: By Pastor Crämer in Zanesville from the sewing club of his congregation -20.00. By Past. Kühn's congregation -27.65. Heinrich Bester in Fort Wayne -5.00. Friedrich Schmetzert there -5.00. Past. Nützel's congregation in Columbus -5.09. Past. SallmannS congregation in Newburah -35.00. Mrs. Hcngerer in Fort Wayne -3.00. From some members of Dr. Sihler's congregation in Fort Wayne through Mr. Geye -26.00. Past. Lothmann's congregation in Liverpool -29.75. Whose congregation in Elyria -1.25. By some members from Past. ZageIS congregation -13.00. Ch. Matsch in Fort Wayne -5.00.

To the synod treasury: fromPast.Evers-1.00. whose congregation -14.62. Past. Jor in LoganSport -1.00. whose congregation -15.60. Past. Detzer's congregation in Defiance -11.42. Past. Meyer in Valparaiso-1.00. Past. Horst's congregation at Columbus -7.00. By Past. Lothmann of L. Schnell in Elyria thank offering for recovery of his wife (for synod printing office) -5.00. Reimbursed by Past. Stubnatzy reimbursed travel money -2.00. Past. Nützel's congregation m MarySVille -21.00. Past. SauerS congregation in Sey- mour -39.00. Past. Saupert in EvanSVille -1.00. Dessen congregation -16.15. Past. JungkS St. John's parish -6.40. Past. OestermeyerS St. ThomaSgrmeinde -4.31. St. John's parish -4.07. Collected on Jes. GunsetS infant baptism -2.43. From G. Mueller in Fort Wayne -5.00. Past. Evil's congregation in Noble County -5.20. From N. N. there-1.25.

To the Widows' Fund: From Past.ZageIS congregation -16.11. Mrs. Böhm in Elyria -2.00. G. Mönning in Seymour -1.00. Collected by Past. Reichhardt collected at ErdmannS wedding -19.35.

For college maintenance at St. LouiS: From Past. Wyneken's Cleveland parish -71.00.

For poor seminarians in Addison: By Past. Horst at M. Ring's child baptism -3.00. Collected by Mrs. Kniese in Evansville -5.00. Mrs. Seip there -1.00. Mrs. Köster there -10.00. Collected at teacher Hafner's wedding-10.18.

For Past. Brunn's institution: FromPast.Kunz's congregation -12.00. Brackhage in Past. Fleischmann's parish -5.00. W. Ducol in Seymour -1.00.

For poor college students in Fort Wayne: For Karl Schliepsick from Mrs. Mayländer in Newburgh Thank offering for happy delivery -2.00. '

For inner mission: From Past. StubnatzyS congregation in Fort Wayne -8.00. Collected at his country school-2.60.

To the church building in Paterson, N.'J.: ThroughPast. Useful! in MarySVille-1.00.

To the orphanage at St. LouiS: Don Wittwe Ch. Bohne in Darmstadt -2.00.

For the heathen mission: Coll. at the mission festival in Past. OestermcierS St. Thomas parish -41.41.

(Delayed) On college construction at FortWayne: March 29, 1869, by Past. Schwan's congregation in Cleveland-117.75.

Fort Wayne, October 31, 1870.

C. Grahl, Cassirer.

Entered in the "monkey of the northern" district:

To the college household in St. LouiS: From Past. Werfelmann- community in Saukville -6.00.

To the Seminary-HauShalt in Addison: From Past. Werfelmann congregation in Grafton -6.49.

For poor students: FLRA.Trautmann from the Women's Association in Roseville -5.00. From the same for Heuser -5.00. For Georg Häffner by Past. Präger in his former parish -6.00.

For Student Cousin: On Brueggemann's wedding collected -4.00.

To college hauShalt in Fort Wayne: Don Past. WerfelmannS congregation in Graston -6.28, in Town 11. 50Cts.

For the purchase of instruments in Addison: Collected by teacher Bück in Freistadt -5.10.

To the Hospital in St. LouiS: From Mrs.Emmert in Hillsdale -1.00.

For teacher salaries: Bon Past. Chr. Bauers Heil.- Geist - Gemeinde AscensionSfest - Coll. -3.62, Pentecost- Coll. -5.87. Harvest Festival- Coll. in LoganSVille -6.42. By Past. A. E. Winter -3.00.

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For heathen mission: Bon Past. School" congregation \$5.00. From Trinity congregation in Milwaukee, collected in mission hours \$14.00.

For poor students in Addison: From the Women's Association in Roseville \$5.00. From Past. Schumann's congregation in Freistadt \$23.31, from its branch \$4.37.

Contributions to the widow's fund: From the pastors: F. **KeüerM.OO**, Allwardt \$5.00, Popp \$4.00, Strafen \$4. "M L. Hahn \$3.00, W. Hudtloff \$2.00, Werfet-

G- Bernthal \$4.00, E. M. Bürger \$5.00, IW4fenhaus at St. LouiS: Don Mrs. ZwmermatmWKonroe \$1.00. Thanksgiving offering of Mrs. Hrin- Icin in FranHW&AL.OO. Past. Chr. Bauer's parish anuSwan TrMWMTs.

To the SynvWkkasse: From the pastors Keller and Bernthal each \$1jM

For **inner** mission: weddingS-Coll. at W. Fichel- korn \$2.78. Bon N. N. at Cedar Creek \$2.00.

To the widow's fund: from Mrs. Anna Gabe in^Lo- gansville \$1.00. Past. WerfelmannS Parish in Cedar- vurch \$6.75.

For poor students in St. LouiS: By Chr. Schmidt in LoganSville \$4.00.

To synodical treasury: WeddingS-Toll. at I. G. Kraus in Frankenmuth \$7.00^ . From congregation in Sheboygan \$6.42. Harvest festival - Colli in Past. Aulich's congregation \$9.M. Surplus of travel money of Past. Penalties \$1.85. Bon G. Buettner in Mequon \$4.00. Harvest Festival-Coll. there \$4.45. Of Past. Schumann's parish in Freistadt \$9.25. Past. I. A. Hügli'S congregation in Detroit \$15.00. Thanksgiving offering of Mrs. Maria M. Schäfer in Frankenmuth \$5.00. Refor- mationSfest-Loll. in Past. Lochner'S congregation in Milwaukee \$23.00. Past. E. Georgii'S parish in Rockland \$10.50, in Morrifon \$6.00, in Rantoul \$7.62. Harvest Festival Coll. in Bloomfield \$12.50, in Caledonia \$8.10. DeSgl. in Past. A. Tribe's parish in Church Grove \$10.85, at Cedar Creek \$14.00.

For Past. BrunnS Anstalt: Half of Community MissionSfest Coll. in Watertown \$75.00. Collected from L. E. Jr. in Milwaukee \$2.75. From F. Rink in PittSford, Mich. thank offering \$1.00. Past. ListS Gem. of, harvest festival coll. \$10.50. Past. Hattstädt Parish in Mon- roe \$16.00. Past. Schumann's commun. in Freistadt \$7.80. Jak. hunter in Milwaukee \$2.00. Past. WambSganß' upper JmmanurIS congregation \$20.89, lower \$17.35, its Petri- congregation \$7.07. Past. A. E. Winter \$2.00.

For the new professorship in Addison: from Past. WerfelmannS congregation in Cedarburgh \$1.16. Past. I. L. Hahn's congregation in Cold Water \$5.00. Past. A. Stamm's congregation in Kirchhain \$4.70. Past. W. Hattstädt's congregation in Monroe \$11.00. Past. Trautmann's congregation in Adrian \$23.20.

To the general building fund: Coll. of theGem. in Frankenmuth \$18.00. By Past. Keller Easter Coll. \$1.80, Confirma- tionSfest-Coll. \$2.10. By Past. BemthalS congregation in Richville \$12.36. Past. W. Hudtloffs congregation in Town Berlin \$6.00.

On the emigrant mission in New York: Hoch- zeits - Coll. bei Carl Otte in Adell \$3.22. From Past. Chr. Bauer's Heil. - Geist - Gemeinvde \$4.18. Past. Schulze's congregation \$5.00. Past. A. Henkel's congregation \$4.25. C. Eißfeldt, Äassirer.

With joy and heartfelt gratitude to God and the benevolent givers, we acknowledge receipt of the following

Gifts of love for our church building:

By Mr. Past. I. P. BeyerS congregation in Chicago, Ill, \$32.50; by Mr. Past. Th. PiffelS congregation at Rich, Cook So., Ill, \$25.50; by Mr. Past. L.E. Knief's congregation in Bloomingdale, Ill., \$6.25; of Mr. Past. Phil. Studt in Luzerne, Iowa, \$1.00 ; together, \$65.25.

In expressing our heartfelt gratitude to the kind donors for every gift of love received so far, and in wishing them God's rich blessing in time and eternity and imploring it from God, we are driven by the urgent need to kindly and urgently ask wealthy congregations of our synod, who have not yet taken our need to heart, for their help.

Davenport, Iowa, November 8, 1870.

W. Vomhof, Pastor.

P. Stahmer.

F. Meier.

For students and pupils from Mrchigaa the following gifts have been received by the undersigned since April 1870: From Mr. Past. Sievers' congregation Collecte on Palm Sunday \$18.00, from the Women's Association in Past. Hügli'S parish for S. and W. \$10.00, from the JünglingsVerein in the same parish \$6.00, from the Jungfrauenverein in Frankrmuth for F. \$20.00, from the Frauenverein in Past. Hügli'S Gemeinde for S. \$5.00, from d. Gemeinde in Frankentrost Kirchweihfst-Lollecte \$15.82, by Mr. Past. Müller Collecte at Mr. EichingerS Kindtaufe \$2.00, at ReichardS Kindtaufe \$1.00, by the Jungfrauenverein in Past. Hügli'S parish \$11.00, by Mr. Bieth'for S. \$1.00, vvn some readers of the Missionsblätter 25 CtS.

K-L minor.

With thanksgiving to God and the benevolent givers, the undersigned certifies the following gifts of love

for the Synodal Printing Office

by Mr. Friedrich Lange:

By Heinr. Heier \$1.00. Heinr. Glesocke \$5.00. Karl Dorn \$5.00. Heinr. Reller \$5.00. Gottl. Warnemann \$5.00. W.-Lange \$5.00. Peter Llausen \$5.00. H. F. Heiland \$5.00. Aug. Meyer \$5.00. John Thraum \$2.00. From I. G. Kienzle of Shelbyville, Ill, \$1.00. By Mr. I. F. Schuricht from a" Unnamed 50 CtS.

Further: From Pastor F. W. Brüggemann's branch congregation in Indiana \$10.00. By Past. Lothmann of L. Schnell in Elyria thank offering of his wife \$5.00.

Heinrich Kalbfleisch.

During my protracted illness, which forced me to resign my office, I received support: From Past. Schulze's congregation in Sibley County, Minn., \$20.18, from Past. SprengelerS congregation in Car- ver County, Minn, \$5.00, from Past. Winter in Sauk County, WiS., \$5.00, by Past. Citizen in Winona County, Minn, \$1.00, by school children of Past. Lehner in New Havrn, Jnd. of, \$3.00, by Dr. Sihler \$2.00, by Past. Stubnatzi of the Middle District (originally intended for Past. Scholz) \$63.00, by Past. Horst- Congregation at Hay Creek, Minn, Reformation Feast Collecte \$14.58, by Past. Rolf in "t. Paul, Minn, \$5.00, by Mrs. Sophie Fark thank offering.

Now again on the mend, thank God and the dear givers for such abundant gifts

L. G. T. Krause.

Faribault, Minn, Nov. 21, 1870.

For poor students received from Past. BeyerS congregation in Chicago from the Young People's Association of the same \$20.00 and from,the Young Women's Association \$20.00 - from the "honored" Women's Association in the local Dreieinigkeitsgemeinde 13 Büsenhemde" - from Mr. Biermann sen. in Benedy, Ill, \$5.00-collected by Pastor Halboth on Pastor JohIS wedding \$8.00C . F. W. Walther.

With heartfelt! Thanks I certify on behalf of my community,

for their church building

To have received from Pastor Stephen's congregation in Ehester, Ill, \$20.00-.

wt. Genevire, Mo., 16 Nov. 1870

O. Voigt, Pastor.

From the congregation in Cape Girardeau for the synod treasury \$14.80, from Mrs. Hör for Pastor Brunn \$1.00, from the congregation of Mr. Pastor John travel expenses for the visitor \$10.00, from the congregation of Mr. Past. Besel travel expenses for the visitor \$2.25 to have received, be-certifies E. A. Brauer.

For the Lutheran Hospital in St. Louis the following donations have been received, which are acknowledged with heartfelt thanks: From Messrs. Heinicke, Estel L. Co. a box of kitchen and HoSpital Gerathschaften to the value of \$30.00, from Messrs. Steinmeyer L. Niese 20 lbs. of white sugar, from Messrs. Kalbfleisch L. Lange 3 sacks of MeA, 700 lbs. of cow feed, HochzeitS - Collecte at Herm Dr. Nohlfing in St. Louis \$22.60, from Joh. Meyer in New Wells, Perry Co, Mo, \$1.00, from Messrs. Brockschmidt L. Eo. 2 p. flour, 1000 lbs. cow feed, from Meyer, Bro. <k Co. in St. Louis 1 barrel of codlin oil, from Mr. Past. MertenS' parish in DorkCentre, Ill, \$5.50, from Mr. Heinz in St. Louis 2 coal buckets, 4 coal shovels, 4 stove pokesrr, 3 tin ladles, 1 large spoon, from Messrs. Meyer and Westermann 1 box of Küchengeräthe, from Messrs. Leonhardt" Schuricht 4 sacks of flour, from Mr. Waltke L. Co. 1 box of soap, from Mrs. Casse" \$2.50, from Mr. Merz 1 Bush. Male, from the laudable Virgins' Association of Trinity - District- in St. Louis \$23.60, from the Sewing Association in Carlinville, Ill, 2 sheets, 1 quilt, j dozen pillow cases, from Mr. Pastor Sitzmann's congregation in Pomeroy, O., Communion Coll. \$6.00, from Mr. Past. Frcse'S congregation in Fulton County, O., \$5.00, from Mr. E. Leubner in Serbin, TeraS, \$2.00, from the Women's Association of the congregation at Belleville, Ill, 1 large quilt, 1 sheet, from Messrs. Kalbfleisch u. Lange 3 sacks of flour. 1000 lbs. cow feed, by Herm Pastor Wunder in Chicago from the following members d. Jungfrauen- VereinS of his parish: B. Wunder \$4.00, C. Welge \$2.50, M. Welge \$2.50, E. Koplien \$2.50, I. Tipoph \$2.50, L. MöhlenbrmkW.00. F. W. Schuricht, Kassirer.

For the seminary budget received from W. Tetering au- Mr. Past. Ruhland's congregation 20 Bush. Welschkom, 5 Bush. Rübm; by Mr. Past. Streckfust: ReformationSfst-Coll. of his congregation \$15.65, collected at Heinr. Harre's wedding \$7.15; from the Kreuzgemeinde of Hrrm Pastor. Kleppisch 1 Fuhre Kraut, Kartoffeln, Rüben, gelbe Rüben und \$7.00 baar; from Mrs. Pastor Olsen (Norwegian) \$5.00; from the congregation of Mr. Past. Holst

a carload of potatoes, flour, cabbage, **turnip**, **apples**, onions, 2 dozen brooms and \$2.00; from Mr. "**Passt. A. Lehman**"- community from G. **Merz 50 cabbage heads, 1 bush.** Kartoffeln, von M. Mer, 2 Bush. ^AKorn, von **A. Prwp** 30 Krautköpfe; von Herr" Gärtner Henfick dahier **1 Sack rathe** und 1 S. gelbe Ruben; durch Herr" Hösterderg ans **Herr"** Past. Heinemanns Gemeinde \$11.W; by Herr" **Lange "S** Pleasant Ridge 8 sack Welschkom, 3 S. Wetze", 1 frttm mutton, 12 cocks, 1 side of bacon; Erntefest-Tsil. axU der Johannisgemeinde des Herrn Past. Jutius **Müller** by Mr. Past. L. Frese Erntefest-Coll. his **Gemeiad"** at Ridaeyille \$6.50.

For poor students: Toll. d. Gemeindedede-Herr" Past. Pissel \$12.40; Thank-offering from the family **R. R.** i- the congregation of the Lord Past. Hallerberg \$3.00; **Lall**, the congregation of Mr. Past. Besel \$8.60; from **Mr."** **Fuhrmann** in Cape Girardeau 5V CtS; Harvest Festival Coll. of **the Ge"**, of Mr. Past. Jske \$6; of Mr. G. **Renther dahier** \$5.00; of Mr. Past. Julius Müller \$10.00; by **Httm** L. Lange of the congregation in HillSdale, Mich. **\$2.00**; by Mr. Past. L. Frese of Ar. Krause \$4.00; "m" Bat. preacher \$5.00 for E. A. Frese. **A. Crämer.**

The following songS^rbm was received for the college hauShalt in Fort Wayne from October 4 to November 5: From Past. JabkerS parish in Adam-Cointy from Mr. Gallmeier 1 sack of potatoes, 4 p. wheat, 3 vsb. co.ru; from DanitL Liberich 1 gall. Syrup, z Bush. Onions, j Bush. Aepfrlschnitze, 1 sack of potatoes", 6Kmut- köpf"; from F. Koldewav 2 Bush. Wheat. 3 Pck Lchueu, 3 Gall. Syrup; from Ernst Eiöchost 4 p. grain, 2 bush. Turnips, 2 peck beans. From Past. BodeS parish from Jakob v. der Au 1 p. potatoes; from Moritz Drüueck 64 gall. Syrup, 2 bush. Apples. From Past. FritzeS Gem. from F. Christäner 1 quart. beef. From Past. Za- aels Gem. of Mr. Frosch 1 calf. From Past. Streck- fuß' parish in Washington County, Ill, \$Ä.25. From Past. Sehnerv Filialgemeinde of Mllmeier I G.'-Mchl. Out of Past. Stocks parish of Brtrtmüller 1 S. cariös- feln, 1 S. Wenen, 1 S. oats, Z Bush, rothe Rüdra.

For poor students:

By Mrs. Hengerer \$2.00. Christ. Hengerr.

For the "Lutheran" have" tepihlt:

The 2t. Year: The pastors: W **HollS** \$17.00, SKleppisch \$0.50, M Guinther \$5.00, CBock, JKrohn, H Grätzel, PRupprecht \$8.50, SKleppisch \$3.00, H Horst \$2.50, M Guinther \$38.50, M Guinther \$17.00, S Kleppisch.

Further: H W Rincker \$6.00, F H Warnke, C Ahncr, I F Koch 4-35.00, I König, I Sirgert \$10.01", I Lange, B Stoll, I Siegert \$10.00, A Einwächter \$35.00, G Grothe \$3.00, P Brinkmann \$4.00, M Fellwock \$21.00, I Siegrrt \$10.00.

The 25th year: The pastors: Tb Pissel, J L Hahn, L Lohrmann, O Magelsen, W Hattstädt \$5.05, A Saupert \$26.50, D I WarnS, W Hattstädt \$10.00, A Ernst \$14.40, M HollS \$27.00, W Bartling \$W.OO, L Bück, G Traub \$4.50, F W Wirr, JKrohn, W Schmogrow, M Merz \$13.50, H Grätzel, FH Warnke, G Präger \$5.00, E AHnrr, P Rupprecht \$16.50, LDulitz, CBock, W Hattstädt \$11X00, CBauer \$3.00, AC Olsen, C Bolz, H Rose \$3M, C Wünsch, H Früchtenicht \$7.50, G H Führ, G WoM'ger, E Bock, W Hattstädt \$6.00, G Schilling \$15.00, H Grätzel Mt.OO, F Keller \$5.00, L Damm \$2.00, I Horst \$8.50, M C Bauer, V Klein, W Hattstädt \$3.00.

Furthermore: L Jung \$15.00, Frdd. Fischer \$46.50, 3 Bä'umer \$21.00, O Baumann, A Vogel \$6.00, H W Rin- ker, Fr Härtet \$20.00, S Garbisch \$6.00, L Juug \$17.50, I F Winter \$18.00, J Diersen \$0.50, I Wilkeowg, W Arknrbrra, F Härtet \$5.00, K Lauterbach \$6.00, L Lest \$4.50, L Fetzter, I König, S Reppert, H Wemrich, Kr Ko- nemann \$6.M, Fr Werte, Kr Schäfer, A Arnold \$7.50, G Grothe \$4.50, Fr Engelhardt \$13.50, C F Carls, F Kä'stner, I Reitz, H Bernhard \$12.00, G Pinkert, H Bom- holdt, W Schneider \$24.00, E Krückeberg, T Göppinger.

(To be continued.)

Changed addresses:

Rev. O. Never, Xeokulc Junotion, Xaruus 6o., 111th ^tutou Ltunanu, teacher, Du kaAs Oo., IN.

D. o. Lekurlokt, teacher, oare ot Rev. Otiss. O. Kokuriokt, lox K3. Vauäalia, Ills.

Lti. Louuvrout, Lox 37. liuluuuä^, Narwu Oo., Dls.

Printing house of the Stzuude "ou Niffouri, Otzi" ". «. Gt.

Volume 27. St. Louis, Mo, 15 December 1870. No. 8.
Short Christmas reflection

by Sebastian Schmidt, professor in Strasbourg.
(Translated from the Latin by W.) [Walther].

"The great mystery of God is obvious: God is revealed in the flesh," says the apostle 1 Tim. 3:16.

It is a "**secret**" not if it is not allowed to reveal it to others, as the Athenians once thought of the Eleusinian secrets of the goddess Ceres; but because no man is able to explain and interpret it in such a way that the human mind could completely grasp and understand it, because it is therefore rather to be accepted with simple faith than to be investigated with reason, since it infinitely exceeds the power of comprehension of all men.

It is a "**great**" mystery, not because it is only great, like all mysteries of God, nor because it alone is great, but because among the great ones, that is, among all mysteries, it is the greatest. For as much as God surpasses men, so much more does this mystery surpass all other mysteries, that God became a man and was revealed in the

Flesh. For what would not be easier to believe about men, about angels, about God Himself, than this, that God is a man?

Therefore, it was not enough for the apostle to call this mystery a great one, but he intentionally added that it is "**announcable**," that is, announcably great, so that all rational creatures, both angels and men, both those who believe in it and those who do not, must proclaim and confess it. First of all, as far as the holy angels are concerned, no one can doubt that they also proclaim and confess this mystery with words and praise, since at the first revelation of this mystery the heavenly hosts sang with loud voices before the ears of men, "Glory to God in the highest!" and since they all long to see into the depths of this mystery. So also the world-renowned faith of the whole world admires this mystery.

The greatness of this mystery is evident in the church of the faithful. But even the unbelieving world outside the church agrees with the same confession, not in word and in faith, but in deed. For why does the world not believe in it, but because it cannot grasp it as too great? It confesses that it is contrary to reason, as it says, that is, let us speak according to truth, that it is beyond all reason.

Finally, the apostle calls it a "godly" mystery; not only because it shows the extraordinary and truly divine love of the God's greatness towards the whole human race (as it really reveals the same), than because it is the basis of all godliness and our love for God should be occupied with it.

O Lord Jesus, Son of God, who are the image of the invisible God and the invisible God Himself, how can we ever thank You worthily that You are only the invisible God. How can we ever thank You, since You are only the invisible God, that You wanted to reveal Yourself in our visible flesh and, inseparably united with it. Did You reveal Your mercy to us wretched, Your love to us unworthy angels and men? We wretched sinners, O God, should have hid ourselves from Your most holy eyes, but You willingly presented Yourself in Your flesh, so that we would not be afraid to be revealed to the eyes and judgment of Your Father through You. Oh, grant us, O Lord our God, that we, grateful to You for such a great benefit, may flee darkness and the works of darkness, so that after this life spent in Your light in godliness, we may finally also appear joyfully before Your judgment seat and gaze upon You, our God, with Your flesh in the light of glory, and worship and praise You without end. Amen. *)

*) From the Scripture: *Mysterium gratiae divinae*. Hamburg. 1691. p. 78. ff.

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So also Luther, after talking about the incarnation of God, continues so:

"Alas, that we Christians should recognize such unspeakable grace so abundantly, both in the New and Old Testaments, and not rejoice and give thanks as is fitting! It would not be a miracle if a Christian's heart were to consider and grasp it thoroughly, so that it would die of joy and come to life again with joy. What a wonder it is that God is man, speaks with us, lives, and dies for us! David is stunned and frozen with joy; he can say no more but: What am I? What is my house, that Thou hast brought me thither?" *)

The obedience of children "nd pupils to the commands of parents "nd teachers.

VII.

Children therefore owe unconditional obedience to these commandments of their parents for the sake of their conscience, and not merely with outward service before their eyes, but also inwardly in their hearts. And this obedience the children are to prove not only when they recognize the expediency of the parental commandment, but also when it goes against their insight, their desire and will; yes, even when in their opinion obedience brings them temporal loss and harm. (Cf. Ephes. 6, 5-8.)

This is, of course, a teaching that may seem frightening to many. And indeed, it does not fit in at all with the prevailing views of the time; but it is true, eternally true. Thus says the Holy Spirit Ephesians 6:1: "Little children, be obedient to your parents in the Lord: for this is right. Col. 3, 20: "Ye children, be obedient to your parents in **all things**: for this is acceptable unto the Lord." - There is no need to add more scriptures. The Scriptures are full of such moths demanding obedience, and also full of examples of such children who have rendered the obedience described above, as far as it is possible for the born-again. Only the child of Jesus has done it perfectly.

Our Dietrich's Catechism answers the question (68): "Is all superiors to be obeyed in all things without distinction? And the same is taught by all orthodox catechisms of old and new times.

Whether Luther also demands such obedience as described above can no longer be doubtful to him who has read his words mentioned so far. However, he also speaks about it in the clearest way elsewhere.

*) Interpretation of the last words of David. III, 2824. f.

Thus, in an explanation of the fourth commandment (III, 1814), he says: "Spiritual honor done to parents is a reverence of the heart, and a reverence of a ready will. In this description two things are included: first, a quick and ready obedience and will to all things that the parents desire or want. Secondly, that you hold the parents dear and worthy. For the honor of the heart is a great service to God, and greater than the love of one's neighbor. For love alone is dear, and is ready to serve the neighbor; but reverence of the heart esteems him dear and worthy. Therefore this commandment also is set forth immediately after the commandments of the first table, because it applies to those who are the governors of God. For as God is to be honored with fear and reverence, so also God's governors. So you see, he who honors his parents spiritually first shows them **willing obedience**, and by this he not only helps them in trouble, but **is also obedient to them in all things.**"

About Esau, who served his father outwardly, but despised him in his heart (Gen. 27, 1-4), Luther says (II, 376): "For God does not care if one does great or many things; just as Esau fulfills the fourth commandment to the highest degree, as it outwardly appears; but he does nothing less (in truth), for his heart is not righteous and pure, which God wants above all things. Therefore Esau does not respect his father, but is concerned about his firstborn, which will be seen more afterward, since he has lost the blessing. For if he had loved his father rightly and with all his heart, he would have been able to bear the curse with patience, and would have said, "Dear father, though it seemed otherwise to you and to me, I will now obey my mother, too, and will bear with it, and accept that the blessing has been so turned away from me. But his heart is much different, for he says, "The time will soon come when my father will have to suffer, for I want to kill my brother Jacob. - Shall one therefore honor one's parents? Therefore God has seen the devilish and murderous heart, as he tests the hearts. Esau was able to hide it for a while so that his father would not know, but then he brought it out by force. This is the honor that children owe to their parents, that if they do anything **against your will**, you must obey them and remain obedient. That is why Moses describes Esau as being a great man.

He was a great hypocrite, who earned his merit with the father by special services, and yet he shamefully deceived him with such hypocrisy."

Since our whole nature has been so completely corrupted since the Fall that we cannot do anything good by our own efforts, and since sin always clings to the works of the born-again, it is inevitable that parents will sin in the exercise of their divine office and also commit all kinds of foolishness and injustice in their command. They often command without necessity, at the wrong time, in the wrong place; they do it in passion, in anger and bitterness; they also command useless and foolish things; they forbid many things which they might well permit; but all this does not cancel obedience. If servants are to be subject with all fear not only to kind masters, but also to whimsical ones (1 Peter 2:18), how much more should children show obedience to whimsical parents, as long as they do not command against God. And if it is grace for a servant, for the sake of his conscience, to bear with God the evil and suffer the wrong (D. 19.) which his master inflicts upon him; how much more is it grace for a child to bow down to whimsical parents for the sake of God!

But this should also be noted here: If parents give unnecessary, foolish, erroneous 2c. If parents give unnecessary, foolish, erroneous commandments, this is certainly sin; but they are not "Pharisees" for this reason, and they do not set up "commandments of men" with them. - But it is not the children who have to judge the nature of the commandments, as long as they are not against God's commandment; but he who is above the parents judges that. Pious children also cover up the shame of their parents, and would rather obey a foolish commandment than expose and show weakness by disobeying their father.

VIII.

Not obeying the commandments of parents is sin in the sight of God, because it offends Him and provokes Him to severe punishment. - Disobedience to parents is a greater sin than any transgression of any other commandment of the second tablet. For he who offends against God's governors and officers offends the majesty of God more than he who otherwise harms his neighbor's body, offends against his property, is unchaste, lies, and the like. Disobedience is indignation, revolution, although he often knows how to hide and adorn himself beautifully. In any case, Absalom's rebellion against David was a greater sin than Achan's theft; and Kam would not have become a murderer if he had not previously disobeyed his father and thus fallen away from God. Just as obedience is better than sacrifice (1 Sam. 15:22), so disobedience is more abominable than the other sins.

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against the other board. Also the disobedience in small things? The one who knowingly and willfully disobeys in no matters also commits the sin of disobedience. In essence, there is no difference between minor and major disobedience. It is always rebellion against divine authority.

In the Large Catechism Luther says in the interpretation of the fourth commandment (X, 63): "If they (the children) are disobedient and do not do what they should before a shillelagh is put on their back, then they anger both God and parents. And soon after (p. 68) he says: "But where thou art not obedient, thou hast first of all wrath and displeasure from God, no peace in the heart, and after that all plagues and calamities."

And in another interpretation of the fourth commandment (III, 1821) he says: "Let children be thus drawn, not that they may fear their parents, but that they may know that they anger God if they do not fear their parents."

In another place (XIII, 499) he says: "But a pious child should learn to honor his parents, and whatever they do with him that is not against God's commandment, he should like it and let it be done. And if he could raise the dead, or if heaven were open before him, he should not do it if he knew that it was against his parents. He that is obedient to parents is obedient to God, whose commandment is the obedience of parents; and whatsoever is done contrary to the obedience of parents, if it be not required of God, let it be gladly done, no matter how good it may be, or how great the service of God may be; for it cannot please God what is done contrary to the obedience of parents, if it be not required of God.

The words that Dr. Luther wrote on Deut. 21:1 ff. are also to be taken to heart. He says (III, 2299): "Fourth, he gives a law of the disobedient children, who shall be punished with death. Moses is a pious and just lawgiver, who condemns not only the small sins and vices to death, but rather the greater ones. Human laws and customs have it in them that they punish murder and thievery with death; but adultery they rarely or hardly punish with death. Furthermore, the disobedience and shameful life of children is not punished with death, much less divine robbery, impiety and blasphemy against God and his holy word. But here Moses gives so earnestly to punish the disobedience of the children that he also commands that the parents themselves shall be the noblest beginners of such death, and shall bring their own children before the court, accuse them and bear witness against them. So great is God's regard for obedience and honor that children owe to their parents."

In our times, the disobedient

Children are not killed, because Mosi's law has been abolished. The world would have died out long ago, if it had happened until now, because disobedience to parents and teachers is a very common sin, especially here in America. And not only does the world consider disobedience a minor sin, excusing, praising and even defending it, but also the church often does not punish it, as it is God's will, because the understanding of the fourth commandment has almost been lost.

Now let men esteem disobedience as low as they will, the King of kings speaks in his eternal word: "An eye that mocks the father, and despises to obey the mother, the ravens must peck it out by the brook, and the young eagles must eat it." (Prov. 30:17.)

(Luther's marginal gloss on these words is thus, "That is, he will go to the gallows.")

(Submitted.)

The bold knight of the Wartburg.

The dear readers of "The Lutheran" will certainly remember that Professor G. Fritschel of the Wartburg Seminary, which belongs to the Iowa Synod, has already been reproached several times in "The Lutheran" for having, in explaining a certain biblical passage, placed Our Lord Jesus Christ on the same level as a common speaker whose words may be interpreted as one pleases and must sometimes be interpreted quite differently from the way they read. Fritschel makes the words of the university lecturer Tholuck his own: "Christ's mode of expression is that of the popular speaker and not that of the school, therefore no exact distinctions, no juridical verbalizations and therefore also no right to take it so exactly with the letter and to press it. The popular speaker states his word briefly and cōmīg and counts on the 8ev8us oomwurūs"

(the 6OMIQO!! 86QS6), "of his listeners as iuterpzeZ" (interpreter) "who, depending on the intention of the speaker and the context of the speech, will add here, subtract there." In a series of theses, Mr. Fritschel publicly took up arms against Luther's doctrine of usury. As is well known, Luther based his doctrine of usury on the clear biblical passage Luke 6:35: "Lend, that you hope for nothing in return." He teaches on the basis of this and other passages: God wants all lending to be done in vain. Lending is a work of love that should not be paid for. He who lets himself be paid for lending is usurious. Christians are not obliged to lend to anyone, even to those who want to borrow without need, but if they lend once, it must be done free of charge, as Christ commands: Lend, that ye receive nothing in return hopes. If we look at this Bible passage carefully and are not blinded by prejudices, we must confess: Yes, the man of God is right. For here Christ confronts the Pharisees who believed that because it was permitted in the Old Testament: "You may usurp a stranger," Deut. 23:20, a believing Israelite was not obligated before God to lend to a stranger or even to an enemy for free. Therefore they lent to their friends for free, as commanded in the law: Deut. 23, 19: "Thou shalt not usurp thy brother," but they would not lend to a stranger for free. Christ says: No. The permission to usurp the stranger was a permission of the worldly authorities, not of God. The believer should also lend to the enemies for free, if there is need and he is addressed for it. Thus Christ says with the words: Lend, that you hope for nothing in return, so much: That law: Thou shalt not usury, i.e. lend and take back more than one has lent, let oneself be paid for the loan, that law: Thou shalt not usury, still stands firm. It is true that there are now many righteous Lutherans who cannot immediately grasp nor grasp this teaching of Luther. For this teaching has been almost completely concealed in the church for centuries; indeed, the opposite has been preached, that in certain cases one can still be paid for the loan, despite the fact that Christ says: Lend, that you hope for nothing in return. But a righteous Lutheran will never take offense at God's word and say that this saying of Christ's is to be treated as that of an ordinary popular speaker, whose words one interprets according to common sense as one wishes. A righteous Lutheran would be frightened of himself if such words came into his mouth as Fritschel utters above. No, a righteous Lutheran who does not yet understand this teaching will simply declare: I do not yet understand the teaching.

Against this rock of God's word, "Lend that ye hope nothing for it," our knight of the wadden castle runs; but soon finds out that he can do nothing with his poor lance and his blunt sword. He therefore takes Tholuck's sword in his hand and says: "Christ's way of expression is that of the popular orator," etc.

Thereupon we have reproached him several times in the "Lutheran" that this is quite horrible, that he has put our Lord Jesus Christ on the same level with an ordinary popular speaker. What does Fritschel say to this? In anxious expectation we stood there for a long time, expecting at any moment to see the grim knight running toward us with his lance in order to pierce us. But this time our fear was unfounded. Fritschel acted as if he took no notice of us at all.

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to us, as if nothing had been held against him. Finally, he appears once more in the August issue of Pastor Brobst's Monatshefte, and after having thrown a handful of sand in the eyes of his readers, in order to make them believe that Prof. Walther now, in the historical field of him, beaten by Fritschel in the doctrine of usury, retreats;-(despite the fact that Prof. Walther himself has always maintained that the later theologians after Luther and Chemnitz, almost all departed from Luther's doctrine on this point), he declares: "We have already clearly presented in our first article on taking interest, what the Holy Scripture says about this subject.... and the same thing stands unshaken until today. Not even an attempt to refute it has been made." When we read this, we did not know what to think of the matter. That he himself ignores us so completely, the great knight, that was easy for us to understand, for the great ones almost always do that to the small ones, that is the knightly custom. But that he so ignored the reproach that he had put our Lord Jesus Christ on the same level with a common speaker of the people, that was not quite understandable to us, a real knight does not do that. With this reproach we have also attacked his entire armor, for if Fritschel has really expressed the principle that Christ is to be treated in his speeches like a common speaker, and if he bases his theses on this principle, then his entire armor is useless, his spear is nothing but a broomstick and his sword an old oven fork and his shield a worn washboard of a common washerwoman.

But as we were thinking about it, the scales suddenly fell from our eyes and everything became clear. The man needs a stratagem. He wants to pull himself out of the noose with good manners. His conscience may have been like Balaam's donkey when the angel held out his sword to her. That clamped him to the wall. But he does not want to admit it publicly and so he acts as if he knew nothing about the matter, as if such an accusation was much too small for him to even consider it worthy of an answer. And so he then enters his Wartburg again in triumph. The enemies are defeated and not even an attempt is made to refute him, the bold knight, and to oppose him in the open field.

You see, Professor G. Fritschel, now you stand there again in all your patheticness. You may well be regarded in your own synod as a great knight in the matter, for there one always has one's eyes fixed on higher things, on the land of milk and honey of the millennial kingdom, there one pays no attention to such trifles, that a Professor

z. For example, he equates the Lord Christ with an ordinary popular speaker. But with us Missourians it is different, there one pays attention also to such trifles. Therefore, beware, among us there are sober people who do not regard such a foxy retreat as a triumphal procession; one soon notices that when you begin to behave like that, there is something else behind it. Believe us, therefore, you are not a bold knight, but a theological braggart. H.

Humble request to the Iowa Synod and to Rev. Brobst.

Some time ago, one of the local Lutheran pastors, named Bond, fell apart with his congregation - not for the sake of doctrine and confession, but because of a public scandal with a member of the congregation - and was expelled from his church. Mr. Bond, however, did not want to leave Chicago, but decided to continue sailing under the Lutheran name and under Jowa's protection and to found a new congregation with some followers. In his time, Inspector Grossmann and Pastor Bredow of the Iowa Synod arrived in Chicago and solemnly laid the cornerstone of the new church; Pastor Bredow also did not fail to make this event known to the general public through Pastor Brobst's "Lutherische Zeitschrift". Now, of course, we cannot deny the Iowa Synod if it tries to gain entrance also in Chicago through the help of Mr. Bond; but we believe we have a right to protest against the fact that this new congregation bears the name "Evangelical Lutheran Trinity Congregation in Chicago, Illinois", since one of our congregations has already existed under this name for five years, and that balls are held in the gymnasium in the name of this congregation and public invitations are issued to the same through the local daily papers; and we hereby request the Iowa Synod to cause its protégé, Rev. Bond here, to state expressly in his ball notices, *) to avoid misunderstanding, that it is not the Trinity congregation, which has existed for years, but the newly formed congregation, bearing Iowa's stamp, which is holding balls.

Since, moreover, prompted by Bredow's report in the journal of Herr Pastor Brobst, one in certain circles undoubtedly agrees with a hitherto

*) In the advertisements it says among other things: "The finale will be a lively ball, for which Messrs. F. Madlener and Ph. Ebeling will supply the wines of the best quality." And in another place: "After the introductory concert and the leaving of the various gifts not yet sold, a lively ball will take

place, at which one can see the beauties of the west side in virgin adornment. The most comprehensive arrangements have been made to give the Fair a worthy conclusion for such a noble purpose."

Since the Lutheran Church in Chicago is facing an unheard-of upswing, because Iowa has now taken possession of the promising field of work, it might not seem inappropriate if we ask Pastor Brobst to report on the progress of the work begun by the laying of the Iowa cornerstone, and to show how they are trying to build up the Lutheran Zion here by means of bales and the like, which, however, was something unheard of even in Chicago until a Bond with Iowa's certification as a Lutheran appeared here. - What will the Council say to the fact that the waiting Iowans, to whom the Council is still not healthy and Lutheran-correct enough to unite, are doing mission in this way?

Chicago, Ill, Nov. 22, 1870.

Pastors belonging to the Missouri Synod here:

W. Bartling. I. P. Beyer.

T. I. Great. F. Döderlein. A. Wagner. H. Wunder.

To the ecclesiastical chronicle.

St. Louis and the Reformed Church. In the Reformed newspaper, called "The Evangelist," of Nov. 23, a contributor states that the Reformed Church does not yet have a congregation in St. Louis, the largest city in the West, and calls for the establishment of Reformed congregations there. We Lutherans here not only have no objection to this, but would in any case prefer to see the establishment of Reformed congregations rather than those of the Unrighteous. For while the Reformed honestly say who they are, and therefore first try to care for those who belong to them, the Unrationalists, on the other hand, live almost exclusively from robbery, and through their religious mongrelism and church mixture they only work ahead of the rationalists; just as many formerly Unrational Protestant congregations of the West have finally become rationalistic free churches. Accustomed by unionism to disregard the confessions of the church and the doctrinal differences, they had only one step to take in order to make no more distinction between faith and unbelief. W. [Walther]

The temporal rule of the pope. The Catholics are now getting very excited in all their papers about the fact that the King of Italy, Victor Emmanuel, has wrested his secular rule from the pope. They cannot find words enough to describe the greatness of the wickedness which this alleged "theft of the church" entails. The dear people would act more wisely if they were completely silent about this, because what Victor Emanuel stole from the pope was, as is well known, stolen property itself. Here, only one thief stole from another. Whoever knows the story even a little bit, knows it and even the Catholic scholars

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know it, indeed, have admitted it themselves in many cases, that the entire secular rule of the pope up to that time rested on a lie and nefarious forgery. It was only after the middle of the eighth century that a document was fabricated in Rome, according to which Emperor Constantine was supposed to have given Rome, Italy and the western provinces to the Roman bishop. With this mendacious deed of donation, the Frankish king Pipin was tricked into giving the lands seized from the Longobards to the pope, and Carl the Great was bamboozled and seduced into confirming and increasing this gift. The Catholics should therefore not be surprised that the pope's robbery has finally been taken away, but rather that the proverb has not already been fulfilled in the case of the pope: "Unjust goods do not prosper. As is well known, Luther, in his own writing, in which he communicated the lying deed of donation in German translation, exposed the fraud committed with it and castigated it with dignity, and showed that the worst thing about it was that the popes had included this fable in their canon law and commanded it to be accepted as an article of faith. But Luther says quite rightly that this deception ceases to be merely human, and thereby becomes diabolical. For to falsify, cheat and steal is, alas, human, but to declare falsification, fraud and theft to be a sanctuary in which one must believe in order to be blessed, that is devilish. - Just now we read in the Catholic "Mahrheitsfreund" from Cincinnati of November 30 that meetings of Catholics are held everywhere to protest most solemnly against the dethronement of their pope. At the end it says: "It is important for us Catholics to leave firmly and resolutely. We will only do as much as we arouse fear and concern. That sounds strange indeed. So the Catholics want to arouse "fear and concern" by their demonstrations! We believe that there is no lack of good will for this. But, thank God, the time when the Catholics could take bloody revenge on their opponents, the time of St. Bartholomew's Nights, is over. W. [Walther]

Good protest. Many Roman prelates, who at first testified very firmly against the new article of faith, that the pope is infallible, now denounce it. One can see from this that their faith is not in their conscience, but somewhere else entirely. Since they see that if they do not submit, they will lose office, dignity and bread, they submit. There are, however, individual counter-sanctimonious examples, thank God, and not a few of them. From Cologne, as the Reformirte Kirchenzeitung reports, it is written, among other things: The declaration of Dr. Tangemann, pastor of Unkel on the Rhine, of a church in Cologne, which was founded because of his He is a highly respected man of learning who has been in office for 23 years. The Archbishop of Cologne demanded of him in a letter that he now confess in writing to the infallibility of the Pope. But he answered: "Since I must declare according to duty and conscience that I can neither believe nor teach the new dogma of the infallibility of the pope, and thus I see myself forced into the old alternative (that is, into the either-or), either to become a hypocrite before God and men, or to lose office and bread, I will nevertheless rather, if it must be, choose the latter." This was a hard blow for all those who have fought against the new doctrine up to now and who now surrender; thus they are obviously all stamped as hypocrites by Dr. Tangemann. Incidentally, as a result of his male declaration, as reported in the Kölnische Zeitung, Dr. Tangemann has been forbidden by the Archbishop's General Vicariate in Cologne to hold sermons and catechesis and to give religious instruction of any kind. On the other hand, the parish council, according to a unanimous resolution, has already "taken the necessary steps to seek the help of the state government. The latter is foolish, for what does it concern the state government if the papists no longer want to tolerate among themselves those who do not want to worship the pope as their god? What a Catholic has to do when he sees in which company he is, is clearly written in Rev. 18, 4. 5. W. [Walther]

Chilistic Doctrine of the Antichrist. Dr. Seiß, the editor of the *Lutheran and Missionary*, was reminded some time ago in the *American Lutheran* that he had earlier declared Napoleon III to be the Antichrist. This was indeed so. The writing of Dr. Seiß "The last times" really contains a whole chapter about the question: "Is Louis Napoleon the personal Antichrist?" (pp. 341-349.) And at the end of this chapter Dr. Seiß writes, after he has listed and explained all conceivable reasons for it, that Napoleon III. is the Antichrist. The following: "Without undertaking to decide quite definitely (positively) that Louis Napoleon is the personal Antichrist of the last days, we have no hesitation in stating that we are strongly inclined to believe, with some of the most sober (!?) and learned prophetic commentators, that he is. The events will show it very soon whether this assumption is correct or not. And one of the first proofs will be the conclusion of a covenant between Napoleon III and the Jews, wherein they will accept him as their great protector and helper in their reintroduction to their land and in the restoration of their temple service. Once this covenant is established, it will only take seven years until the descent of Christ in the clouds of heaven and of the great destruction (Dan. 9, 27. 11, 23.). Blessed is he who keeps watch." Thus wrote Dr. Seiß literally. It is therefore hard to understand how the *Lutheran and Missionary* of October 20 could dismiss the assertion that Dr. Seiß had declared Napoleon III to be the Antichrist as a

fabrication. For it is self-evident that Dr. Seiß did not want to assert this quite definitely. It is, of course, a great shame for him and for the entire *General Council* that he, as a member of this body that wants to be genuinely Lutheran, was able to make an assertion that has now proven to be ridiculous before the whole world, after Napoleon III has lost all his power; but Dr. Seiß should nevertheless be so honest as to willingly admit his error. But this is the misfortune of chiliastic enthusiasm, that it not only leads away from God's word to all kinds of idle speculations about world events, but also seduces one to fall away from oneself. As long as the *General Council* tolerates such chiliastic leaven among itself, all its signing of all confessions of the orthodox church does not help it. Rather, his signature becomes his self-written condemnation. W. [Walther]

Choir robe. Until now, the Reformed in America have declared it to be a papal leaven that preachers in the Lutheran church wear a so-called choir robe or priest's robe in the service. As in many such matters, the Reformed now seem to have come to a better conclusion, and to realize that a suitable dress for the preacher in the church, where everything is to be done properly and honestly, is a good thing (1 Cor. 14:40). The Reformed Evangelist at least reports that in New York several Presbyterian preachers are now preaching in Geneva surplices at the request of the congregation, claiming that this is the traditional dress of Presbyterian preachers.

W. [Walther]

The Catholic Church Newspaper calls it a lie that the "Lutheran" of its time reported from an exchange sheet that the bishops gathered in Fulda had protested against the infallibility dogma; however, this was only an oversight. If, however, the *Katholische Kirchenzeitung* reports that Bishop Hefeke has also revoked his protest, it has yet to prove it. German papers report the opposite. Be that as it may, the Protestants of the papacy, especially those who belong to the high prelates, are finally cowering, which is proof only of what characterless men these gentlemen are. They remind us of the secret Calvinists in Saxony who followed their wives, who, when they were supposed to sign the Concordia formula, called out to them: "Write, dear sir, write, that you are with

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of the parish remains." It is certain that the Roman Council has once again clearly shown what a Babel the Roman Church is, in which one bishop believes one way, another another, until they are finally forced by the corporal stick of the pope to say yes together. W. [Walther]

The Lutheran Church in France. We read the following in Dr. Münkel's *Neues Zeitblatt* of October 14: "The very important congregation in Paris has enjoyed our lively participation for years, since in it the work of God continued in great blessing. It was granted to grow in peace, while the reformed church was afflicted with deep religious disputes and threatened with division. With a mild spirit, the Lutheran clergy developed a strong practical activity to gather what was lost and to build what was gathered. Their work on the tabernacle of God in the midst of modern Babel is worthy of all praise.

The Lutheran Church in Paris is German in a special sense. It includes German-speaking Alsations and a large number of immigrant Germans, some of whom have been settled in Paris for years. Germans have also always been found among the clergy. Now, however, every German in France is considered not only an enemy, but also a Prussian spy, no matter how innocuous he may be, or how long he has been involved in French affairs.

The more he is a Protestant, the worse it is for him to have settled in.

In what situation will the Lutherans find their church after peace? It will be days of tears when they gather the heaps of rubble again. Their institutions have suffered greatly, some of their church and school buildings, the work of years of toil and sacrifice at home and abroad, lie shot to pieces, if not destroyed, and the fused congregation will not be able to think of further achievements because of its own exhaustion. And that is not yet the full cup of wormwood. Their relationship with Paris will be much worse. The hatred against Germany will pass over to them, and their creed is in danger of being suspected and ostracized as a political one. The Lutherans will now be even less able to think of any influence on the French population. Enough, if they are not confined and restricted!

Alsace, German until the end of the 17th century, was formerly of great importance to the Lutheran Church, and what Strasbourg accomplished remains forgotten. A number of distinguished names adorn this small country and show the efficiency of the Alemannic tribe. Under French rule, however, not only the folk traditions but also the Lutheran church suffered greatly.

However, not everything in Alsace is No-Protestantism, least of all in the rural areas. congregations with their Lutheran catechism. Next to No Protestantism, the Lutheran confession shines as brightly and clearly as anywhere, and there are probably 20 to 30 congregations where the Lutheran banner is carried with consciousness and determination.

This is the great merit of Pastor Homing of Strasbourg, who should be better known in Germany, and would be, if the French grim stakes had not made him a stranger. In a unique way, lively, pithy and full of character, he has for a long series of years broken ground for the Lutheran church in Alsace, gathered around his pulpit an enthusiastic congregation, accomplished significant things for the inner mission, and kept the opponents in check so that they did not reach further with their destructive rage. He proved that the right men still find a willing people in Alsace, and that the roots of the Lutheran church are still capable of rejuvenation. We deeply regret the hard blows that have struck Strasbourg. We hope to God that the blows have not shattered Homing's good work.

Jesuit circumvention of the laws. Thus we read there: For Austria, a law has been passed for the protection of the clergy that they may no longer be dismissed by their bishops at their own discretion.

The law was necessary if the deceased priesthood of the unworthy priesthood was to be destroyed. The law was necessary when the depressed priesthood of the unworthy

The bishops should be made to understand that they have no secular power of punishment. But the bishops know how to help themselves. No law can forbid imprisonment if the priests submit to it voluntarily. In response, the episcopal courts have drawn up a form which must be submitted by those who have been sentenced to imprisonment. This form reads:

In the last two months the reverently finished one has made the experience that it would be most beneficial for his person, his spiritual and moral welfare, if he could live under the constant prospect of a spiritual superior in a spiritual institution, where he would be cut off from all intercourse with the outside world" (a fine paraphrase of a prison!) "provided with the bodily conditions" (water and bread?) "but living with free movement in the institution building".) "provided with the bodily conditions" (water and bread?) "but living in the building of the institution with free movement, he could end the rest of his old days, and therefore makes the voluntary (?) request that a etc. wants to obtain for him the admission to such an institution on Austrian territory and promote him to the same. However, since man is weak and inclined to a freer life than the way of life of a spiritual institution", (or, since he could withdraw his voluntary submission) "he encloses the further request, should in weak hours the desire change him and he expresses the will to leave the institution building, then this may be his expression of will. The decision of the board of directors can only be taken into consideration, if the granting of complete free time is not considered detrimental to the spiritual welfare of the institution. Otherwise, however, his present decision may always be upheld. Among other things, he asks for the forgiveness of the finer crimes committed in the last few days. the and for the suspensio a divinis imposed on him because of them to be lifted. In affirmation, etc."

This is how the laws protecting personal freedom are turned on its head.

In Lancaster, Pa. the Roman Catholics are building a magnificent German church. That would be nothing strange, because they do that in other places, too. The strange thing is that the Lutherans of German and English tongues are helping. The Catholics formally boast that

the Lutherans have contributed so generously. Now one reads in the newspapers that a Mr. Kevinski, an outstanding member of the English Lutheran Trinity Church (the old Pennsylvanian Synod) has organized a concert for the benefit of the Catholic church building, in which the Lancaster Male Choir, consisting of nine tenths of Lutherans, will also participate. What shall one say to such Lutheranism? Will the "Lutheran" not tell us his view about it? Ollservator.

(The "Lutheran" can only say this much: God have mercy on such Lutherans! They may read their judgment Rev. 3,15.16).

Church News.

The Rev. K. Th. Grüber, of the two newly formed congregations at Middle and Lincoln Crecks, Seward Co., Neb. to which several of his former parishioners have warmly removed, having received a regular call, and with the consent of his former congregation at Hampton, Rock Island Co., Jlls. has been installed in his new office by the undersigned on the 22nd of Sunday, after Trinity, Nov. 13. May the Lord spread his praise far and wide through him in the new country.

I can confidently recommend that area to Lutherans moving west. Also, Past. Grüber will be happy to provide anyone with sufficient information.

Praise and thanks be to God that a fourth worker could be employed by our synod in the fallow field of the Lord, in Nebraska. F. Kügele.
Address: Rev. X. 111th Oruller, 8e^arck, 6o., Xellr.

On the first Sunday of Advent, Rev. Ph. S. Estel, having received and accepted a call from the congregation at Baden, St. Louis Co., Mo. was installed in his new office by the undersigned by order of the honorable Mr. President I. F. Büngrer.

May the Lord, the New Archbishop of His Army, also place this servant of His in His new field of work for the blessing of many!

C. W. Baumhöfener.

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Laying of the foundation stone.

The Lutheran Zion congregation in Verona, Oneiva Co., N. A., celebrated a heart-warming festival of joy yesterday, namely the ceremonial laying of the foundation stone for the future Zion Church. The only shadow that marred the festive joy was the absence, occasioned by adverse circumstances, of the all-worshipful President of the Eastern District. However, Rev. L. Traub of Bleecker, N. I., had come, as well as many dear members of the Rome and Statebridge congregations belonging to the same parochial union with Verona. In our Jnterimskirche, which is given to us by American Christians for free use until the completion of the Zion Church: Pastor Traub preached the sermon on Is. 28, 16. At the place of the laying of the foundation stone, the undersigned Ku8tor 1<xü preached a sermon on Ps. 118,24.25, for special reasons in English. Thereupon the act of laying the foundation stone was read and sunk into it; with it the symbolic books, the constitution of the synod, this year's proceedings of the eastern district 2c. found their repository in the foundation stone. May the almost spring-like day, which the Lord gave us for the celebration, be a sign for us that He will also let the sun of His grace shine with blessing on the building of the Zion Church.

Rome, N. I., December 1, 1870.

C. A. Wiegel.

Church dedications.

On the 22nd Sunday after Trinity and on the following day, the Lutheran congregation of St. John's in Amelith, Saginaw Co., Mich., celebrated with joyful thanksgiving to God the dedication of their new church, a well-constructed and spacious frame building (38 wx 65 in the nave) with a sanctuary and a 120-foot-high fountain in Gothic style, with the friendly participation of the surrounding congregations and Pastors Sievers, Günther and Ahner. - May the glory of the Lord always be proclaimed in this house for the salvation of many.

I. F. Müller.

On the first Advent of this year, the Lutheran Martini congregation in Allen Co. had the great joy of being able to consecrate their newly built church to the service of the Triune God. The beautiful church, built in gothic style, decorated with altar paintings and stained glass windows, and equipped with a stately tower and bell, made an uplifting impression on the numerous guests. The undersigned coined after the consecration prayer held by the pastor looi on Ps. 26, 6-8, from which he sought to develop the threefold answer to the question: "on what the love of Christians for their places of worship, if it is to be of a right kind, must be based": 1) on the sacramental treasures of grace offered from the altar; 2) on the prayers of thanksgiving and hymns of praise sounding for them around the altar; 3) on the sermon of the Gospel setting forth these treasures of grace even further. In the afternoon, Pastor Zage's sermon, based on John 10:22-30, dealt with the proper adornment of a Christian house of worship, and showed that this consists 1) in the glory of the Lord revealed in God and work; 2) in the righteous faith of the congregation. In the evening, Conrector Achenbach preached on the Advent Gospel. With regard to the exclamation:

"Behold, thy King cometh unto thee!" he taught, 1) what consoling news was communicated to us in these words; 2) what this teaching should move us to do. The celebration was heightened by choral singing.

The Lord, who has thus consecrated His house by blessing it with His Spirit and gifts, let this consecration continue in His house for the edification of His church in child and child's child.

Ph. Fleischmann.

On the 23rd Sunday after Trinity, the church of the St. Jakobi congregation in the northernmost part of Chicago, where Pastor Bartling stands, was consecrated. This is the sixth large church of this city in the union of our synod. The space of the nave of the beautiful church, which is adorned with a high steeple, although it measures 87 52 feet and is provided with corresponding galleries, was barely sufficient for the crowd of congregants. In the morning the undersigned preached on the consecration of the church, in the afternoon Prof. Lindemann, according to Rom. 3,28 showing the highest adornment of an evangelical Lutheran church, and in the evening Arr Pastor Wunder on Psalm 100: "Give thanks to the Lord, for He is kind, and His goodness endures forever".

C. A. T. Selle.

Addison, Advent 1870.

Conference - Displays.

To the members of the Northern Illinois Pastoral Con- forenz serve notice that for good cause our next meeting must be held two weeks later than heretofore indicated, January 24-26, 1871, at the home of Rev. Große in Chicago.

H. Wunder, Chairman.

The Fairfield Special Conference will assemble, God willing, January 10 and 11, 1871, at the home of Rev. Frank A Lancaster, O.

H. Maack, Secr.

The Buffalo Pastoral - Conference will assemble, God willing, at the home of Mr. President G. C. Gwß in Buffalo, January 10 and 11, 1871.

A. Weisel, Secr.

The Iowa Specialconference will meet, God willing, on Jan. 3 and 4, 1871, at the home of Rev. Studt. H. Engelbrecht.

The Cleveland Special - Conference will assemble, God willing, on January 3 and 4, 1871, at the home of Mr. Past. Wyneken in Cleveland (west side).

I. Rupprecht.

The Chicago Teachers' Conference will meet on the Wednesday between Christmas and New Year's Day, at Mr. Fischer's school under the church of Mr. Pastor Wunders on the north side. All teachers from the vicinity are cordially invited to attend. H. Diersen.
Chicago, Nov. 7, 1870.

Where is Gottlieb Fuhrmann, formerly a resident of Westbend, Wisc. His brother Carl Fuhrmann urgently desires to have news of him. Man adressire: Oars ok Rev. ?rof. Oraewer, Oolioorlúa-OolleAe, 8t. lx>ui8, No.

Obituary.

It is my sad duty to inform the dear readers that it has pleased the Lord above life and death to take away Mr. Pastor Leonhard Muckel, formerly pastor of Staunton, Jlls. from this pit of misery. His departure took place on the first Sunday of Advent, evening o'clock, after he had lain sick not quite eight days. His illness was liver disease and inflammation of the abdomen, to which the cold fire was added. He lived for more than 35 years; he was born on October 13, 1835 in Neustadt an der Aisch, Middle Franconia. He died with great joy to depart and to be with Christ, in comforting, confident faith in his Savior, the Savior of sinners. The undersigned was granted the opportunity to visit him on his deathbed and to offer him Holy Communion, which he received with great devotion. Pastor H. Meier was present at his end and relates that two hours before his death the deceased brother sang the first two verses of the hymn: Rejoice greatly, O my soul 2c. and shortly before his end prayed the 23rd Psalm loudly and quickly when it was recited to him, whereupon he fell asleep gently and blissfully, "without any agony or pain" - although the pain had been great before.

At his coffin the widow with three children and the congregation wept, but especially many of those confirmed by the Blessed. The undersigned delivered the memorial speech on Matth. 25, 21. with a sad heart, because the loss came so quickly and is so heavy that we could hardly grasp it. From the loud weeping and sobbing one could tell that the congregation, which the deceased had served for 5 years, knew what had been taken from them.

The undersigned thanks God that he was granted the opportunity to look into the heart of his friend and that he perceived a certain, tender, nuptial relationship between him and his Savior. This was the Christian heart beating under the somewhat rough cover. This was the kem of his friendship towards his fellow ministers, when only the outer shell was penetrated. He also had his weaknesses, as we all do, but he was a true Christian. Even on his deathbed he said, "I will gladly die; for the longer one lives, the more one accumulates the measure of sin!" And then he confessed his childlike faith in his Savior, that it would be a joy to listen to him. At last he exhorted the congregation and his own to remain steadfast in Christ, that his end was similar to the end of Jacob the archfather.

Well, he is in glory; but we are still in battle and strife; we thought he was still so necessary to us; his loss therefore strikes us a deep, painful wound! He was a right theologian, a scholar of Christ to heaven.

He taught a rich and varied curriculum, which brought forth old and new things from his treasury at the right time. His sermons were always instructive, for the edification of the congregation. He knew how to rightly divide law and gospel; he preached the righteousness of Christ in such a way that even the challenged Christian could find rich comfort.

Yes, he was a permanent pillar in the church!

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He held fast to what he recognized as beneficial for the salvation of souls and the church, in accordance with God's holy word, and did not deviate from it. But what he recognized as ungodly, harmful to souls and the church, or dishonest, he rejected with all the determination of which he was capable. Oh, he was a brave man and a hero in the church of his Lord, but a faithful helper to his fellow ministers in the difficult service of the ministry.

But praise be to God, even here, who, though he strikes, yet makes all things well, d" also took away our prude Muckel at the time when he stood in faith. May He also give us a blessed end through Jesus Christ! Amen.

W. Heinemann.

Accounting

on expenditures and receipts of the Synodal Printing Office from February 12, 1870 to November 30, 1870.

Expenditures:

| | | |
|--|------------|-----------|
| For the trucking building, mechanical engineering, listerne, water main rc | \$2382 .42 | |
| For the printing press, steam engine, | | |
| Cutting machine, smoothing pressr, machine operation rc | 5312.88 | |
| | | \$7695.30 |

Revenue:

| | | |
|-------------------------|--------|-----------|
| Revenue for ActienH7550 | .M | |
| Contributions to gifts | 145.30 | |
| | | \$7695.30 |

Revenue:

| | | |
|--|--------|-----------|
| For truck work delivered for the Synod from February 12, 1870, to November 30, 1870, in the amount of \$3631.00. | | |
| For printing the "evening school" from 12. | | |
| February until November 30 | 511.00 | |
| Pension from February 1 to November 30 from Louis Lange | 250.00 | |
| | | \$1395.00 |

Expenditures:

| | | |
|---|--------|-----------|
| To ArbMtKlobn during the above-namedWZMchum\$1219 | .30 | |
| PrinterLMWA | 332.00 | |
| Coals...MMk | 166.55 | |
| DeVelopMenth" WMaben | 205.63 | |
| | | \$1923.48 |
| Amount for repayment of shares\$2471 | .52 | |

According to the above account and after deduction of the \$250.00 annuity, the printing press (the composing room is already synod property) achieved a net profit of \$2221.52 during the period indicated. During this time, 26,000 hymnals and 26,000 catechisms were printed, not including the ongoing work.

To prevent misunderstandings, it should be noted that the stated net profit is not yet in the hands of the Directorate, but has been left in the hands of the Synod for the time being, so as not to increase its current financial embarrassment. The Directorate will, however, see to it that the collection and repayment of the shares taken is begun as soon as possible under all circumstances.

Thanks be to the Lord, in whose name the work was begun, for His blessing so far.

H. Kalbfleisch, Treasurer.

Received in the Sasse of the Western District:-

To the synodal treasury: harvest festival collect of the congregation of the Past. Schwensen, New Bielefeld, Mo., \$14.15. Bon Past. Stephen's Gem. in Echester, Ill, \$9.00. Past. Geyer's Gem. in Larlinville, Ill., \$8.61. TrinityS - District in St. Louis \$15.10. ImmanuelS-Distr. there \$14.30. Gem. in California, Mo. by Past. Bünger \$11.30. Gem. in Guttendrrg, Iowa, by same \$5.00. Gem. at Long Grove, Kendall Lo., Ill, by same \$10.00. Past. Brohm in St. Louis \$1.00. Past. Biltz's Gem. at La- fayette Co, Mo, \$11.50. Mr. J.Marggruder, Rochester, N. A., \$5.00. Past. Engelbrecht in Iowa City, Iowa, \$2.00. teacher Brake, Lafayette Co, Mo, \$1.00. Past. Dear's Gem. in New Orleans, La., \$26.50. Of a member in Past.WilleS Gem., California, Mo., \$2.00. Past. Franks Gem. in Abdison, Ill, \$21.38. N. N. there \$10.00. Mr. Krückenberg in Ridott, Ill, \$2.00. Past. Joh. Walther's Gem. in Benedy, Ill, \$10.00. Past. L. Kreses Gem. in Fulton County, O., \$4.65. Mrs. Moll by same. \$2.00. Coll. of the comm. of the Past. Grupe, Lhampalgn, Ill, \$20.00. Past. Bild'Gem. of, Lafayette Co, Mo, \$11.00. Of Zions - Distr. in St. Louis \$13.W. Past. Gräbner's Gem., St. Charles, Mo., \$30.00. Past. KleppischS Immanuelsgemetnde at Watrloo, Ill, \$1.60. Past. RauscherS Gem. at Dalton, Ill., \$10.00. Past. Mangelsdorfs Gem. at Bloomington, Ill., \$5.25. Mr. E. Rerchardt at Chicago, Ill., \$2.00.

To the Eolleae maintenance fund: Don Past. Stephen's congregation in Echester, Ill, \$9.00. Trinity Distr. in St. Louis \$11.00. Immanuel Distr. there \$11.00. Past. Joh. Walther's congreg. in Vrnedy, Ill, \$7.90. Past. Köstering's parish in Altenburg, Perry Lo. there, Mo., \$40.00. Past. Biltz's Gem. in Lafayette County, Mo., \$10.00.

To the Synodal Mission Fund: From the congregation at Guttenberg, Iowa, through Past. Bünger \$5.00. To the collection bag of the congregation of the Rev. Biewend, Drileville, Ill, \$1.50. From a girl at Jacksonville, Ill, 50 Cts.

For inner mission: From the community in Pekin, Ill, \$10.00. From the Trinity District in St. Louis \$3.06. From the ImmanuelS District there 40 Lts. Of the pupils of teacher AlberS in Addison, Ill, 60 Cts. From the pupils of the West District there \$4.40. From the missionS box of Mr. Mickow at Lhicago, Ill, \$5.00. From Rev. Zucker's congregation in Proviso, Ill, \$5.40.

To the synod building fund: by Past.HrinmannS Gem. in New Gehlenbeck, Ill, \$28.50. Past. Biltz's Gem. in Lafayette County, Mo., \$10.00. N. N. by Past. Löber in NileS, Ill, \$1.50. Mr. I. Trgge in Chicago, Ill, \$1.50. Subsequently by Past. MangelsdorfS congregation in Bloomington, Ill., \$5.00.

For Past. BrunnS institution: Don Past.KleppischS Kreuzgemeinde near Watrloo, Ill, \$2.20. Past. L. FrseS Gem. in Fulton County, O., \$6.50. Past. TimensteinS Zion parish in New Orleans, La, \$50.00. parish in California, Mo. by Past. Bünger \$8.55. By Past. Fick belatedly to mission feast - Coll. in CollinSvillr, Ill, 50 Cts. HochzettS-Coll. at Langreder by Past. Ruhland at Pleasant Ridge, Ill, \$5.00. Surplus from trip to mission feast at EollinSville, Ill, \$30. From Past. Heinemann's Gem. in New Gehlenbeck, Ill., \$16.00. Coll. of the Gem. of the Rev. Dorn's Gem. in Elk Grove, Ill., \$5.40. Bon Past. Mertens' Gem. in Jork Centre, Ill., \$5.00.

For the Leipzig Mission: Loll. of the congregation in Prkin, Ill, collected in MisfionSstunden, by Past. Bünger \$10.00.

For poor students: From M. Glits by Rev. Buehl in Massillon, O., \$2.00. Coll. of the Gem. of Rev. Wuensch in De Kalb County, Ill., \$8.00. From ZionS Distr. in St. Louis \$2.00. From Mrs. Häusler by Rev. Döderlein in Chicago, Ill., \$4.00.

For poor seminarians in Addison: VonPast. TimensteinS Zion Parish in New Orleans, La., \$30.00.

For poor college students in Fort Wayne: From the collection bag of the congregation of the Rev. Biewend in Belleville, Ill, \$1.50.

For the community in Davenport, Iowa: from Past. Biltz's congregation, Lafayette County, Mo., \$5.00.

For Past. Flach-bart- Gemeinde in Pilot Knob: From Past. HrinmannS congregation in New Grhlenbeck, Ill, \$12.55. E. Roschke, Kassirer.

For da- Lutheran orphanage near St. Louis

has been received by me in kind and money:

Bon H.Mencke 1 Bush. Sweet potatoes, S. Luft 18herb heads, I. LochhaaS 1 Bush. Apples, G. Mertz 4 Bush. Seed potatoes, M. Botsch 25 cabbage heads and 1 gal. Frtt, Wittwe Rauscher 1 Bush. Apples, 51 cabbage heads & Z Bush. Turnips, by Hehmann in St. Louis 1 goat, by H. Hoffman" 1 Bush. Apples, F. Wiehage of Ballwin 2 Bush. Potatoes, B. LochhaaS 1 Bush. Apples, a Bush. Turnips, G. Grch 1 bucket Lider, L.K more often 1 Bush. Apples, Wittwe Rauscher 1 Bush. Turnips, 1 bottle vinegar, H. Papendorf 1 bag grain, j Bush. Potatoes, 1 peck onions, 1 Bush. Turnips. By Past. Mennicke in Rock Island from Dan. Strecker \$5.00, by Past. Baumgart from his branch on Clark- Fork, Looper Co, Mo, \$11.00, by H. Hoch in Past. Lehmann's parish \$2.00.

Past. A. Lehman" Inspector.

The following additional gifts were received for **the Lutheran Orphanage at St. Louis:**

From N.N. by Mr. Past. Doderlein in Chicago \$5.75. From N.N. by Mr. Past. Markworth at Danville \$2.00. By Mr. Rev. F.Reuss (of the Jllinois Synod) at CaSS County \$10.00. By N. N. au- the branch congregation of Mr. Rev. A. Stamm to Cedar Creek \$2.00, from himself \$2.60. WeddingS coll. at Jos. Stau- in Palmyra \$6.00. Reformation Festival coll. in Past. M. Mertz' Gem. in BrownStow" \$20.40. by Mrs. Tassen in St. Louis \$2.50. C. F. there \$1.00c Mr. Köbel, teacher, in Chicago \$2.00. N. N. by Mr. Past. Döderlein there \$3.00. WeddingS-Loll. by Mr. Wiegmann in St. Louis \$13.65. by Mrs. H. Wendler in CollinSville \$2.00. Mr. Geo. Vetter in St. Louis \$1.00. From a friend of the institution in Larlinville \$3.00. Mr. Past. L. Fre- seS congregation in Fulton County, O., \$5.00. From Krau Jda Mir- Thank Offering

I. Engelbach. Thank offering for recovery of fine wife \$5.00. By Mr. Geo. Berain St. LouiS theilweiser **Ueberschuß** der Ercursion zu dem Missionsfest in CollinSville \$10.110. HochzeitS-Loll. bei den Herren Geo. H. Roth u. JnlisO Albrecht in Scott County, Mo., \$7.75. **From the congregation** in Staunton, Ill, \$11.00. Mrs. Brante "in St. Lovis \$1.00. Mr. Karl Burgdorf in Red Bud \$1.00. To the school children of Mr. PH. Löscher in Fort Dodgr \$2.00. Kindtauf-Coll. at Mr. Schenk's there \$3.10. Coll. at the wedding of Mr. Fasteerliag u. Fräulein Himstett in Cape Girardrau \$5.00. Don the **school children of the 4th grade** in the Dreieinigkeits-District in St. LouiS by the teacher, widowed Mrs. Pastor Pohle \$4.10.

On behalf of the orphans sincerely thank you

I. M- Eitel, Cassirer.

It should also be noted that we now have 30 orphans in the institution, along with some invalids, so that with the help of the nurses and assistants, the **number of residents** in our orphanage has risen to about 40.

For poor students received from Mr. ving here \$5.00 - from Mr. E. Felder in Baltimore 4 untrhrmds, 4 lower leg klcidrs, 6 boxes of paper krageu, 1 box of toothbrushes, 6 silk neck bandages -----

C. F. W. WaltMM

For the seminary - budget received: Mr. Past. Reque from his congregation in **Röche a Eree**, WiS., \$17.20; by Mr. Past. J.F. Müller, thank-offering of his wife \$5.00; by Mr. Past. **A. Lehman**" by Wittwe Koch 3 Bush. Turnips, 2 Bush. Potatoes, IPrck apple slices; by I. LochhaaS 1 Bush. Turnips, 27 cabbages: from B.LochhaaS 30cabbages; fromH.Hoch 50 dv.; G. Lindemann 1 Bsh. Potatoes, H. Masemann 10 leut-, C. Köfter 1 bush. Turnips, Z Bush. Potatoes, 8 lbs. pork, A. Bopp 1 S. grain, 3 lbs. butter, 1j dz. eggs, 50 centS, Mrs. Dietrich 50 cabbage heads, 1 Bush. Potatoes, Mrs. Rauscher 40 cabbage heads, 2 Bush. Reuben, H. Papendorf 3 S. Shucks, 1 S.Corn, 1 Bsh. Turnips, j Bsh. Potatoes, 1 peck Onions, A. Jöckel 1 Bush. Aepf⁴, 3chickens, 20cabbage heads, Greb 1jBush. Apples, from Her" Past. ThuroW parish 6 p. potatoes, 1 barrel do., v" Herr Gärtner GieSking from Bremer parish 1 barrel parsnips, 1 F. Cabbage, 1 F. Cabbage, 1Z F. Lettuce, 1 barrel of Zugemüse.; from Mr. H. Hesse and L. Kreisler of Lincoln, Mo., 1 barrel of MolasseS; au- the Pleasant Ridge community still 2 Bush. Wheat (recently overlooked), and from D. Wesemann there \$1.00; by Messrs. Millers I. F. Brockschmidt "L Co. here: from themselves 6 barrels of flour, from G. Beckmann 1 barrel do., W. Trpe 1 F. do., G. Dahl 1 F. do⁴ T. Brockschmidt 1 bag do.; au- Mr. Past. Bremer- **congregation** \$5.00; from Mr. Past. Aug. Lehman"- congregation from M. Botsch 2S.grain, 16cabbage heads, S.Lust \$1.00; from New Mile congregation 1700 lbs. wheat flour, 700 lbs. grain flour, 8 Bush. Potatoes, 3ü Bush. Apples, 1 S. dried fruit, 1S. yellow reuben, 6 bus h. beans, 1 barrel sauerkraut, 1 F. canned beans, 1 ham, 2 sides, 1 side of bacon, 30 lbs. salted-beef, 2 pieces smoked, 10 sausages, 25 lbs. butter, 4 dozen eggs, \$11.00baar.

For poor students: By Mr. Past. WynekDU Coll. on the wedding de-H. F. H ... \$12.00, and at **that of H. C.** \$6.54 for Scheip-, deSgl. at that de- H. B. \$12.00 for Hein; by Mr. W. Kahle of Guttenberg, Iowa, \$10.00 and by Mr. Past. Thurner there \$5.00 for A. Cämmerer; by N. N. m St. LouiS \$2.50; by

Mr. Past. Beck \$2.00; from the "Bremer Jünglings"- Verein \$50.00; by Mr. Past. HollS from Lentriviller Frauenverein 6 pairs of woolen socks, 6Busenhmden ; by Mr" Past. Böse from Mrs. Hastbrock \$2.00 (\$1.00 gold); by Mr. Past. Buszin from his parish \$6.70; by Mr. Past. Holst from his congregation \$23.00; by Mr." Past. Gräbner by Mr. Beckebrede \$1.00; by Mr. Past. Ruhland \$1.00, by the Dreieinigkeits-Distr. dahier. \$50.00; from the Frauenverein in Bremen 12 Pr. underpants, 7 undershirts. A. Crämer.

Freestyle the stzaodul driutttri -

has continued to be received in gifts of love: From teacher I. Breast \$1.00, by L. L. \$5.00.H. Veal.

The continuation of the receipt of Mr. M. L. BarthÄ will follow in the next number.

Confused AZrefse "r:

Rev. kd. 8th Istel,

LaäeQ, 8t. Ixrais Oo., IFo. - Hrauvtt O!sser, / ^V^aoäotte,

N. Teacher,

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The "Lutheran's' New Year's wish

for his dear readers,

"captured by

Valerius Herberger,

former Lutheran preacher at the Church of Christ's Nativity in Wroclaw in Wielkopolska,
taken from the Evangelical Heart Postilla of the same.

In the name of Jesus, I wish your hearts, your consciences, your souls, your bodies and all your goods a peaceful, joyful, comforting, blissful New Year!

The eternal Almighty God let your old sins, misfortunes and heartaches cease with the old year!

May the eternal, faithful God bring new fear of God, piety, happiness and blessings with the new year!

So that throughout the year, as children of God, you may be heard in your prayers, comforted in your creed, given to adversity, crowned with blessed progress in your commerce and in your walk, and, where it pleases God that you should die this year, be taken to heaven!

Oh, dear Christianity, oh, dear Armuth, God grant you a blissful New Year!

All you constant lovers of Jesus Christ, I wish you all a Happy New Year!

God grant you your heart's desire: he will preserve your body from sickness, your soul from

Fear and anxiety, your honor from dishonor, your conscience from fire, your life from trouble, your food from loss, your land from war and destruction, your possessions from fire, and all that is yours from harm and misfortune!

The Lord bless you and keep you! The LORD enlighten his face upon you and be gracious to you! The LORD lift up his countenance upon you and give you peace! (Deut. 6, 24.)

May the Lord hear you in your distress; may the name of the God of Jacob protect you. He will send you help; He will strengthen you; He will remember all your prayers; He will give you what your heart desires and fulfill your requests. (Ps. 20:2-5.)

The LORD protect your going out and your coming in from today until eternity! (Ps. 121,8.)

The peace of God, which is higher than all understanding, keep your hearts and souls unto life eternal! (Phil. 4,7.)

If you are children of peace, if you are lovers of the great newborn Prince of Peace, Jesus Christ, my peace and blessing will be upon you. (Luk 10,5,6.)

Dear Lord Jesus, I am the desirer, You are the giver: give in grace what I have desired, yes, give more than I have desired, to Your most holy name for praise and honor! Amen!

But you, dearest hearts, sigh: Help!

us JESUS Christ! Amen! For all promises are in You, Yes and Amen. (2 Cor. 1, 20.)

And sing with joy:

Amen, that is, let it be true,
Strengthen our faith forever,
So that we do not doubt it,
What we have requested herewith.

At Your word, in the name of You, we say the Amen finely.

(Submitted by Dr. Sihler.)

The General Council's decision in response to the Minnesota Synod's inquiries.

It is evident from the December issue of "Lehre und Wehre" what decision the *General Council of the Minnesota Synod* has given on its second request. And if this synod is satisfied with it, it shows an unenviable contentment, which one would hardly have expected from it after the decidedly confessional appearance in its last synodal report.

The decision understands by "*fundamental errorists*" only those "who have deliberately, maliciously and persistently fallen away from the Christian faith as a whole or in part, especially as it exists in the confessions of the general church and in its purest form, as it now exists on earth - namely

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of the Evangelical Lutheran Church, who therefore overturn the reason known therein, assert, defend, and spread such heresies in defiance of the admonitions of the church, and thereby lead souls astray from the path of life".

As far as the first words are concerned, the old confusion of terms is present anew. For those "who have fallen away from the Christian faith as a whole" no longer belong to the fundamental errorists, but they are no longer Christians at all, such as the *Unitarians*, for these are essentially nothing other than Jews and Muhamedans and not an unbelieving and corrupt church.

The fundamental errorists, then, are the false-believing ecclesiastical communities that have not summarily thrown the Apostles' Creed overboard, even if they are dangerously mistaken in individual articles of it, which our ecclesiastical confessions have developed more precisely in accordance with Scripture, and in this they overturn the foundation of the faith.

But how now? Do only the fathers of these heresies and heresies and those of their sons, who in a later time "viciously and persistently" defend and spread them, belong to the fundamental errorists, "but not those who have fallen victim without their will"? Not so. For even if it is true that in every community of false believers there are people who err out of ignorance and do not hold on to error against their better knowledge and conscience out of arrogance and malice of will, like the actual heretics who condemn themselves according to Titus 3:11, the character of the false believing community to which they belong is not substantially changed by such ignorant people.

Is the ignorant person who, for example, as a *bona fide* preacher, preaches the errors of his church as truth to his audience, not a fundamental *errorist*, because he does not do this against the knowledge of the truth out of a false heart and with evil will? Does he not, just as the latter, be he a Presbyterian, Episcopalian, Baptist, Methodist, etc., spread the errors of his corrupt church among his hearers and hold them in it? Or is it conceivable that a

Such a preacher would not preach the heresies of his corrupt church, which he considers to be truth, but the pure evangelical, that is, Lutheran doctrine? Can a conscientious servant of the Lutheran church therefore offer him his pulpit without hesitation, because he does not reveal himself as a fanatical opponent and heretic? Can he be sure that he would not present anything erroneous to his people? Impossible. As a Christian and orthodox preacher, he has no other profession if God somehow brings him together with an erroneous preacher whom he judges to be erroneous out of ignorance than out of God's Word.

The preacher is to report to the reader in his mind and conscience in order to free him from error by God's grace and to help him to a knowledge of the truth. But how, if he did otherwise and offered his pulpit to the preacher in error or granted it to him at his request, without helping him, where possible, out of his error to the truth?

to help the people in their confession? He would then certainly be a practical unionist and would actually deny the confession of his church by this way of acting, even if he professed it with his mouth and made a kind of show with it.

The *General Council*, however, gives its members indirect instructions for this anti-Lutheran praxis; for out of consideration for the "dear brethren" among the *Presbyterians*, etc., and for lack of a sharpened conscience for each individual article of salutary doctrine and for the connection between confession and practice, it does not go out with the language in this point in a good Lutheran way, that is, in a simple and sincere way. It does not say that it is contrary to Scripture and therefore also un-Lutheran if a right-believing Lutheran preacher lets an unbelieving one into his pulpit, even if the latter errs only out of ignorance and is not an open enemy of Lutheran doctrine. For through his ignorance, his error in doctrine becomes neither in its nature nor in its effect through the sermon something harmless and, as it were, harmless, and can have just as pernicious an effect as if the erring preacher were a notorious heretic. The difference between the two is only that the former, after having received punishment and rebuke from God's Word and against the conviction of the Scriptural falsity of his error thereby brought about in his conscience, nevertheless holds on to it and continues to spread it out of arrogance and with ill will; the latter, on the other hand, from lack of thorough knowledge of the truth from the Holy Scriptures and as a result of the tradition of his equally erroneous teachers, carries it within himself and preaches it, taking the error for truth. Des-

The heretical false teacher has fallen from grace, if he was in it before, has lost Christ and has cast off faith and a good conscience; and as long as he remains so, he is a cursed and damned man before God. The preacher, however, who errs out of ignorance and teaches in this way, can of course hold on to Christ in his heart and in his teaching as the reason for salvation; but for this reason his false teachings, which he bases on them, always remain corrupt to the soul. Moreover, since God, by grace, through the testimony of Luther and his faithful witnesses and comrades-in-arms and their successors, has again brought to light the pure evangelical truth against the papist and fanatical heresies, ignorance of these and those articles of the pure evangelical doctrine and persistence in these and those heresies also carries a higher!

degree of indebtedness per se than before the dawn of the blessed Reformation.

Those evasive statements of the *General Council*, however, also leave its members in the dark with regard to the admission of non-Lutherans to Holy Communion. In this, too, they provide indirect guidance for unionist practice.

Now, of course, the case is hardly conceivable that, for example, a resolute German reformer or English (l'r68l))derian who considers the Lutheran doctrine of Holy Communion to be papist, even if he lives in the parish of a orthodox Lutheran preacher. It is, of course, difficult to imagine a case in which, for example, a resolute German Reformed or English Lutheran who considers the Lutheran doctrine of Holy Communion to be papist, even if he lived in the parish of an orthodox Lutheran preacher, should desire Holy Communion from the latter; he would much rather do without it altogether or seek it in the nearest Reformed or Presbyterian congregation he can reach.

But the question is: How is a confessional preacher to proceed when non-Lutherans who do not outright contradict the Lutheran doctrine of the Lord's Supper, as e.g. Reformed and un-reformed people, who are not known as such contradictors, request the sacrament from him - people, therefore, who have "fallen victim to the false doctrine without their will" (as the *General Council* expresses itself pathetically-sentimentally) or, according to Lutheran sober speech, who err in the doctrine of Holy Communion out of ignorance.

Here, too, this ecclesiastical body should have spoken clearly and distinctly, i.e. well Lutheran, partly in order to prove the right healthy connection between Lutheran doctrine and practice and to demonstrate the honesty and sincerity of its confession, and partly in order to give salutary advice to these and those synod members from the preachers.

But nothing of this was heard and nothing is to be read. The *General Council* wisely dismissed this and that point and left the admission to "Lutheran pulpits and altars in the individual cases to the conscientious assessment of faithful pastors and congregations.

But how, if just these, as undeniably the case was also here, desired good counsel? Was this already contained in the fact that the Lord's Supper was to be refused only to those "who intentionally, maliciously and persistently" had fallen away from the scriptural teaching of this sacrament and of course also made this known? That would indeed be a superfluous council for a case that is just barely conceivable. But since the *General Council* has not made any special statement in this regard, this seems to be its opinion after those general omissions: One should offer the Holy Communion to every non-Lutheran. It seems that, after those general omissions, this is its opinion: Holy Communion should be administered to every non-Lutheran who is not revealed as a contradictor of the Lutheran doctrine of the sacraments.

With this step-motherly care in matters of conscience on the part of this ecclesiastical body, it is of course doubly necessary that

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which, after its previous evasions into the indefinite, self-evident and superfluous, is more than likely, it may also recognize from this that it is not far off with its entire Lutheran ecclesiasticism and that, despite the figurehead of the ecclesiastical confession, it does not honestly and simply rest on it in its practice and is supported and permeated by it. And instead of initiating, as it pretends, the unification of the Lutheran churches in this country and opposing the so-called Lutheran General Synod with an orthodox ecclesiastical body, it has only increased the unfortunate division and brought laughter to its opponents from whom it originated. For what is the great difference between your General Council and the General Synod? The latter makes no secret of its disdain for the Lutheran confession and of its unionism, and does wrong only in retaining the Lutheran name; the latter, on the other hand, gives all honor to the ecclesiastical confession with its mouth, while in fact it denies it in important practical matters and pays homage to a disguised unionism that is much more dangerous than the open one, which cannot seduce anyone who wants to be and remain an honest Lutheran.

It is true that among the individual leaders of the General Council there are, by God's grace, many fine and noble gifts, such as partial theological erudition, organizational talent, eloquence, enthusiasm for works of Christian love, even if he should not be content with the little manger of Christ for the beginning, skill in ecclesiastical negotiations, and so on. But all seem to lack two things; first, a conscience thoroughly sharpened by God's Spirit and Word for every single article of the pure evangelical, that is, Lutheran doctrine, which is the only remedy for the morbid unionist pietism or purist unionism that pervades our whole newer emotional time. And, secondly, in manliness of character, so as to be able, with sub-

In this way, they would be able to bring upon themselves the hatred of all irreligious churches, and even of the dishonest and hypocritical among their own people.

As long as there is no thorough inner reformation in the spokesmen of the General Council on these two important issues, and their trombone for confessional practice still does not make a clear sound, this church body can only be seen as an increase of confusion in the area of the Lutheran church and its synods in this country, which is lamented to God.

"faithful pastors and congregations", who also know what they have to do in this respect, are abundant in their association. For in the present case, a Lutheran pastor will only act faithfully and conscientiously against a non-Lutheran, e.g., a Reformed or an Uniate, who desires Holy Communion from him, if he takes the following course:

First of all, it is his duty to teach him the pure doctrine of the Holy Spirit from the Holy Scriptures. First, it is his duty to explain to him the pure doctrine of Holy Communion from the Scriptures, as they read in the words of institution and related passages. First, it is his duty to explain to him the pure doctrine of Holy Communion from the Scriptures as they read in the words of institution and related passages, and then to make sure that it is sufficiently understood by answering his questions correctly.

Secondly, the Lutheran pastor must then prove to him that the doctrine of the sacraments in the Small Lutheran Catechism is based on the clear and simple words of Scripture. And here, too, he has to convince himself by questions and answers whether this proof is sufficiently comprehended.

Thirdly, it is indispensable - no matter how useful and ticklish it may seem to this or that General Council preacher - that he prove to him how, for example, the teaching of the Heidelberg Catechism or any other Reformed confession decisively contradicts the words of Scripture, as they read, and therefore also the teaching of the Small Lutheran Catechism, and is therefore false and contrary to Scripture. And here, in particular, it is necessary to convince oneself by the answers of the interviewee that he admits this and is convinced of it in his mind and conscience.

Whoever omits this action with the one who desires the sacrament is good unionist, but bad Lutheran; for he leaves his applicant in the very feasible and common delusion that the Lutheran doctrine is in accordance with the Holy Scriptures, but that the Reformed doctrine does not contradict it. This is because he leaves his applicant in the very common delusion that the Lutheran doctrine is in accordance with Holy Scripture, but that the Reformed doctrine does not contradict it. For the uninitiated, however, it is at the same time to be made clear and impressive how the orthodox doctrine of the Holy Communion, which is contrary to Scripture, has already led the Reformed to reject it. The unity of the church necessarily presupposes and rests on the unity of the confession in all articles.

Fourthly, it is finally possible for the instructed, if he admitted all this, to make it clear that if he was now convinced in his conscience of the truth of the Lutheran doctrine and the error of the Reformed doctrine, it would be impossible for him to remain in the association of an unbelieving church with a clear conscience. And finally, in connection with this, it cannot be concealed from him that his partaking of the Lord's Supper from the hands of a Lutheran pastor and with a Lutheran congregation is the actual confession of the Lutheran doctrine and the physical departure from his irreligious and the physical entry into the orthodox Lutheran church.

Should the General Council, as such, find this practice too strict and harsh.

The obedience of children and students to the commands of parents and teachers.

IX.

To be obedient in faith to the commandments of parents and teachers is in truth to do good works; and so all children have many opportunities to abound in good works. Whoever denies that the commandments of parents are the commandments of God, deprives the children of their best works. But these are so pleasing to God that he added a special promise to the fourth commandment to encourage them.

How very sweetly Dr. Luther has spoken about the good works according to the fourth commandment! He says (in the Large Catechism X, 60 ff.): "See and notice how great a good and holy work is presented to the children here, which, unfortunately, is despised and thrown to the winds, and no one perceives that God has commanded it, or that it is a holy divine word and teaching. For if it had been considered so, everyone could have assumed from it that there must still be holy people who lived according to these words; so no monastic life or spiritual status could have been raised, if every child had remained with this commandment, and could have judged his conscience against God, and said: 'If I am to do good and holy works, I know no better than to give all honor and obedience to my parents, because God himself has commanded it. For what God gives must be much and far more noble than anything we ourselves can devise....'. Therefore let us learn once, for God's sake, that the young people, putting all other things out of sight, look first at this commandment; if they want to serve God with right good works, that they do what is dear to father and mother, or to whom they are subject in their stead. For which child knows and does this, has first of all the great comfort in his heart, that he can cheerfully say and boast: Behold, the work pleases my God in heaven, that I know for certain. Let them with their many, great, sour, heavy works all stand up in a heap and boast; let them see if they can produce any greater and nobler than father's and mother's obedience, which God has set and commanded next to his majesty's obedience; that when God's word and will goes and is done, none shall be more valid than parents' will and word, so that he nevertheless also remains under God's obedience, and does not give contrary to the former commandments."

But, if I wanted to produce all the excellent words of Luther that he wrote about this point alone in the Large Catechism, it would take up a lot of time and space. I ask and urge the kind reader, however, that he should

Once again take his Concordia book to hand and read through the explanation of the fourth commandment. It is not to be paid for with all gold, silver and precious stone, so instructive and comforting it is for all who are called parents or children. With all our heart we should thank God that he has lit this bright light for us, by the light of which we can find our way in the evening of the world through the turmoil of human opinions about obedience and disobedience.

But I cannot close without sharing some sentences from a sermon of Luther on Luc. 2, 41-52 (1st Sunday after Epiphany). About the words (v. 51): "He went down with them and came to Nazareth and was subject to them" he says (XIII, 362 ff.): "He did it of his own free will, not out of necessity, for he was God and a Lord of Mary and Joseph; but that he was obedient to them, he did not for the sake of father and mother, but for the sake of the example. For this is to be respected, that the child Jesus did in the house all that he was commanded, gathered up the shavings, ate and drank, and did not let anything spoil him. Let the youth diligently remember this example, that the Lord, who is the God of us all, did these things in his childhood, and let nothing be done to him that was commanded him, though it were small, little, and unsightly works; that they also may do such things, and learn such obedience and humility..... Then all children who are godly and pious should say: Oh, I am not worthy to come to glory, and to be like the child, Jesus, in doing what he, my Lord Christ, has done. If he picked up shavings, and did other things which his parents commanded him to do, which were common, small works, as they are in the house; how fine children we would be, if we followed his example, and did also those things which our parents commanded us to do, it would be as bad and small as it could be.

It is also noticeable how God **praises** the **Rechabites** **for** keeping their father's commandment. (Jerem. 35, 1-19.) - Apology, New-lork edition p. 277, Berlin edition p. 234.) As the promise of the fourth commandment was fulfilled in them, so it shall be fulfilled in all obedient children. God will bless them with long life and good living, and will give them children who will be obedient to them as they themselves were obedient to their parents. The further interpretation of the promise can be read by everyone in the large catechism. - —

Thus it would have become sufficiently clear what God himself teaches about how children and pupils are to behave against the commandments of their parents and teachers. How the children are to be brought to such obedience, how they are to be encouraged and punished, how they are to be taught, and how they are to be taught.

how they come to walk in the spirit according to the fourth commandment-these are quite different questions, the answer to which was not sought here, was not intended here at all. If we look at the question of the fourth commandment, we will hear Luther's teaching, which is based on God's Word. This time we will only say: There is no law given that could bring life (Galatians 3:21); life comes from the gospel alone. But the law also remains the rule and guideline of life for the born-again, in the fulfillment of which he therefore practices, so that after he has become righteous and blessed, he also proves obedient and grateful to God. And therefore, let us conclude with a word from Luther:

"So we have heard enough in the fourth commandment, how one should honor father and mother, and what this commandment holds and teaches; so that it can be well grasped that God is much concerned that this obedience to father and mother should go in the serpent. And where this is not done, there are no good customs, nor good government. For where obedience is not kept in houses, it will never be brought that a whole city, country, principality or kingdom is well governed. For there is the first regiment, from which all other regiments and sovereignties have their origin. Where the root is not good, neither stem nor good fruit can follow ... But that the parents' rule still works a little, and the children are still a little obedient to them, this truly does not come from our merit, but is the grace of God, who gives them this for abundance, and, like other gifts, throws it into the rapture, otherwise it should all go to ruin; just as the devil takes pleasure in throwing everything into a heap and beating it into a lump. (III, 1654 ff.)

Therefore, if you see a house, a school, an institution, where the fourth commandment is in full swing, and parents and teachers, children and students are practicing to fulfill it in faith, consider it a miraculous work of your God and thank him sincerely for it. Beware of trying to help the devil to tear it down; instead, put all your efforts into preserving God's work, and even improving it where possible. J. C.W. L. [Lindemann].

When Seneca's maid, Harpaste, suddenly became blind, she thought that the sun had become dark. So also many think that the sun of the scripture is dark and gloomy, but they do not realize that this supposed darkness only comes from their blindness. W.

To the ecclesiastical chronicle.

From Steeden, our dear Brunn writes on November 14 of last year: "Externally, the war here in Steeden leaves us living in the deepest peace, only our treasury feels it tremendously, as was to be expected. I hope > therefore daily for help from America." - However, no one could expect anything else. Of course, charity in

Germany is now almost entirely directed at the many cripples and widows and orphans, who are among the lamentable fruits of a war, however victorious. Therefore, the dear Brunn, who is burdened with a load he can hardly bear, rightly expects from us here in America the help he needs if the glorious work he is doing is not to come to nothing. It is our American Lutheran Church alone that Steeden serves. Let us then, dear Lutheran Christians in America, with all the many needs of the church over here, not forget our blessed preschool over there! W. [Walther]

Ban imposed on an entire parish. We read the following in the Christian Messenger of November 30 of last year: "The Catholics of New Athens, Jlls., have recently undertaken the building of a church and wanted to arrange a "Fair" together with a concert on the Sunday before last to increase the building fund. However, an old ordinance of the Plenary Council in Baltimore forbids the holding of such "fairs" 2c. at certain times, which is why Bishop Baltes in Alton forbade the festivity. The New Athenians, however, were not deterred and held their "Fair". The bishop banned the disobedient for this act. The bull of excommunication concludes as follows: "And to chastise the Catholics of New Athens, we hereby forbid all priests, religious and others, ""*sub poena suspensionis ipso*

The ambassador also said that the bishop is forbidden to say Mass or to hold funeral ceremonies in the said parish for a period of one year or more from the date of this apostolic letter, until the said parish has repented of the disrespect it has shown for the episcopal authority and of the annoyance it has caused. So much for the ambassador's report. We have here a new proof of how terrible things are in the Roman Church. It is, of course, highly unchristian and certainly punishable if a congregation that wants to be Christian sets up fairs and the like in order to gain funds for church purposes from the proceeds. But if the Roman church wanted to punish all such and even worse sins of its members against obvious commandments of God with the ban, how many members would it then still keep? For what abominable sins go on in the Roman Church, while those who commit them are considered good Catholics! Where does it come from

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So, that the bishop Baltes in the above case suddenly proves to be such a strict lord? He says it himself; his first main reason is "disrespect for episcopal authority." There you have it. God's authority can be disregarded by a Catholic with impunity, but "disregard of episcopal authority" is a crime worthy of banishment in the Roman Church; A Catholic can at least rebel against God's word, that is considered something easily forgivable, which must at most be atoned for by a few Pater noster and Ave Maria, but to despise the word of a bishop or a council must be punished with the interdict, that is, with the prohibition of the divine service (i.e. what is considered as such in the Roman Church) and an ecclesiastical funeral! *) In the Roman church God's commandment becomes holy and inviolable only when man's, priest's, bishop's commandment is added. But this is nothing else than an antichristian being. W. [Walther]

The "over-baptizing. From the Christian Messenger of December 7, we see that in the Methodist Church the so-called "over-baptizing" is taking place, that is, the custom of baptizing those who have already been baptized by sprinkling or pouring again by immersion at their request. It is even reported that last year a Methodist preacher baptized a person by sprinkling because he so desired, but that six months later the same person was baptized again by immersion by the same preacher at his request before the same congregation. Such abominations must finally occur where one is not accustomed to hold firmly to God's Word. There one remains a child who lets himself be weighed and lulled by all kinds of wind of doctrine through the mischievousness of men and deceitfulness, so that they may deceive the Christians. Ephes. 4, 14. Among such unfortified people, the Anabaptists do terrible harm, in that they so brazenly and boldly step out with their pushing of the form of immersion, as if all of Christendom were blind and they alone were seeing. W [Walther].

Judgments of Catholic Bishops on the Infallibility of the Pope. At the Roman Council, the Archbishop of St. Louis, Mr. Kenrick, declared of papal infallibility: "Catholicism, changed by this addition, could only be defended by ridiculous evasions against the unshakable testimony of history; for the life and teachings of the popes serve to prove that they are incapable of being bearers of infallibility.

If you pick up any Catholic newspaper, you will find advertisements of lotteries, by the proceeds of which churches, monasteries 2c. are to be built. What is better than a fair? But because no bishop has forbidden that, it is right in the Roman church. Matth. 15, 7-9.

be." The Archbishop of Cincinnati, Mr. Purcell, said, "Any progress of conversions in the United States will be thoroughly destroyed. Bishops and priests will have nothing more to reply to in their disputations with Protestants; for they will say, hitherto this doctrine has been preached by you as a free opinion in the church, now you set it up as a dogma of faith: so you used to lie, or the doctrine of the church has changed." - But what has happened? It is known of Mr. Purcell that he has already retreated and declared himself willing to submit. So one of the two things this archiepiscopal weathercock admits now after his own confession, either that he "lied before", or that the "doctrine of the Roman church has changed", thus being a false lying church. From Hm. Kenrick it remains to be seen whether he too, like his Cincinnati college, will turn his coat to the new wind of the Jesuits and thus betray that he himself knows that all his present reasons for infallibility are only "ridiculous excuses against the unshakable testimony of history." Mr. Kenrick, by the way, got stuck before others. Among other things, he also declared at the Council that the Catholic oath, which he himself had taken in Ireland in his younger years, denied papal infallibility so decisively that an Irish bishop, if he accepted infallibility now, would be committing a breach of oath! Mr. Kenrick also publicly declared in the Council that the Church could not possibly introduce as an article of faith what it had not taught for 1800 years; also that such an arbitrary assembly as the Vatican Council was incapable of representing the Church or bearing kindly witness to its faith. What kind of a forehead would therefore be required if even Mr. Kenrick now wanted to turn around with the other apostates and blow the same horn with them? Well, we will see, and will faithfully report it to our readers in due time. One would almost think it impossible that a man who publicly and solemnly declared

at the Council that the doctrine of the infallibility of the pope was contrary to Scripture and contrary to tradition, yes, a ridiculousness, should now stand on the pulpit and speak: I have hitherto taught falsely, I now believe this ridiculousness because a majority of voices in Rome were in favor of it. Not to speak of such a man acting against his conscience, he would make himself dishonorable before the whole world. It is certainly most strange that now that the pope has solemnly decreed his infallibility, on this very occasion papal religion has brought to light as much nonsense and contradiction as never before. Whoever nevertheless still considers the papal church to be Christ's church must be struck with blindness.

W. [Walther]

The Lutheran Concordia Synod of Virginia. This is the name of a small English Lutheran Synod which has grown out of the old Tennessee Synod, which has unfortunately become lax in doctrine and practice in the course of time, and to which our old dear friend Pastor H. Wetzel belongs. This small but faithful group held its third annual meeting at Körner's Church, Augusta Co., Va. in the past October, and from the short report on it, which the secretary, the aforementioned Pastor Wetzel, had printed in the "Lutheran Standard", we learn, among other things, the following, which we believe we must share with the dear Lutheran readers, certainly to their delight. Since the Synod does not yet have its own ecclesiastical journal, it recommends to its congregations the "Lutheran Standard" as an English journal and the "Lutheraner" as a German one. It intends to confer with the English District of the General Synod of Ohio about the elaboration and publication of an English liturgy, which exactly corresponds to the teachings of our church, as well as about the publication of Luther's Small Catechism with explanatory questions and answers. The secretary presented to the synod theses on the sacred office of preaching, as well as theses on communion, which were discussed and accepted. Likewise, the following theses on pulpit sharing: 1) He who is rightfully and in truth an overseer over a flock of Christ has become so through the Holy Spirit, Acts 20:28. 2) Such an overseer is accountable to God for the manner in which he performs his duties, as well as for those who have called him to be their preacher. 3) Since these Christians or congregations appointed him with the intention of preaching the word and doctrine to them according to the rule of the faith of Scripture, he would break the trust placed in him if he allowed someone to take his place who adhered to a different faith than the one he was appointed to preach and which he promised to preach. - The secretary was instructed to submit theses on chiliasm and secret societies to the next synodal assembly. The Synod recommends to all its members the English translation of Luther's Home Postil and urges them to obtain and read it diligently, as it is a clear and plain explanation of those pieces of divine word and doctrine which it treats. - Rev. J. E. Seneker, president of the synod, was appointed delegate to the next session of the English District of the General Synod of Ohio, and Rev. H. Wetzel delegate to that of the Eastern District of the Synod of Missouri, Ohio, &c. St. Next year the synod will meet on the Saturday before the third Sunday in October at Wilfong's Church, Pendleton Co, W. Va. C.

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Dr. Passavant

has sent in a "corrigendum" concerning the report on the Council that appeared in the last but one issue. The editorial staff is willing to accept it, but in order to be fair to both sides and to bring the matter to a conclusion as quickly as possible, it has sent the "correction" to the former reporter so that it can appear immediately with his closing statement.

Church News.

After Mr. Paft. C. Meyer of the Lutheran congregation at Keokuk Junction, Jlls. had received and accepted a regular appointment, he was solemnly installed on the 3rd Sunday of Advent by the below mentioned. Order for this was because of the peculiar circumstances

The congregation has been granted a congregation charter by the Honorable President of the Western District of the Synod of Missouri, Ohio, etc., as well as by the Honorable President of the Synod of Illinois, etc. May the Lord bless the work of the dear brother in this congregation and grant him one victory after another for the glory of his holy name and the furtherance of his kingdom. Amen. Occasionally it is noted here that the congregation was in danger of falling into Iowa hands, for a certain Kleinlein, a member of the Iowa Synod, who had succeeded in causing the Keokuk Junction congregation to rescind its affiliation with the Illinois Synod, etc., to accept him as their preacher, and to cause a lamentable schism in the same, made every effort to seize the former congregation also. Among other things, he even gained access to the congregation's meeting ordered for the election of a preacher, although the congregation had previously forbidden his presence, and sought to win them over to Iowa by denigrating other synods. The congregation, however, would not be swayed by him, but, when he had detained them for some time in their negotiations, and had also caused discord among them, expelled him from the assembly. Thus, by God's grace, she was preserved from this man, as well as from the Iowa Synod.

S. Liese of the Illinois Synod.

Zacob Seidel and Barthold Burfeind of the Missouri Synod.

On the 7th Sunday after Trinity, Candidate Hermann Wille, after having passed his examination and having received and accepted a calling from my former congregation in California City, Mo., was ordained and introduced by the undersigned (since Pastor Th. Mießler, who had been commissioned by the Honorable President Bünger, could not appear at the proper time) according to the regulations of our ordinance.

The Arch Shepherd, Christ JESus, crowns the work of His servant with rich blessings.

G. F. Schilling.

Address: Rev. H.

D. 127th California Oit^> IVIo.

Church consecration.

The 21st Sunday after Trinity (Nov. 6 d. I.) was a day of great rejoicing for the Jmmanueln - congregation in Rondout, Ulster Co., N. I., which had only been newly planted in January 1870; for.

On the same day, after having had to celebrate its services first in a rather remote little church and then in the schoolroom prepared for this purpose, it was allowed to move into its newly built, beautiful and spacious church and consecrate it to the service of the Triune God. In the morning, after Pastor P. Eirich had said the consecration prayer, Pastor I. E. Gottlieb held the consecration sermon on the church consecration gospel Luc. 19,1-10. In the afternoon, Pastor Eirich preached in English on Rom. 1,16.

The new church is built of brick, 45 feet wide and 70 feet long. - May the loving God, who has helped so far, also help further and grant that in this house many may be won for His eternal heavenly kingdom through the preaching of His Word. G. Fr. Stutz.

Rondout, December 1, 1870.

Minnesota News.

Since the "Lutheran" has so far reported little from Minnesota, many (in the old states) think that there must also be few congregations in Minnesota. It has happened to me several times on missionary trips that I met knowledgeable people, who came from old congregations, in completely unchurched areas, who, however, tried to tell me that they had not even known that there were Lutheran congregations in Minnesota! They would have bought a congregation if they had only known that Lutheran congregations were here. For this reason, I will be allowed to say a few words about Minnesota, especially since the immigration of our countrymen, both from Germany and from the old states, to Minnesota is still significant.

In December of 1866, a member of my congregation brought to my attention that several of his compatriots were living in the area of Waseca, who, as could be seen from a letter, were eagerly asking for a Lutheran preacher. In January 1867, I set out to visit these people. I found about 18 families who boldly opposed the German Methodist preachers, who had already arrived, with the Lutheran confession. And even if the Methodists used force to force these people to their method of conversion, this small group nevertheless remained steadfast and formed itself into a quite brave Christian congregation. For they demanded right at the beginning: if I came on Sunday, then I should hold catechism lessons with old and young in the afternoon. And when I was not there, they held Sunday reading services, which were always diligently attended. As soon as they could, they built themselves a little log church, 20 6)' 26 s^ß. On January 29, 1869, this little church was consecrated by me and Pastor Sprengeler. As poor as the people were at that time, they still had a few dollars of building money left when the church, nicely and daintily furnished, was finished.

The road to this place, about 50 miles from here, took me through several German settlements and since there was no Lutheran preacher in the whole area, I set out with Pastor Sprengeler in July 1867 to missionize Le Sueur County. This trip was quite a blessed one. We found a preaching place on Le Sueur Prairie, a second one near Cleveland, a third one near Dutch Lake, a

fourth at Waterville, a fifth at Janes- ville, plus the place at Waseca and later I found axn preaching place at Pedd- lers Grove. All these places are 8-14 miles from each other. Now this was a big forest of work. Who was going to serve it? I, as well as Pastor Sprengeler, had three branches in addition to our own congregation. But these places had to be served. Therefore, I agreed with Pastor Sprengeler to serve these people with Word and Sacrament every 3-4 weeks until one place was able to appoint its own preacher. This has now also happened, although not always so regularly. For in winter sometimes the snow-driving northwest wind had completely closed the paths on the prairie for several days, and in spring sometimes the Minnesota Niver was out for weeks that it was impossible to pass. But even though the people could not be served so regularly, all these places, except Le Sueur Prairie, remained faithful to the Lutheran confession.

Among all these places, Dutch Lake had to fight the hardest against the sects and enthusiasts, because there were the Baptists, Methodists and Albrchtsbrüder, who constantly tried to chase the small Lutheran group from each other. Yes, there will be few congregations that had to pay so much attention to every word in the sermon as the people at Dutch Lake. For when we were gone, the Methodists had one thing against our sermons, the Baptists another, and the Albrecht brothers something else. Our people had to remember what

we had said. But just because of that, our people became quite firm and instead of running apart, they only became more united.

But a pastor had to come here. For all the places wanted to be served with God's word more than it had been possible up to now, and from here the other places could easily be served. Since the place near Waterville and Dutch Lake had united into one congregation, the congregation at Dutch Lake appointed the candidate of theology, Mr. H. Sprengeler, as their pastor and pastoral counselor. Now the congregation eagerly went about building and on August 20, 1870, the new church and parsonage were completed.

On August 21, 1870, the new church was inaugurated. On the same afternoon the new church, a block building, was consecrated. That was a day of joy! People had come from all the other preaching places to witness this day of celebration. Even from Peddler's Grove, 27 miles away, there were packed wagons. Over 40 wagons had pulled up in front of the church. It was no wonder that almost as many people had to stand outside the church as could get inside. In the morning, Pastor Sprengeler Sr. preached on 2 Tim. 4:1-5 for the ordination celebration. In the afternoon, the undersigned preached on Psalm 87:1-3 for the church consecration. Although many Methodists, Baptists and Albrecht Brethren were present on this day, the celebration was not disturbed in the least.

With this the dear reader makes do and prays quite diligently the second request; so that the kingdom of God may also be spread further and further here. For although there are already many Lutheran congregations in Minnesota, there are still many congregations to be gathered. K. F. Schulze.

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Martin Luther Orphanage.

All readers of the "Lutheran" and lovers of the kingdom of God are hereby informed that a new Lutheran orphanage was founded under the above name in Boston, Mass. on Nov. 10, Luther's birthday. On this day a small company gathered at the request of a faithful member of our congregation of the Lutheran Church, whom God has blessed with earthly goods as well as with a loving faith, to receive from his and his equally godly wife's hands the gift of a valuable farm for the purpose of a Lutheran orphanage. The farm, located only 7 miles from the city of Boston, comprises 240 acres of land worth \$50,000, some of it very beautiful farmland, some of it excellent arable land, with two large and well-maintained buildings providing space for 80 orphans. Part of the land is to be laid out as a graveyard, the proceeds of which are intended for the upkeep of the orphanage. Pastor F. Richter has already accepted the call and will spend the winter months in the orphanage of Pastor G. Holls near New York in order to prepare himself for his new profession there with his dear wife. With April next year, God willing, the orphanage is to be started. - May this preliminary news fill all friends of our dear Lutheran Zion with grateful joy toward God and awaken them with us to call upon God cordially not only to pour out His richest divine blessings upon the institution itself and its generous donors, but also to awaken many others blessed with earthly goods to the same generosity in the kingdom of God. But to God alone the glory!

Boston, December 23, 1870.
C. J. Otto Hanser.

Lutheran Regional Churches.

Forty Theses on the Conduct Required of a Confessing Lutheran by Scripture and Conscience in and Toward a Lutheran National Church in Decline. Drawn up with "proof clauses" of the Holy Scriptures and ecclesiastical testimonies by F. Ruhland, Lutheran pastor of the Missouri Synod 2c. at Pleasant Ridge in the State of Illinois. - Published at the request and with the permission of the author by the Lutheran Pastoral Conference at St. Louis, Mo. - Available in Dresden at Justus Naumann's bookstore; in St. Louis, Mo. at M. C. Barthel.

With joy we welcome the appearance of this document, which, as we confidently hope to God, will remedy an urgently felt deficiency. Confessing Lutherans of Germany addressed members of our Synod with the request to advise them how they should behave towards the un-Lutheran doctrine and practice that has broken out in many places in the Lutheran regional churches. This request is now granted in the present document. It takes into account all the manifold and deep corruption that has entered the Lutheran state churches of Germany through rationalism, unionism and other false teachings. Then it is shown from God's Word what duty a faithful Lutheran has.

Lutheran who recognizes these damages must fulfill them. Such a person should be careful that he does not weigh down his conscience either by hasty separation or by sinful concession-making. He should work with all patience, love and wisdom, whether he is a preacher or a listener, toward the repair of such damage, earnestly "and constantly testify against false teaching and sinful practice, and rather suffer everything than do the least thing against God's word and his conscience. This is delicious to read, as it is so clearly demonstrated in all areas of church life for all cases in which a Lutheran Christian may find himself, and is so clearly proven with the beautiful Bright Sayings of the Holy Scriptures. And then there are also many instructive testimonies from the symbolic books and from the writings of faithful Lutheran teachers, one Luther, Chemnitz, Gerhard, Heinrich Müller, Balduin, Quenstedt, Paul Gerhardt, Conr. Dannhauer, Brentz, Weller, Heshusius, and others, as proof that no new fanaticism is presented here, but only the old pure Bible teaching as it has always been conducted in the Lutheran Church. For this reason, this booklet has already been warmly welcomed in Germany by the honorable Rev. Brunn in his paper and warmly recommended to all faithful Lutherans.

The booklet is also of great value to us in America. Many have friends and relatives in the Lutheran churches of Germany who are seriously committed to the confession of the pure doctrine and want to conduct themselves in accordance with it, which often causes them to have serious doubts in their conscience. Such people could not be given a more suitable gift than if this booklet were sent to them. It would prove to be a welcome guide and counselor, which, by God's grace, would give them light and comfort in many difficult

cases. And even if this booklet is written with special reference to Germany, it also has a general use, because one can see from it how a Lutheran who is faithful to the confession has to act, to testify and to fight, if he belongs to a congregation and synod that has not yet eliminated the leaven of un-Lutheran doctrine and practice.

So then, let this writing, on whose elaboration The author has taken so much care and diligence in writing this book, and it is highly recommended to his dear readers. May the good Lord grant that they may be May it be a blessing for souls in their struggle and fight for the highest jewel, the pure teaching of the divine word. It can be obtained from the agent of our Synod, Mr. M. C. Barthel for 35 cents. The external decoration is also very attractive. F.

Information requested

from family members about a miner born in Vrsmolt, Westphalia, Kingdom of Prussia. She traveled to America many years ago.

Anyone who can provide information about the place of residence of this person is kindly requested to send it to

Mrs. Charlotte Noack, née Zinn, (from Bielefeld)
No. 59 Adams St., Alleghany City, Pa.

Conference - Displays.

The Illinois - Special - Conference of the Rock Island-Peoria District will hold its next meetings, God willing, Feb. 7 and 8, at the home of Rev. H. Engelbrecht.

To the members of the Northern Illinois Pastoral Conference serve notice that for good cause our next meeting must be held two weeks later than heretofore indicated, January 24-26, 1871, at the home of Rev. Große in Chicago.

H. Wunder, Chairman.

The Fairfield Special Conference will assemble, God willing, on the 10th and 11. January 1871 at the home of Rev. Frank in Lancaster, O.

H. Maack, Secr.

Changed Conferenzzcit.

The Buffalo Pastoral "uftrenz will not meet on January 10 and 11, as stated in the previous number, but January 17 and 18, 1871, at the home of Mr. Praeses G.C.Gross in Buffalo.

Obituary.

My beloved son-in-law and assistant preacher Gustav Hieronymus passed away on October 16. It is now three years since he returned here after completing his studies in St. Louis; but he was only able to serve me for one year, then his strength began to break down and gradually faded more and more in a slow, debilitating disease. - It is a dark and wonderful providence of God, who not only took such a young worker, who was a preacher and theologian with all his soul, from his church, but also withdrew from me the help I so needed, after He had hardly given it to me. But we must not refuse the chastisements of the Lord. His name be praised, even when He strikes. He has already comforted us so exuberantly in our experienced tribulation by the so blessed, victorious end of the one who has fallen asleep. Quietly and gently, like the whole character of the Blessed One, his life flowed in the last three years of his being here, quietly and gently, without any special suffering and pain, his bodily powers died out, so quietly and gently, like a child in its mother's arms, the Lord carried him through the valley of death. Having become bedridden only two days before his end, the sick man immediately felt the approach of death and often spoke of his going home with a blissful smile.

All fear of death lay far beneath his feet, his soul stood in full assurance of faith, deeply and firmly founded on the pure and purified knowledge of the divine word, as his dying mouth often and much testified. - We wish our dear blessed one the heavenly crown,

It is up to the Lord to fill the gap He has left for us as well.

Steeden. Br. Brunn.

Received at the Eastern District Treasurer's Office:

To the synodical treasury: from St. Paul's parish in Baltunore H36.75. Jmmanuel parish there H40 41. parish in College Point K8.65. parish in Nvme H5.00. Rev. Grothe H1.00. Trinity Parish in Buffalo K20.00. AndreaSqparish there, Harvest Festival Coll. H3.60. congregation in WilliamSburq H10.30. Past. Wei- be sen. H2.M. congregation in Patessoli P5.00. congregation in Freedom H5.00. Past. Frank H5.00. congregation in Williamsburg, NeformationSfest-Coll. H18.60.

For heathen mission: Bon Mrs. D. in College Point 75 CtS. From Pittsburg school children P6.00.

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3 pairs of socks; from A. Kefer 2 sacks of wheat, 1 sack of grain, 1 sack of oats. From Past. Müller's parish in Pittsburg from Mrs. Lipp 42.00. By Hrn. Past. H. B. suecop 41.00; collected at the infant baptism of Mr. R. Gellfus. 43.40. From Dr. Sicher's parish from Christian Rose 1 sack of whetting, 3 sacks of potatoes, half a pig, 1 cartload of wood. From Past. Lehner's parish from H. Buse 22 heads of cabbage. For the student Franke from the sewing club of Hrn. Past. Wüstemann in Kendallville 46.00. From Past. Wüstemann himself 46.00.

Christian. Hengerer.

For poor students received from the werth virgins association of St. Paul's parish in Baltimore 16 bust shirts, 13 petticoats, 8 pairs of woolen stockings, and 12 linen handkerchiefs; from the werth virgins association in Carlinville, Ill, 3 pairs of stockings, 4 shirts, 6 sheets, and 5 towels; from an unnamed person of Baltimore ("kor ttik Arrrc" ok our Dorck and Luvior dosus Ohrist") 42.00

C. F. W. Walther.

For the college students sent out by Pastor Brunn and happily arrived here with God's help, Past. Schöneberg 420.00, by Past. Jor 410.00, by Past. Schlesselmann 410.00, wedding coll. at Mr. W. Lange in my congregation 48.52, from individual members of the same 425.90.

Fort Wayne, Jnd, December 15, 1870.
W. S. Stubnatzy.

We, the Trustees of St. Paul's Lutheran Parish in Monroe Township,. Pike Co, Jnd, on behalf of the above congregation, extend our fraternal thanks to the dear Evangelical Lutheran Jmmanuel congregation in Evansville, Jnd, for the church bell presented to us as a gift.
F. Drösle. H. Strunk. F. Plaßmeier.

For the Lutheran Orphanage near St. Louis, undersigned received since December 10:

By George H. Roth, Sr. in Cape Girardeau, Mo, 80 cts. From the 4 children of Mr. Gieseeking in Carlinville, Ill, 44.00. Thank offering from Chr. Fischer in Bloomington, Ill, 41.00. By Past. Liebe in New Orleans, La., surplus of orphan house pictures sold 42.00. From teacher Schmidt in st. Charles, Mo., H1.00. From TrinityS District in St. Louis (Hutcollecte) 418.61, subsequently from individual members 420.00. WeddingCollecte at Mr. Fr. Rethmeier's in Jnlietta, Jnd. by Past. Renz 46.80. From the Coucordia District in St. Louis. 414.32. From the laudable Virgins' Association of Trinity District there by Miss Anna Schalter 436.65. From H. F. A. W. in St. Louis 425.00. From the twin sisters Euphonien and Theresia Whcerly in Ehester, Ill, from their savings bank as a Christmas gift 45.00.

the kind givers God's rich blessing I. M. Estel, Cassirer.

For the "Lutheran" have paid:

The 26th year: Messrs Pastors: H Koch 412.00, J L Steege 412.15, W Lange 49.00, Th Pissel, C Lvhrmann, C Bock, I Brand 412.00, I schlatermndnt, E Aulich 4'27.00, M Sommer 410.00, D I Warns, H Fischer 412.00, I Seidel 419.50, O Valbeland, I B Frück, W A Frey, F Hachenbergcr 47.50, 61 C Holls, L E Knief 44.70, F König 420.95, G Barth, A Lehmann 425.50, I Heininger, C Sterge 45.75, I G Schäfer 4'18.00, H Sieger 4-46.50, H Wunder 417.50, I G Sauer 467.20, L J Geyer 4-11.55, W Weißinger, W Bartling 424.00, C Hartmann, H IEngelbrecht 4Ä.00, I Biltz 420.00, H Maak 421.00, C Bock, H W Querl, F W Husmann 410.00, I H Jor, G Reisinger 416.50, W Schlechte, F Erdmann, Th Buszin, W Holls 5'15.00, I G Nütze! 44.50, G Bernthal 4-23.30, I Krön, F Kleist 4-24.00, I E Wippen, L Geyer 410.00, I Biltz P5.00, H Meyer 410.00, F H Warnkc, G Speckhardt 47.50, G A Müller 46.00, E Ahner 43.00, A D Stecher 420.00, P Rupprecht 410-00, L Lochner 421.00, R Köbler 46.<X>, A saupert 49.10, I Her, G Endres 43.00, L Osterhus 421.00, P Heid 416.00, M Stephan 47.00, A E Winter 47.50, E T Richter 415.00, H Harmening 46.00, I Biltz 48.50, L Daib 420.00, C Böse 46.00, C Braun, A C Olsen, W Brackhage 47.90, I Bötticher, F zur Mühlen, Th Mießler 45.00, E Grothe, I P Beyer 450.00, F Dö'derlein 445.00, I Seidel 425.50, A Früchtenicht, L Wünsch, L Winter 43.00, I Feiertag 43.00, I M Hahn 420.00, F Stutz, Tb Brohm 49.00, I Trautmann 436.00, G A Göbel 90 Cts, G Streckfuß 412.00, I Fleckenstein 75 Cts, IAFW Müller 437.00, H'Kanold 45.75, O Gotsch 412.00, H Schmidt 416.50, G H Führ, H Wunder 417.00, CBock, E Raßmann 75 Cts, W K Krämer, K L Moll 412.60, L Geyer 412.00, W Hattstädt 46.00, 61 Schilling 415.00, I G Kunz 417.00, C Mees 411.50, L Daib 425.00, M Stephan 47.50, G Speckhardt 43.00, C Drill 75 Cts, H Känold 42.00, H Lemke 420.00, A Brand 44.5V, I D Jakobsen,

For poor students: From d. Parish in Liberty 53.10. Parish in Port Richmond for Fort Wayne 59.50. Hychzeüs-Coll. at Mr- Keever 53.00. Parish in Wolcottsburg 52.80.

To proseminar in dying: Kindtauf-Collecte at I Haible 52.26. Gem. in Mibdleton, Canada, 55.65.

To the College - Maintenance - Fund: From the Gememde in New Aork 511.00 and 59.75.

To the widow's fund: From d.Pastors: Wiegel 54.00, Grothe 54.00, Weisel sen. 52.00.

To college - construction in Fort Wayne: From the community in Nome 55.00.

For the church building in Paterson: From the congregation in Nainham 54.50. Congregation in New York from their^love fund 550.00.

For the church building in Philadelphia: From the Trinity congregation in Buffalo 514.00. From the New Jork congregation from their Liebcskasse 550.00.

New Aork, November 1, 1870.

I. Birkner, Cassirer.

102 William St.^

Correction: In No. 3 of the "Lutheran" (page 24) it should read: From the congregation at Eden for Bechthold 52.00 instead of "520.00".

Forgotten in the Sept. 1, 1870'receipt in No. 3 of the "Lutheran."

For the Synod Building Fund:

From the Eden congregation 5107.00; from G. Helm 52.20; from the Berlin congregation 52.00.

New ?ork, Nov. 1, 1870. I. Birkner.

Get

For the seminary household in Addison, Ill.' From Addison: Don H. Dücker 2 sacks of potatoes, G

Amling 2 s. potatoes, 2 s. oats, 6ZBush. Wheat W. Knüppel 1 p. potatoes; A. -Schnake 2 p. potatoes F. Frillmann 2 s. Potatoes, 1 s. cabbage; F. Beier 1 SWeizen, 1 s. potatoes, 1 ham; W. Drechsler 2 s. Wheat, 1 s. Oats, 2 s. cabbage; F. Lindemann 1 s. potatoes, 1 s. turnips; D. Göllner 1 s. potatoes; D. Dammeyer 1s. Oats; F. Mesenbrink 2s. Oats; F. Mariens 1 p. oats, 1 p. grain; H. Licht 1 p. grain; D. Hahn t s. Rye, 1 p. oats; W. Böske 2 p. potatoes, 1 p. oats; F. Tonne 1 p. apples^ 2 p. grain, 2 s. Potatoes; Ch. Tonne 2 p. oats, 2 s. Potatoes; H. Kücken 1 s. potatoes, 1 s. oats; F. Kücken 2 s. potatoes, 2 s. oats; W. Grote 1 s. grain, 2 s. potatoes; Bro. Oehlerking 2 s. potatoes, 2 s. oats; Bro. Lührßen 1 load of hay, 2^ s. potatoes, 1s. Grain; D. Lührs 1 load of straw, 2 s. Grain, 2 s. Potatoes; I Hagenow 1s. Potatoes, 1s. Korn; D. Wohler 1 p. potatoes ; H. Licpitz 1 s. Grain, 1s. Potatoes. H. Frommling 2 s. grain, 1 s. oats; Joach. Thiemann 2 s. Oats, 1s. Potatoes; Wittwe Preußner 1 foder straw, 2 s. grain, 2 s. oats, 2 s. Potatoes; G. Rittmüller 2 s. potatoes, 2 s. oats; Ph. strauschild 3 s. Potatoes, 2 pieces of bacon. FromRodenberg, Ill: From H. Meusching and H. Holste 2 s. Wheat, 1 s. Oats, 1 s. grain, 2 s. potatoes, 2 hams, 20 lbs. butter. From Schaumburg, Ill: Don C. Kartem'ng 2 sack flour, 3 s. Potatoes, 1 peck beans, 20 lbs. butter; H. Kreft 2 s. Potatoes, 1 s.flour, 1 ham; Konrad Krnsc 1 half pig, 2 s. Flour, 2 s. potatoes, and 6 dozen eggs. By teacher Wald in Frankenhilf, Mich.: Easter Collectc 48.50; Colt, at the wedding of Mr. Wolfgang Au^cl 410.04. From Past. Hornicke's parish in - y.own Wölson, Wis.: 4 p. peas, 3 p. potatoes. Through Mr. Past. Daib from Caledonia, Lowell, Bowne and Alpine, Mich.: 13 barrels potatoes and 41.00 (freight).

From Mr. Past. Aulich's community in Wisconsin:

4 S. Peas. By Mr. Kassirer Schuricht 427.58.

Addison, Ill, Nov. 30, 1870, H. Gehrke.

As of the 7th of this month, the following gifts of love have been received for the college household in Fort Wayne: From Past. Fleischmann's parish 13 bushei of grain, 4 bushels of potatoes, 2 bushels of wheat, 2j bushels of turnips, 15 heads of cabbage, 1 ham; from Schlattroff 1 sack of grain, 1 sack of potatoes, 1 sack of wheat, 22 heads of cabbage; from Father Brackmaier 2 bushels of oats, 2 bushels of wheat, 2 bushels of potatoes; from schchof 1 peck of beans, 1 ham. Bon Past. Bose's Jmmanuelsgem. in Noble County 3 bushel wheat, 4 sack grain, 6 sack potatoes, 1 sack reuben. From Past. Stocks township in Fort Wayne 31j bushels grain, 24 peck beans, 9 bushels wheat, 7Z bushels potatoes, 14 bushels turnips, 55 cabbages, 4 peck red turnips, 4 peck yellow turnips, 6 gallons molasses, 2 gallons avfel butter, 3 bushels apples. From Past. Jäbker's parish from Scheiman one quart of meat; from I. Stopenhagen 10 bushels of grain, 8 bushels of wheat; from W. Schaper 20 heads of cabbage, 1 bag of turnips, 1 bag of potatoes; from Wittwe Müller 1 bag of flour, 15 heads of cabbage; from F. Sorst a quart of meat; from Dutenhofer 25 heads of cabbage, 2 sacks of grain; from Louis Schärer 2 bushels of wheat, 4 bushels of grain, 46 heads of cabbage; from H. Liebereich 1 sack of potatoes, 1 sack of turnips, 1 sack of cabbage, 1 sack of bean- I Trautmann 436.35, JA Hügli 444.00, A Wagn" 436.00, A Rohrlack 44.50, C Damm 434.50, G Streckfuß 46.00, H Lemke 413.00, W Zschoche, I List 410M H Partenselder 75 Cts., A E Winter 43.00, A D Stechn 428.00, P Rupprecht 419.50', I v. Brand 43.50, W Lctbmann 415.00, I F Niethammer 413.50, I Biltz H5M Th

Gotsch 412.00, L Daib 48.50, C Markworth W Hattstädt 47.50, I Partenselder 417.25, EDolz,h Biewend 413.50, C Sapper 440.50, L Reichendes 415.00, L Engelder 420.00, R Adelberg, P Rupprecht 45.00, C G Reim, W Hattstädt 412.00, A Biewend 412.50, H Kanold 45.00, H Wunder 419.00, A Wagner 424.90, I List, V Koren, L Lochner 419.50, I G Km 47.00, I M Hahn 47.00, E Christensen, O Hanser 44.50 C I Weisel 412.00, H Wunder 429.M, P Beyrr 450K H W Querl 410.50, I Biltz 49.00.

Furth: Hartwig, C Lange, W Stange, I Seitz, Erb, Fr 6)erfen 427.00, C Clusmann, H Hartmann 427M, W Schneider 450.00, Th Hanf 75 Cts, A Loge 416.50, W Krämer 415.00, O Baumann, I Köpsel, I Luke, H W Rinker 46.00, D Sadolz, I Ernst, I Schwegler, P Ti Bürger 410.00, C Knief 415.00, Fr Hartmann 75 Cts, J scher, Fr 61erfen, H Tobeck 50 Cts, S Garbisch, LA Buchholz, I F Winter 427.00, F Hartmann 75 Cts, G8 Schmidt, I G Tröller 46.50, E Götz 41.00, H Schein, W Küchlein 448.00, F Rother 46.00, I C Ulrich 430.00, W schuster, H D Kothe 418.60, K Lauterbach 410.50, Z Kappe! 413.00, H Bartling 417.50, F Stutz 460.M, C T Pritzlaff 424.00, F Gröne 410.50, M Friedrich, G Stolz, L Lüker 431.50, I G Schimpf 484.00, W SchnM 452.00, 'C Rasche, I Voupel, P Bastian, H W Bewie 421.45, H Maintz 44.50, A Dohrmann 424.00, I IM F Dö'llfelder, E Guinther 75 Cts, A Bohn 468.00, L Schäfer, H Odendahl, G Oetter 44.50, E H Dreß 44.00, G Winkler, H Böcker, H Schnüke 425.50, I A Blume, Z König, I Mettier, G F Roller 411.50, H Kruse, I C Ulrich 416.00, A Einwächter 430.t>0, H Weinrich, C Kielhöfen, L Merzdorf, C Pohlmann 410.50, FKönemann 46.00, P Th Bürger 410.00, G A Ranzenberger 452.50, F Werke, W Dornfeld 415.00, Fr Härte! 447.00, Bet, Püchel, Edelmann, H Hesse '425.50, F Härte! 44.50, 8 Pritzlaff 421.0t), B Mielke, H Misselhorn 425.00, 'H W Bewie 436.00, A Arnold 46.00, I Lang, G Grothe 44.50, L Jung 415.00, C Nitschke 419.50, H Misselhorn 417.00 W Schneider 490.00, A Menges, C F Denbrück, M Heqwer, G Schwarzberg, G Bartelt 415.00, F Kästner, Å Wollgast, I schleemilch, H Ahrens, M Meibohm 45().OO, G Pinkert, I C Ulrich 420.00, I T Neigenfeind 413.50, C Eißfeldt 4100.50, L Herrmann, C Strobel 428.50, K Schäfer, IIList, VPrediger 47.56, CH Herrlich 4183.00, W Beermann, H Vornholdt, C Bracher, I Lur 410.50, P Th Bürger 48.50, H Bartling 411.75, C Krückebrq, 8 Reinhardt, A Bohn 481.00, J'Riehl 430, L Jung 425.00. The 27th -year pastors: I E Schulze, L E Raßmann 75 Cts, Fr Groth, I D Jacvdsen 50 Cts, I I Kern, H Schönberg 463.00, A E Winter, L Krebs, P S Estel 44.50, F. W Günsch, I Siekr, Phil. Schmidt, G Präger 46.00, C Seuel 49.00, W Hoppe, C Sallmann 419.50, A Husmann 417.00, ICT MoseS, H Engelbrecht 49.00, T H Dahl, R Adelberg, E I glecknistein 413.50, C Cleßler, F Kügele, K Thorstensen, G Markworth 412.00, H Kühn 415.00, I Fleckenftcin, C J Hellem, C Demetro, JThurner 43.00, FW Pohlmann 43.00, I M Hahn 47.50, C Thurow 419.50, E Christensen, H A Allwardt 44.50, O Hanser 432.77, H Schlesselmann P12.00.

Furth: I Schwegler 50 Cts, C Rasche, E Guinther > 41.25, J Kuhl, W Lütke-meier, C Heischmann, H F Schmidt, A H Bosch, H Grothe, F Schmidt, I Eckhardt, H Birknn, I Bauch, B Bonto, A Lenz, C Weiß, F Auch, C Masch ! ger, C Lauk, G A Kolb, P Stern, I D Block 43.00, ! Schramm, I Bardonner, I Johannes 47.50, C Holzbausen, I Scherer, H Jacobs, A Bohn 419.00, A Krome 475.00, M Buchholz, A Gießmann. M C Barthel.

Changed addresses:

Rev.

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Printing Office of the Synod of Missouri, Ohio et al. St.

Volume 27. St. Louis, Mo., 15 Januar 1871. No. 10

The main pieces of the Word of God.

A catechism song.

Mel.: How great is the Almighty's goodness. Praise be to God, who by grace has given us
In all things made rich, And who for our soul's harm brought us such full healing. In His holy word, He has excluded the whole counsel to our bliss and opened the gate of heaven wide for us.

He has given us the law. That reveals our sins, That judges our whole life And shows the heart's evil way. "This you shall do, this you shall avoid, Whoever does not keep one is cursed," So it calls with earnestness to prepare us, That every sinner seeks mercy.

He finds it in the word of faith, in the sweet gospel:
There blossoms the consolation that nothing can rob, There the heart becomes healthy and happy, There it hears of the great deeds that the Triune God has done, And is so kindly invited to accept the greatest happiness.

The Father, out of pure love, after giving us so much, out of unheard-of compassion sank His child into misery and death; the Son condescended, and died on the cross for our guilt; the Holy Spirit teaches us to grasp this and introduces us to God's grace.

Thus the sinner without works becomes righteous and pure through Christ's blood, faith gives him courage and strength to devote himself completely to the Triune One; he is His child, therefore he may speak with his gracious God, he may pray his Lord's Prayer, and finds help in distress and death.

And how we attain grace at all times, Through which everything is granted to us, How we always receive certainty of our soul's eternal salvation; That is taught to us by the sacraments. The word of baptism and the Lord's Supper, There is abundant refreshment flowing to us in the valley of the earth until the end.

Baptism is the bath of grace, where God gives birth to us again, heals us from our soul's damage and adorns us with the gifts of the Spirit.
In the Lord's Supper, the Lord gives us His Body and Blood to enjoy.
So we can certainly conclude: He died too well for us.

And the forgiveness of our sins is granted to us by the office of the keys. The word of loosening and binding gives true rest to believing souls.
"Your sins are all forgiven!" This word of absolution can comfort us in death and life And mocks the enemy of the soul.

Praise be to God for this teaching from His holy word. O! it enlightens and converts many souls still.
These are the noble golden pieces In pure catechism splendor, There to our eternal happiness God's truth shines for us fully and completely.

F. Weyermüller.

Mr. X. X. and the Missouri Synod.

In the "Lutheran Herald" of December 24 there is a long article, signed X. X. and headed, "Some Remarks on the Missourian Direction, as a Word for the Heeding of all Lutherans in America." It is true that this article merely repeats the old accusations which have already been raised against our dear Synod almost innumerable times, and which have been refuted just as often, so that a further refutation of them would seem to be superfluous. But the campaign plan of our opponents seems to consist precisely in tiring us by constant repetition of their unsuccessful attacks, so that we leave them unheeded, and they can then call Victoria. *) May we

Even the fact that we, for example, recently answered Prof. Fritschel's attacks on the usury doctrine only briefly and explained that we do not want to be lured away from much more important subjects again and again, even this is interpreted by Mr. X.X. as an act of "despair" and as a sign of how "very bad things must be in this matter". If we polemicize, it is not right; if we remain silent, it is not right at all! Ps. 120, 7.

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For the dear readers of the "Lutheran" will not be angry if we plague them again with what has already been said many times. Unfortunately, we must do this if our opponents are not to become more and more bold, and if the blessing that God, out of great mercy, has so far placed on the work of our synod is not to be further hindered; for this is obviously the purpose that the evil enemy has in mind with those attacks.

Mr. X. X., who has not without reason shrouded himself in deep darkness with these mysterious signs, makes in his article a fivefold reproach to our Synod: 1. "One-sided emphasis on pure doctrine"; 2. "Carnal and unjust polemics"; 3. "Overestimation of the old teachers, namely Luther"; 4. "Disregard and misjudgment of the theological literature of the present (- ?) and of the newly awakened life of faith within and outside the Lutheran Church"; 5. a "false usury doctrine".

May we be allowed to make some counter remarks to Mr. X. X.'s "remarks".

I. The first reproach which Mr. X. X. makes to our Synod is thus "a lateral emphasis on pure doctrine". The grounds of this reproach begin with the words, "However much every true Christian values pure doctrine, and regards it as the noblest jewel in this life, since it is at the same time the true source of the Christian life, yet we must consider this direction, which seems to know no other damage to the Lutheran Church than want of pure doctrine, to be one-sided." To this we have only the following to reply. First of all, because this is indeed the case, for what is the use of pressing for good fruit where the pure seed is not yet there? and secondly, because we are almost alone in knowing this damage outside our community, because it is not the sins and the ungodly life, but only the false teaching that is expressed in the public journals, and it is not our way, like that of our opponents, to search around in other communities for the sins in life and for unchristian being and then to punish this publicly, much less, on mere hearsay and "faith", to suspect other communities in this respect, to rob them of their Christian name and to disgrace them. But by God's grace, we ourselves have not completely failed to expose, attack, and punish even other obvious damages that the local Lutheran church suffers from,

as false doctrine. Or has our synod not complained time and again that in many local synods anyone who comes is accepted into the congregation and admitted to Holy Communion, even those who have been banned by us for their sins?

Has our synod not complained time and again that in the congregations of other synods also unchristians, drunkards, unforgiven, despisers of the word and the holy sacraments, fornicators, liars, slanderers, gamblers, miserly people, obvious usurers, cheats, dishonest dealings, deniers of the truth, cursers, those who run with the world in its wild ways, etc., are tolerated? Are they not to be tolerated, not to be disciplined in the church, and, if they do not repent, to be excluded from the Christian community? Who has pointed out this harm more, our synod or the others who are against it? But can it be said of a whole ecclesiastical community which does this that it "seems to know no other harm to the Lutheran church than lack of pure doctrine"? Admittedly, this reference looks like vain self-praise, but God knows that we are not writing this in shameful self-conceit, but as a defense against an unknown person who also seeks to rob our dear synod of its good Christian name. As far as "tiny" (as Mr. X. X. rightly calls us, for that is what we are), as far as "tiny" may compare themselves with great ones, we recall the example of the heartily humble Paul, who, when his good name was attacked by his opponents, apparently also boasted himself for the salvation of it and for the sake of the work he was doing. Just compare 2 Cor. 11, 1-33. to 12, 12. where he says at the end: "I became a fool over boasting; you forced me to do so."

Mr. X. X. further writes in reference to the first allegation:

"Most people do not care what is taught; if they do not insist on a serious decision for Christ, they will gladly put up with the teachings of the strictest orthodoxy. And it is especially peculiar to this direction that it preaches little repentance, but always cries out: pure doctrine, pure doctrine. And thousands of times it is shouted blindly, without knowing what pure doctrine is. This direction has already brought the Lutheran Church to the brink of ruin in the 17th century. At that time, a terrible crudeness, a terrible superstition, an outward ecclesiasticism, went along with the pure doctrine without penetrating the masses of the people. If the faithful God had not awakened a Johann Arndt, a Valerius Herberger, Heinrich Müller, Christian Scriver, Joh. Lassenius and other men of God, who, alongside (!) the pure doctrine, pushed quite decisively for repentance and new life, the Lutheran church would have long since perished in crudeness and barbarism. The same one-sidedness, in relation to pure doctrine, as was the case with some dogmatists of the 17th century, we must also give to the Missouri Synod as a reproach. Anyone who has read their printed sermons and heard many of their preachers will always feel the lack that too little repentance is preached. It is always said that faith receives everything for free and by grace, but too little is shown how one comes to faith. The congregations are then too easily led into an external church mentality, into a carnal reliance on pure doctrine, while Christian congregational life, the heartfelt love for God and neighbor, decreases more than it increases. This reproach, however, does not apply to all the preachers of the Missouri Synod, for we know, thank God, quite a few who preach faithful repentance and forgiveness of sins, but still we believe a great number." So far Mr. X. X.

This is indeed a terrible accusation! According to this, the "direction" of our synod consists in the fact that in it "no serious decision for Christ is urged", that "too little repentance is preached, but always only: pure doctrine, pure doctrine", that one "shows too little how to come to faith", so that, as much as is in us, "the Lutheran church is plunged into crudeness and barbarism" and brought to ruin, the congregations are "brought into an external church mentality, into a carnal reliance on pure doctrine", "while Christian congregational life, the heartfelt love for God and neighbor, decreases more than it increases". If this is really the case, our Synod is certainly the curse of this country and the main obstacle not only to the awakening and promotion of the pure Lutheran church, but of true, living Christianity in general. Mr. X.X. is liberal enough to exclude "some" of the preachers of the Missouri Synod from these destroyers of the Kingdom of God, but the "direction" of the Synod as a whole is supposed to be this hypocritical, pharisaical; anti-Christian being none the less. The accuser does not prove it, "but", he says, "we believe that a large number", namely the Missouri preachers, are guilty of this accusation; that Mr. X. X. believes it, however, will and must of course be more than enough proof for the reader. It is true that he refers to it: "Whoever has read their printed sermons, heard many of their preachers, will always feel the lack that too little repentance is preached." But should this really be a benign proof? First of all, as far as individual printed sermons are concerned, it goes without saying that mainly doctrinal, occasional, and contemporary sermons are submitted to print, so that these by no means characterize the preaching style of the publisher as a whole; secondly, there is a whole series of even individual sermons put into print within our synod in which the exhibition cannot be made that "too little repentance is preached and too little shown" in them.

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how to come to faith"; not to mention an entire sermon postilla that has appeared in print from our community. But what Mr. X. X. says about the "many preachers" of our synod, which he has heard and from whose sermons he claims to have formed his damning judgment, we must of course leave this to the conscience of

our anonymous opponent. Granted, however, that he has indeed heard sermons from our pulpits which suffered from the criticized deficiencies, we leave it to the judgment of every reasonable reader, even if he is our most determined opponent, whether from such individual cases the conclusion can be drawn with certainty: thus such a "large number" of our preachers preach the counsel of God in a mutilated manner for the blessedness of mankind, that the "direction" of our Synod in relation to preaching consists therein. Incidentally, we are in any case somewhat more familiar with the preaching style of the preachers of our synod than the strict Mr. X. X., and on the basis of our knowledge of the matter we may and must confidently testify to the following:

The prevailing "direction" of our preachers - if we want to keep this expression - consists first of all in the fact that they strongly emphasize the pure doctrine; but in this they only strive to follow the holy prophets and apostles and Christ.

On the other hand, the prevailing "direction" of the same, however, also consists in the fact that they strive above all to testify of Christ, to transfigure Christ, to magnify and praise Christ's work and grace, in short, the sweet, comforting doctrine of the justification of a poor sinner by free grace through faith alone.

But they also do this in imitation of the aforementioned high models, even if as their least, but sincere disciples, and that with their Luther, who, as is well known, made the confession: "In my heart, this one article alone rules and shall rule, namely, faith in my dear Lord Christ, which is the one beginning, means, and end of all my spiritual and divine thoughts, which I may always have day and night. (VIII, 1524.) That in this we follow Luther, e.g., the great Paul, hopefully needs no proof; Paul, among others, calls out to his Corinthian Christians: "I did not consider myself to know anything among you, except Jesus Christ crucified. 1 Cor. 2, 2. Whoever is offended by this "direction" of our preachers, we cannot help, but must testify to him with Paul: "Since the Jews demand signs and the Greeks ask for wisdom, we preach Christ crucified to the (self-righteous and virtuous) Jew.

a vexation, and to the Greeks a foolishness" (1 Cor. 1:22, 23). (1 Cor. 1:22, 23.) For we, with the holy apostle, are not ashamed of the gospel of Christ, for it is a power of God that not only makes blessed but also sanctifies and fills with the fire of true love all who believe in it. We are convinced that the zeal of true, joyful, rich love activity found within our synod by God's grace is primarily due to the fact that our preachers so abundantly preach the gospel of the righteousness of grace, praise "more of God's" more of Christ's work than they demand works of men, being aware that they are called "to lead the ministry of the New Testament, not of the letter, but of the Spirit" (2 Cor. 3:6) and above all to "do the work of an evangelical preacher" (2 Tim. 4:5). Far from being willing to be dissuaded from this "direction" by any critic, we rather hold it as our crown and consider all those who do not follow this "direction" as unfaithful servants of Jesus Christ.

Finally, the prevailing "direction" of the preachers of our synod in regard to their way of preaching consists, thirdly, by God's grace, also in preaching not only forgiveness of sins but also repentance and conversion, not only justification but also sanctification, not only grace but also the order of grace, not only faith but also how to come to faith, not only spiritual death of the natural man but also the

The spiritual life of the new, not only that man by nature can do nothing, nothing at all, but also that he who believes is able to do everything, not only the blessedness of faith, but also the vitality of faith, its regenerating and renewing power, fruitfulness and activity in love, not only the rest of faith in Christ, but also its constant victorious struggle against the flesh, the world and the devil, not only the necessity of despairing of ourselves, but also the necessity of a serious prayer struggle and true self-denial, not only Christ for us, but also Christ in us, not only the necessity of God's works for our salvation, but also the necessity of our good works for gratitude for it, not only the sweetness of the gospel, but also the sharpness and spirituality of the law. Our public papers have made it their task to testify against the apostasy from the pure teaching of the Word of God and to lead us back to it. There-

By this, the thought may have been created in some readers, who have only gotten to know our preachers from this and therefore only judge them according to this, as if they were dead orthodoxists, who were only zealous for correct theory in the mind, unconcerned about the right

Practice in life. But - thanks be to the Lord and glory for it! - It is not like that! Our preachers are not unilaterally zealous for pure doctrine and against error, but just as earnestly for a truly godly life and against unchristian life and ungodly nature, not only against gross sins, but also against subtle sins, not only against obvious unbelief, but also against merely imagined unbelief, Not only against the obvious contempt of the means of grace, but also against all carnal reliance on having pure doctrine, on church fellowship and going to church, on being baptized, going to confession, and going to Communion as a work, in short, against trusting in the opus operutum. To "urge" each of their listeners to a "serious decision for Christ" is precisely the goal of all the sermons of our preachers, however diverse their talents may naturally be. Not those teachers of our church of older times, who with a certain right are called dead orthodoxists, are our models, but men like Luther, Chemnitz, Joh. Mathesius, Johann Gerhard, Johannes Brenz, Veit Dietrich, Polycarpus Leyser, Johann Spangenberg, Andreas Quenstedt, Conrad Dannhauer, Johann Heermann, Michael Dilherr, Conrad Dietrich,

Friedrich Balduin, Martin Geier, Sal. Glassius, Valerius Herberger, Johannes Lassenius, Heinrich Müller, J. Jakob Otho, Siegfried Sack, W. Baier, and others. Will Mr. X. X. dare to assume that these and similar orthodox and truly godly theologians are dead orthodoxists? Hopefully not; by doing so, he would only prove that he is a zealot, or that he lacks any spiritual judgment.

Of course, we do not claim that every sermon of our preachers meets the demands that can be reasonably made of them, much less that even one of them achieves the goal that a preacher has to set for himself in each one; what we claim is merely this, that the "direction" of our preachers in their sermons is not that which Mr. X. X. irresponsibly and slanderously attributes to our Synod as a whole.

Just the whole large younger crowd of our preachers has received this instruction for preaching from the writer. Here, as can be read in detail in "Lehre und Wehre" Jahrgang XII, *) it was urgently recommended to them that every proper sermon should include the following: 1. that it contain nothing but God's Word, and that purely and loudly; 2. that God's Word be applied correctly in it; 3. that the entire counsel of God be given to the listeners for their own benefit. 2. that God's Word be rightly applied in it, 3. that the whole counsel of God be proclaimed to the hearers for their salvation, 4. that it be appropriate to the specific needs of the hearers, 5. that it be timely, 6. that it be well ordered and not too long.

*) See March, April and May issue.

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And finally 7. that it is designed to strike the heart and conscience of the listeners, which latter, of course, can only be learned through one's own living experience in Christianity and must be asked for each time on one's knees.

Just what Mr. X. X.'s sermons as something that characterizes our "direction" is therefore condemned among us as an infirmity of the sermons of our time that is to be avoided with great seriousness. In "Lehre und Wehre" ("Doctrine and Defense") it says, for example, in our pastoral theology, which is included there: "Another deficiency that belongs here is when a preacher diligently preaches that one should believe, but at the same time does not show how one can arrive at such faith. This defect, which unfortunately now occurs very often, is already criticized in the instruction for the visitators of 1528, when it says there: Now we find in the doctrine among others especially this fault, that although some preach of the faith by which we are to be justified, yet it is not sufficiently indicated how one is to come to faith, and almost all omit a piece of Christian doctrine, without which also no one can understand what faith is or is called. For Christ speaks Luc. 3, 8. 24, 47. that one should preach repentance and forgiveness of sins in his name. But now many speak only of the forgiveness of sins, and say nothing or little of repentance; for without repentance there is no forgiveness of sins; neither can the forgiveness of sins be understood without repentance. And if forgiveness of sins is preached without repentance, it follows that people think they have already obtained forgiveness of sins, and thereby become secure and fearless. Which then is greater error and sin than all the errors that have been before this time, *) and is truly to be feared, as Christ saith, that the latter shall be worse than the former. Therefore we have instructed and admonished the pastors that they, as they are obliged, preach the gospel in its entirety and not one piece without the other. For God says in Deut. 4:2 that one should not do anything to his word or from it. And the present preachers reproach the pope for adding much to the Scriptures, which, alas, is all too true; but these, who do not preach repentance, take a great deal from the Scriptures, and meanwhile speak of eating flesh and such little things. Although they are not to be silent in due time for the sake of tyranny, to defend Christian liberty: but what is this but, as Christ saith, gnats swallow and camele? So we have admonished them that they should diligently and often exhort the people to repentance, to have remorse and sorrow for their sin, and to be afraid of God's judgment; and also that they should not take the great

*) Also in "Lehre und Wehre" this remark is emphasized by blocked writing.

and necessary piece of repentance, because both John and Christ punish the Pharisees and their hypocrisy more severely than common sinners. So preachers should punish gross sins in the common man, but where there is false holiness, exhort much more severely to repentance.' (X, 1912. f.).... Luther further writes: Such a Christ is nothing and nowhere, who died for such sinners, who do not after the forgiveness of sins leave their sins and lead a new life. They< (the antinomians or those who do not preach the law seriously) "are fine paschal preachers, but shameful Pentecostal preachers. The real Christ is not there, and when all the angels cry out "Christ! Christ! - and must be damned with his new Christ? (XVI, 2741. f.)"

According to our pastoral theology published in "Lehre und Wehre" (Doctrine and Defense), these are among other things the things that are impressed upon those in our synod, that is what is inculcated in them with the utmost seriousness, and according to which all who want to and should assume the sacred office of preaching in our synod must promise to act. *) Now compare with this what Mr. X.X. says about our "direction" in regard to preaching, and hopefully everyone will realize that Mr. X. X. does not know us, and by condemning us as dead Orthodoxists, he slandered, disgraced and blasphemed us unconscionably. We want to bear this gladly, since our Lord himself had to suffer the judgment that he is a Samaritan, has the devil, agitates the

people; but if Mr. X.X. does not go into himself and repent of this grave sin of his against a whole large church community, seeking forgiveness for it in Christ, then the damage is his.

(To be continued.)
(Submitted by Dr. Sihler.)

Germany's war against France.

As is well known, our journal "Der Lutheraner" has never been concerned with politics as such; for it is an ecclesiastical journal which, on the basis of the divine Word, has primarily the task of asserting and defending Lutheran doctrine and practice. Nevertheless, because it rests on the foundation of the Holy Scriptures, it is not out of its sphere of influence to also consider world events and to keep them in it, because these can only receive the right illumination and evaluation from God's Word.

But to these world events belong undeniably the deeds and destinies of the different nations also in a given time, from which it becomes obvious that God, the King of all kings and the Lord of all lords, sits in the reign;

Similar testimonies of the way of preaching, which is aimed at among us, could be cited here in quantity from our publicized pastoral theology; however, in order not to prolong the essay unduly, the above given few out of many may suffice.

For He alone directs and governs everything, even in the worldly realms, according to His will, which is always holy and just, but at the same time also merciful. It is He alone who usually makes a nation, such as the ancient Roman Empire, great and powerful from small beginnings. And as long as the civic virtues, such as justice, public spirit, love of country, which the pagan antiquity also had, are present, He leaves it in its possession, and even increases its power; for He is wont to reward the outward good conduct in the works of the law in a people also with outward benefits. But as soon as, as a result of unbelief, moral corruption sets in and the iniquity of a people becomes full, He uses another people to execute His judgment on that one. This is what happened in the great pre-Christian empires of the Orient, whose history is really nothing but the history of their princes, for their will was the law of their lands and peoples, which were subject to the unrestrained power of their princes. Thus God, the Lord, put an end to the degenerated Assyrian-Babylonian empire by the rise of the Median-Persian, to this by the Macedonian and to this by the Roman empire. In all this change, our Lord showed Himself to be the just judge who pushes from the throne the mighty who oppose His majesty and raises the lowly, who installs and deposes kings and has sole power over the kingdoms of men and gives them to whom He wills. But the Lord did not rule in the history of those great empires according to capricious arbitrariness, as earthly rulers rule from time to time, but according to justice and wisdom; for justice and judgment are the fortress of his throne, i.e. the strength and firmness of his regiment in the kingdom of power. There the rule always applies: "Righteousness exalts a people, but sin is the ruin of the people. For this alone, especially in the persistent outbreaks of the inherent unbelief and disobedience and the evil desire in all kinds of idolatry and superstition, unrighteousness and worldly pleasures, as described in more detail by St. Paul in Romans 1, - the sin of a people alone, after it was full, has always forced God, as it were, to execute his retributive and just judgments on this people. The most serious, however, is when, for example, famine and pestilence do not bring about repentance, when He subjects the people and its ruler to another people and its ruler in such a way that it either loses its independence and autonomy and the ruler of the defeated people only leads a regiment dependent on the will of the victor, as, for example, Zedekiah did at first to the people of the defeated nation. Zedekiah, for example, first stood by Nebuchadnezzar; or when He puts a complete end to the people and its former worldly rule, as happened first to the kingdom of Israel and then to the kingdom of Judah.

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The former case took place in more recent times with Germany and especially with Prussia; for as in Germany in general, so also here in the beginning of this century unbelief ruled in the form of rationalism in and under the pulpit, in teachers and listeners, in higher and lower schools. And so it was quite natural that arrogance and self-confidence took hold and the fear of God, which comes only from true faith in Christ, fell away.

Then God used as his scourge and discipline a new Nebuchadnezzar, the mighty usurper and conqueror, Napoleon I, the Emperor of France. And even though the devil gave into his heart and his evil will agreed to force more and more countries and people under him by cunning and force, to install princes abundantly and to establish a universal monarchy at least in Europe under his scepter, it was God who gave victory to his war armies even over infidel Germany, that he trampled it underfoot and throttled it with cathedrals. But when this heartless, by the devil of arrogance and lust for power more and more

When the conqueror and tyrant who ruled the land rose up more and more boldly against the Lord of lords, it was also said against him: "Sis hither and no further, here shall thy proud waves lie down." In Russia, in the year 1812, God put a ring in the nose of this bear, who until then had eaten and trampled everything around him, and led him back to his capital, if not inwardly, at least outwardly humiliated, and of the 600,000 men of war whom he led to Russia for the settlement of the Great East, scarcely 50,000 reached their home again, while the others God consumed more in a direct way by the early and severe winter than by the sword of the pursuing enemies.

In the meantime, during the six years of disgrace and oppression from 1806 to 1812, God had given Prussia in particular grace to repent and awakened patriotic men, some of whom, like Freiherr vom Stein, were also resolute Christians. Together with other true Christians, they had humbled themselves under the God of their fathers and vindicated Him in His punitive judgments against them, but after that they had risen again on His gracious promises to poor penitent sinners through true faith in Christ, and when the hour of the Lord had come, they confidently hoped for His deliverance from the foreign servile yoke. At the same time, however, these noble statesmen and warlords, inspired by ardent love of their fatherland, had not failed, as far as the suspicious eye and the tyrannical pressure of the conqueror

allowed, to make salutary suggestions for the preparation of a later shaking off of the yoke, to which, for example, the general conscription of all national children belonged. But the king, who had also placed himself under the mighty hand of God

He approved these proposals of his faithful and wise servants, restricted himself to the utmost in his own household, and waited for the day of redemption with his servants and with his people, who were faithful to him even in this time of humiliation and pressure.

The dawn of that day broke when God broke the arm of the defiant conqueror, destroyed his war power and drove him back defeated to his capital. Then He gave

In the spring of 1813, the King of Prussia put cheerful courage into his heart, so that he issued a strong call to his people to stand up as one man and, under the gracious protection of God, to throw off the yoke of the oppressor and break his chains. And the people rose up and from all ranks the volunteers gathered to the patriotic flags. It is now a well-known fact that God further showed mercy, and especially under Prussia's action the allied armies defeated the tyrant in several battles, "pushed" him back to France, captured Paris and forced him to abdicate. It is no less well known that Napoleon's attempt to regain France was in vain, since the hand of

of the Lord, wherever he went, against him.

was, so that finally, after the strict and

The small lonely rocky island in the ocean had to be big enough for him, for whom Europe was almost too small in former times. Unfortunately, it happened that afterwards, through the dishonest and unjust machinations of politics on the part of the foreign Great Powers and the un-German-minded Austria in the Congress of Vienna, Germany was cheated of the fruits of its victory by the conclusion of peace with France; for France was quietly allowed to retain Alsace, which Louis XIV, the twice-devastator of the Palatinate, had violently seized, Louis XIV, who twice devastated the Palatinate, violently seized; likewise, France kept the German Lorraine; and thus the two strong fortresses of Metz and Strasbourg, which had always been the outposts of conquering France against unprotected southern Germany, remained in French hands.

However, this sparing and false magnanimity against conquering France, the old disturber of Europe's peace, with the neglect of Germany, has not borne good fruit even for France. For its arrogance and its unlimited complacency and national vanity, as the so-called "great nation," has only grown and increased with every change of its form of government. This happened especially under the reign of Napoleon III, who maintained himself on his throne only by flattering the arrogance of his restless and agile people, for he knew the art of ingratiating himself to the people, that in all his political intrigues and warlike undertakings he only wanted the honor of the people to be his own.

and the glory of France, while he saw its wealth and military power only as a means to satisfy his personal ambition, to draw to himself the office of arbitrator in all kinds of European affairs, to induce the other princes to recognize his superior politics and wisdom of state, and to play the ruler of the destinies of Europe; for at least in this way he wanted only too gladly to be like his grandfather, Napoleon I., even if he did not possess his military genius and, moreover, the shape of the times and the situation in Europe did not favor any major wars of conquest, Napoleon I, even if he did not possess the latter's military genius, and moreover, the shape of the times and the situation in Europe did not favor any major wars of conquest.

- Now, of course, it cannot be denied that under his government France was outwardly better off than in the stormy intervening times in which this actor-people played republic for a while; for this only unleashed all the evil passions and imperious desires that were as it were asleep in the children of the first revolution. The whole of France, which according to its entire history and present rounding off and uniform form of state is only suitable for a limited monarchy, was like an impetuous sea, which in its ambitious party leaders and their followers only threw up muck and filth in masses. It was impossible to raise and promote, for example, trade, commerce and other things that belong to the temporal welfare of the people. But this undeniably took place to a certain extent under the reign of Napoleon III, even though his laws and decrees for this did not flow from true paternal love for his people, but from selfish cleverness, in order to tie the owning and working classes of the population to his person and, where possible, to secure the continuation of the imperial regime in his descendants.

But how? Was Napoleon and his government therefore a blessing and a benefit of God, the Lord of lords, intervening in the religious and moral life of his people? Not so; for a truly pious and Christian and at the same time wise and powerful prince, after all his manifestations in word and deed, will hardly be considered by anyone. Although baptized, he is, like his grandfather, hardly anything other than a good fatalist, that is, one who replaces God, the all-powerful, all-wise and just, but at the same time kind and gracious ruler of all princes, countries and peoples, with a mirage and specter of the devil and his own unbelief, namely a so-called fate and doom, which, in blind arbitrariness and according to capricious desires, soon raises up individual men, as well as whole peoples, and soon defeats them again, and from which no one can escape, - a fate which also overhung the polytheism of the educated pagans, the Greeks and Romans, and which is also to be found in abundance in the misbelief of the Mohamedans.

But where there is no true knowledge of the true God, who is revealed in the Holy Scriptures alone, and no living faith in Him, it is impossible to act according to the law of love of God and neighbor, which is written in the hearts of all men and sharpened in the Ten Commandments. And that is why all the words and deeds of Napoleon III, from his coup d'état to his fall, in his relations with France as well as with the other powers, could only be an outgrowth of selfish, calculating cleverness and a web of falsehood, dishonesty and disloyalty. And far from his and his regiment being, from a moral point of view, a good deed of God for his people, both were rather a punishment for them; And again, this morally degenerated and hollowed-out people, puffed up by boundless arrogance and national vanity, always restlessly agitated in all kinds of revolutionary desires by its demagogues verbally and in writing, was a punishment and scourge for him; for thus God is wont to punish the princes and peoples who have fallen away from him and his word in turn.

For centuries, however, the policy of France, the old hereditary enemy of Germany, had been to favor the fracturing of Germany into so many states and small towns and the jealous special position of the larger ones against each other and to strengthen them by all kinds of activities in order to have no rival in the political supremacy in Europe in a united Germany. And so Napoleon I, that equally cunning and violent conqueror, had withdrawn several German princes from the German interest, set the so-called Confederation of the Rhine in motion and made himself its protector, that is, its protector, according to the old saying: "Divide and rule. However, even in the state of Prussia's oppression and humiliation, he harbored a constant suspicion, mixed with hatred and fear, that an uprising of the rest of Germany against its rape might arise from here, which, as is well known, happened in 1813. And a consequence of this uprising was also the not thorough humiliation of France that happened to him in the peace treaties of 1814 and 1815.

This humiliation, however, after the battle of Waterloo in 1815, which was lost by Napoleon, especially due to the bravery of the Prussian army under Blücher, and which put an end to the regiment of the terrible conqueror and usurper for the second and last time, was forgotten neither by Napoleon III nor by the French people during the more than fifty years of peace between the two peoples. And so it is very understandable that this old resentment and restrained revengefulness should have been revived by the victories of the Prussians in the Bohemian campaign of 1866 and the consequent

The fact that Napoleon's hostile attitude and the "arrogant" leader of his people against Prussia were powerfully strengthened by the fact that envy and jealousy were now added to it; For it was feared in Paris, not without reason, since, moreover, the formation of the North German Confederation had come into being, that Napoleon and France might no longer play the great role in European affairs, that his arbitration decisions might no longer be decisive, and that his political prestige of power might suffer a noticeable loss.

Thus, out of the insulted arrogance and offended vanity of Napoleon and his like-minded councilors, representatives of the people, journalists and war chiefs, who saw their national idol, namely the honor and glory of the "great nation" and its supremacy over Europe, in danger, developed a growing bitterness against Prussia, which, after God's just judgment, turned into a kind of insane blindness. For even the pagans said: "Those whom God wants to destroy, he first makes blind. From this, as is well known, came the outrageous insolence of the French Emperor to demand of the King of Prussia that he vouch that the Prince of Hohenzollern, who had already, for the sake of peace, refused the proposed Spanish royal crown, should never be allowed to accept it. Since this overconfident and unjust request was duly answered, Napoleon, as is well known, immediately declared war on Prussia. However, the Emperor hoped that the South German princes, who until then had stood aloof from the North German Confederation, would at least remain neutral, if not ally with him against Prussia. But God directed things differently. For the insolent arrogance of France and its sovereign, and the presumptuous and unjust demand he had just made on the Prussian king, aroused a cry of moral indignation throughout Germany, and powerfully aroused in princes and subjects German national feeling, injured national honor, and common resistance against the common hereditary enemy; And so it happened that in an unbelievably short time the South German princes, under Bavaria's leadership, also put their armies into the field, allied with Prussia; and as a result of the national enthusiasm for Germany against the arrogant and presumptuous France, a patriotic German brotherhood in arms was formed between the allied armies, such as had never existed before, not even in 1813.

However, it was hardly the insufficient readiness of France for war against such an uprising of Germany against the same, which held Napoleon back for weeks to immediately, as it was probably in the first plan, proceed to the attack and

He did not want to throw an army force immediately into the still open front of southern Germany; moreover, he believed the assurance of his minister of war that everything was ready for the opening of the war. Rather, it was God's guidance and government that held him back in inactivity during this "decisive week" just as much as it filled the hearts of the allied warlords and their armies with ardent patriotism and fiery mooring to go over to the attack themselves and to invade the enemy territory after crossing the Rhine.

It is not the purpose of this essay to follow this wonderful history of the war, the unbelievably fast and decisive victories and successes of the German weapons and the constant defeats of the French, which have no equal in world history; All the newspapers are full of them, but unfortunately they often give the honor only to human wisdom and human strength, to the royal commander-in-chief and his next, indeed magnificently gifted servants and advisors, as well as to the bravery of the allied armies - an honor that the king and his two most important servants and advisors in the field of politics and war hardly deserve, Bismarck and Moltke, since, according to their previous manifestations, in the righteous fear of God they give honor to the Lord, who both directed the battles to the victory of the German arms and gave wisdom to a sincere peace policy, even though the proposals concerning it were stubbornly rejected by the blinded enemy. Rather, the purpose of this essay is only to prove briefly that and how the holy and just, but at the same time gracious and merciful God still sits in the regiment, executes His punitive judgments on a people that has fallen away from Him and is presumptuous through another people, but finally only in the foresight to show mercy to that people through His earnestness, But in the end, only in the refrain from giving the latter grace to repentance through His earnestness, but to make it clear to the latter that it does not attribute its victorious successes to the righteousness of its cause before men, but that it also lets itself be led to repentance by God's goodness and lets the judgment of the Lord serve as a warning, of which several things are to be dealt with at the end of this essay for the salutary use.

(To be continued.)

The correction of Dr. Passavant and the closing statement of the Synodal Councillor.

The following is the correction sent in by Dr. Passavant, already announced by us on page 70 of the "Lutheran," column 1:

"In the conviction that the honored editorial staff of the "Lutheran" will not include in its journal any article from which: it does not believe at the time of inclusion that everything it contains is in complete agreement with the truth, and also that if ever untruths or misrepresentations based on misunderstandings should find their way into the

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The German brothers and sisters understood this in a completely different way and it seemed to them to be a contradiction.

Yours in brotherly love

W. A. Passavant."

To this the synodal cousin now replies: ' "My careful synodal nephew and dear "Lutheran"!

I feel sorry for you when I see Dr. Passavant stretching out his paternal arms to you and - because he thinks you can stand strong food - wants to put pebbles in your eyes instead of sand. - The sugar roll that Passavant baked for himself in Lancaster and that I presented to him as if it had been baked does not seem to taste good to him now, and he would like to eat a hearty pumpernickel afterwards. But a butter cream might do as well. - For the time being, it does me good in my soul that Dr. Passavant gives you such an excellent testimonial for the sake of your prudence and love of truth. - Secondly, I promise you a golden thaler if you can tell from Dr. Passavant's correction where and how he stands. If this correction should be worth even one button, he should have stated his point of view quite frankly in short words. He does not do that. - Thirdly, in my last letter to you not even talk about the fact that Dr. Passavant

not want to have a rule at all, but in

Regarding the so-called third class of Ir-

Dr. Passavant does not want to have any rule concerning those who err in their simplicity, of course not one that says that they should not be allowed to partake of the Lord's Supper, much less in the pulpits. If Dr. Passavant, as he says, wanted just the opposite of this from the beginning, why did he not agitate for it from the beginning and try to instruct the Council that only Lutherans should be allowed in Lutheran pulpits and in Lutheran churches?

may be admitted to altars? However, I did not hear anything about this from Dr. Passavant either at the beginning, i.e. two years ago in Pittsburgh, or at the end, i.e. in Lancaster, but just the opposite, as will follow. - Fourthly, I admit that Dr. Passavant has a rule at all, namely that one should not admit those (I. class) who go against the three main symbols of the church, i.e. are heretics, and those (II. class) who curse and maledict the doctrines of distinction of the Lutheran church, i.e. are fundamental errorists. But- have I not faithfully reported this? Did I not report that the Council agreed with Dr. Krauth and Dr. Passavant in this? Or do the resolutions passed in Pittsburgh and Lancaster say more, why does Dr. Passavant not take the trouble to state this, which would have been by far the best correction. But he will probably leave that alone. - To the

hlbe crept in, that it is always ready to important the false impressions arising from ^the same, and to omit nothing to let the whole truth come to its full rights, Sitiet the undersigned for friendly reception Hlgender correction of an article on the sseiieral Oounoil published on page 52 of the "Lutheraner".

""Dr. Passavant does not want to "ben any rule at all, that is to be left to the "personal treockom" of the Gesinden; in general, PassaM did everything he could, so that the üouneil would not come a hair wider than he had come in Pittsburgh."" So it says.

"In reply to this, I take the liberty of saying that my position has been completely misrepresented by your correspondent. I was so far "from wanting to have "no rule" at all that I wanted just the opposite from the beginning. The resolutions of the Council at -ittsburgh, mainly drafted by Dr. brauch, were intended by their author to be considered ils "a rule," and were iugeschm as such, not only by the members of the General Church Assembly who voted for them, but also by those of the General Synod who have since reviled B as a bigot! - t)jc assertion that I wanted these things to be left !cr "xer8onal irseäoin" the congregations is, in short, not true. I have "ever said anything of the kind, "who ever took such a position.

"Regarding the default: "at all has passa-.

Mt did everything he could so that the ^ouneil would not come a hair's breadth further than he had been in Pittsburgh," your correspondent again gets my position all wrong. My position was this: When decent questions are presented, the same should be answered in a rbm as decent a manner. Mor Sieker asked "on behalf of the Minnesota Synod" the question: what was the correct version of the decision given at Pittsburgh on the "Four Points"? Consequently, the Oouneil not only refused to accept all those reports on the report of its own committee which were not pertinent to the matter, but also rejected all other such proposals because they did not give a direct answer to the question. As far as I am concerned, I insisted, in everything I said about this, that the Oeueral Oouneil had only to do with giving an official answer to the present inquiry of "the MinnesotaTvnode.

"Now from this brief statement it is easy to see that the oonneil was not the adoption of "a rule" more or less "firm," but solely an official declaration of what was the correct version of the decision given at Pittsburgh on tie "Four Points?" - which, as a result of a

Fifth, it is true and I will also gladly praise that some members of the Council have had to suffer a great deal from the General Synod because of their Lutheran confession and continue to suffer, and the General Synod has committed grave injustice in this regard. But if the General Synod now also demands of the Council that it should also combine Old Lutheran doctrine with Old Lutheran practice, and if the Council, because it does not want to do this, gives the Council the boot, then the Council is not doing a great injustice; for he who says a must also say b, otherwise he will not learn to speak clearly for the rest of his life. - Sixth. When Dr. Passavant says that he never said that the treatment of the third class should be left to the personal freedom of the municipalities, that is not true in a nutshell, that is indeed very briefly spoken, but what I have written to you remains true nevertheless. Dr. Passavant said that. I did not invent such keywords or reproduce them from my memory. But to be sure, and to nobody

I took my notebook with me to put something into his mouth that he did not say. And not a word was written in the notebook other than what was said at the Council, and what is written there by Dr. Passavant's name is what he said and I will confidently take it with me into the pit. - Seventh, Dr. Passavant acts very ignobly at the Council. Why does he only try to save his person and not the council and himself first? Or did not the Council and thus Dr. Passavant declare that the procedure with the third class "leaves the general church assembly to the conscientious assessment of our faithful pastors and congregations in the individual case, by whom alone the individual cases can be decided"? Does this not undeniably make the personal arbitrariness, the personal freedom of the congregations the judge of what the Council as a whole does not dare to judge? And now Dr. Passavant wants to declare for his person that he has never taken such a position? That's quite a pebble, isn't it? Bend down quickly, my dear synod nephew, and close your eyes, otherwise Dr. Passavant will throw out your two beautiful little eyes! Or has Dr. Passavant since then thought of something else? That should make me happy in my heart, and I hereby challenge him to give you a simple yes to the following question: May only Lutherans be admitted to the Lord's Supper and to the pulpit by Lutheran congregations and pastors? - To the eighth. When Mr. Pastor Brobst, shortly before the adoption of the more than meaningless resolutions in Lancaster, once again in a half-hour speech, at the practice of the "Pennsylvanian" fathers, at the practice of sects and enthusiasts who only allow their professed co-religionists to partake of the Sacrament, at God's Word and the pure doctrine of the Lutheran Confession, the members almost be

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vowed to draw a fence around the pulpit and the altar of the Council, and finally concluded: most of the people sitting here in the Council have become gray in the service of the church, and one should expect and demand from them that they come to the right clarity and to the right point of view in this highly important question - I ask, who was it who destroyed the tremendous seriousness and the deep impression of this speech by

sneering that the time for such hackneyed sayings of gray heads is over? None other than Vr. Passavant. Yes, I was ashamed of Dr. Passavant, and that also convinced me how deep in Dr. Passavant still sits the aversion to the strict and only correct practice of the Lutheran church. If Dr. Passavant wants to deny this too, well then he can ask the friendly service of Mr. Pastor Brobst to further illuminate for him the forgetful spaces of his memory. - Who was it who comforted the Council, for the sake of the many attacks made on it from all sides because of its largeness of practice, in small honor of Christ, by presenting to the Council how our Lord Christ had fared in the same way? Again Dr. Passavant, as people in Columbus can testify. And now to take a detour to Pittsburgh for recreation as well: When at that time the pastors Bading and Adelberg presented to the Council the corruption of the Masonic and Oddfellow lodges and proved how the same probably try to adorn themselves with the good works of the Christian Church, meanwhile but sucking the marrow of the church - who was it there who tried to invalidate their evidence by saying: then the lodges in the West must be much worse than those in the East? Dr. Passavant. And Pastor Bading will well remember this. - Ninth. As for the fact that I reported that Dr. Passavant had done everything in his power to keep the Council a hair's breadth away, he says so himself at the end, so I don't need to prove it any further. Only I do not see why this would not have been an equally direct answer if the Council had declared that only Lutherans should be admitted, as the answer that the Council has now given. Yes, it would have been a much more direct answer and explanation, and it would not have been necessary, on the one hand, to get rid of "the defective translation and the wrong understanding of the German brethren" by pointed linguistic discussions, and, on the other hand, what is especially Dr. Passavant's merit in the matter, by always pointing to

The first thing I want to say is that Dr. Passavant, who pushed the order of the day and constantly emphasized that one had sufficiently explained oneself in Pittsburgh, is to hold down everything that looked like strict practice. - So, now you may judge for yourself whether, despite Dr. Passavant's whole "correction", it will not remain with what I have told you about his position. - —

Give my greetings to our synodal kinship healed from their false impressions and wish them a blissful New Year blessed by God from your loving

Synod Cousin.

To the ecclesiastical chronicle.

Lutheran People's Journal. Published by pastors of the Missouri Synod in Canada. Edited by a committee. Under this name a semi-monthly journal has been published since January 1 of this year in Elmira, Ontario, to be ordered from Nev. A Ernst there, for the low price of 75 cts. annually, without postage. From the preface we see that it is intended to be a paper for the common people. It should "not bring any learned, profound treatises, but something that is understandable for everyone, even for the simplest peasant". But it should be Lutheran; it should adhere to Luther's two principles: "1. that the entire Holy Scripture, the Old and New Testaments, is God's Word and the sole guideline for our faith and for our life. 2. That for Christ's sake alone, by grace without works, we are justified and saved before God through faith. Therefore, by God's help, it contains nothing that is contrary to the Lutheran confession, but rather seriously opposes all error." The publication of this journal was prompted by the fact that many German Lutherans live in Canada, whose knowledge of the Word of God is mostly still very limited, who know almost nothing about Luther, his teachings, and his work, and therefore often fall away from the Lutheran Church altogether. For this reason, it is intended to "acquaint the readers more and more with the teachings of our Lutheran Church, which is, after all, the teaching of the Word of God. But it should also mainly promote the pieces of Christian doctrine and Christian life that seem to be especially important for the people there. It should warn against unbelief and false faith, and also give the reader weapons to defend himself against them. In addition, it wants to tell about Luther and his work, especially often bring excerpts from his writings to spread the knowledge of his teachings, and now and then also give mission reports. In the name of JESUS the journal has been started, so it will also succeed, as the very first number that we have before us guarantees. Certainly, the dear Lutheran readers will greet the appearance of this journal with great joy, as we do, and will accompany it with their prayers and intercessions, and also support it as much as they can. C.

A new interpretation of the Catechism has been sent to the editors of this paper by the publisher of the same, the unit-evangelical Professor Kauffmann in Missouri. The editors, however, have preferred to keep the be-
apt advertisement in "Lehre und Wehre," since the product is a highly philosophical curiosity, with the bombast of which the dear readers of the "Lutheraner" are not to be weighed down.

Conference - Displays.

The Illinois - Specialconference of the Rock Island-Peoria Conference will assemble, God willing, February 14 and 15, 1871, at the home of Rev. Heid in Peoria. The neighboring brethren from the Illinois Synod are cordially invited to attend. H. Engelbrecht.

The Southern Michigan - Pastoral Conference will assemble, God willing, at Wyandotte on the 14th and 15th of February. M. Halboth.
Wyandotte in January 1871.

To the members of the Northern Illinois Pastoral Conference serve notice that for valid reasons our next meeting must be held two days later than heretofore indicated, January 24-26, 1871, at the home of Rev. Große in Chicago.

H. Wunder, Chairman.

Information requested

from family members about a born miner from Versmolt, Westphalia, Kingdom of Prussia. She traveled to America many years ago.

Anyone who can provide information about the place of residence of this person is kindly requested to send the same to

Mrs. Charlotte Noack, née Zinn, (from Bielefeld)

No. 59 Adams St., Alleghany City, Pa.

For poor students received through Past. Schlüsselmann from N. N. from his parish in Tipton County Ind., P5.00 and from W. Bachmann H1.00. From the women's association of the Immanuel - Districts all here through Frau Apotheker Bürger 12 undershirts, 9 white shirts, 12 towels, 12 handkerchiefs, 2 bed sheets, 8 P. Stockings. Through Past. Engelbrecht in Iowa City churches. Collecte on Christmas Day H8.42, school children - Collecte K4.74, by Mrs. Nicking H1.50, by Wittwe Reiß .00, by Wittwe Tietz 50 Cts., by Wittwe Becker 50 Cts., by Mrs. Wontz 50 Cts. by Marie weak 50 Cts., by Marie Rapp 50 Cts., by N. N. H1.84. By Past. Döscher collected on d. Kindtaufe Hrn. I. Heidkamp's at West Tipton, Iowa (for Ab bin Crämer) K5.30. By the congregation of Past. Detzer's in Holland, Dubois Co, Ind, H6.24. by Past. Mennicke S1.00. By Past. Lehmann at St. Louis by Mr. G. Möller S1.00.

For Brunn's Anstalt received from the Immanuel- Parish Past. Demtro's in Perryville, Mo., O5.00.

C. F. W. Walther.

Ans to have received M.00 from the missionary fund of the congregation of Dr. Sihler for the reimbursement of travel expenses for missionary purposes, certifies with thanks Victor Both.

Received for the Castle - Garden - Mission:

By Past. Large H1.00. By L. Boyer in Frankenmuth K5.00. By Past. C. F. Ebert 50 Cts. Half of the Mission - Collecte in Dearborn, Ind. by Past. Wich, mann H43.50. By d. Washington KIOM Gem. congregation in Richmond H6.85. A part of a mission coll. by Past. Stecher H5.60. By C. Freund P4.00. Ge- mcinde in Lyons H4.10. Past. Seidl P1.15. W. Nüster S1.00. Georg Enschr K2.00.

New York, November 1, 1870.

I. Birkner, Cassir. 102 William Str.

Changed address:

Kev. I. Xnrrer, Lox 60th Hailc/, Decr Co, Web.

Printing Office of the Synod of Missouri, Ohio, et al. Ei.

Volume 27. St. Louis, Mon., Feb. 1, 1871. No. 11.
**Convention of representatives of the synods of Ohio, Missouri, Wisconsin and
Norwegian - Lutheran.**

As our readers already know, the Venerable General Synod of Ohio & Other States, on the occasion of its recent meeting at Dayton, O., on the fifth to twelfth of October last, not only unanimously and unreservedly adopted the proposed points of agreement with our Synod, but also appointed a committee "to confer with similar committees of other Synods holding the same confession with it in doctrine and practice, to confer with similar committees of other synods that share the same confession in doctrine and practice, about the feasibility of cooperation in the preservation of the necessary educational institutions, and, if an agreement could be reached, to present to the various synods participating in such consultations, together with their representatives, a plan as to how such cooperation could be put into effect". This decision has been carried out, in that the elected committee has issued an invitation to the above-mentioned synods, as well as to the Synod of Illinois, to a convention for the stated purpose. The President of our General Synod, remembering the word of the Apostle: "Be diligent to keep unity in the Spirit through the bond of peace" (Ephesians 4:3), accepted the invitation with heartfelt joy and immediately communicated the matter to the presidents of our four districts, and they too gave their unhesitating approval to the godly project. The same was done on the part of the Wisconsin Synod, as well as the Norwegian Lutheran Synod. Upon request, the dear congregation of Pastor Beyer in Chicago agreed to accept the members of the convention. The time of the meetings of the same was determined to be January 11 of this year and the following days.

Now that the negotiations of the convention have taken place with God's help, we hasten to inform our readers of the results.

Representing the Ohio Synod were the General Presiding Officer of the same, Professor Loy, and the four District Presiding Officers, Professor Schmid, and Pastors Herzberger, Belser, and Löwenstein; on the part of the Wisconsin Synod, the Presiding Officer of the same, Pastor Bading, and Pastors Hönecke, Adelberg, and Thiele, and Professor Ernst; on the part of the Norwegian Lutheran Synod, the Presiding Officer of the same, Pastor H. A. Preus, Professor F. A. Schmidt and the Pastors Ottesen and Rasmussen, on the part of the Missouri Synod the General Presiding Officer of the same, Prof. Walther, the two District Presiding Officers, Pastors Schwan and Groß, and as deputies of the District Presiding Officer of the Missouri Synod, Prof. Walther.

The president of our western district, Pastor Büniger, had also intended to attend. The president of our western district, Pastor Büniger, who had also intended to attend, was unfortunately prevented from doing so by the serious illness of his eldest daughter, *) but the vice-president, Pastor Francke, had probably received the request to represent the former too late. In addition to the representatives of the various synods, all members of our ministry in Chicago, Pastors Beyer, Wunder, Döderlein, Große, Wagner and Bartling, as well as a member of the Norwegian Lutheran Synod there, Pastor Krohn, and Pastor Mees from Columbus, O., were present as guests and witnesses. The President of the Synod of Illinois and other states, Pastor Knoll, also accepted the invitation, but did not participate in the negotiations as a representative of his Synod, since the latter is a member of the General Council.

For greater convenience during the cold winter months, a benevolent member of Pastor Beyer's congregation, Mr. Kraus, had made two spacious friendly rooms available to the Convention for their meetings. The meetings

With sadness we note here that it has pleased God, according to His inscrutable counsel, to call away the sick nineteen-year-old daughter of our beloved President Büniger from time into blessed eternity on January 14.

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began on January 11 at 9 o'clock in the morning. The result of the deliberations, which took place in six three-hour sessions on the eleventh, twelfth, and thirteenth of January, and which were held in intimate brotherly love, was the following: first, a draft of a form of unification of the synods represented in the convention in general, and second, a written proposal of the convention with regard to the teaching institutions of the Ohio and Missouri synods.

Both documents are hereby communicated under A. and B.. They are as follows: A. A Form of Union of the Synods of Ohio, Missouri, Wisconsin and Norwegian Lutheran.

I. Name: Evangelical Lutheran Synodal Conference.

II Confession: The Synodal Conference confesses the canonical writings of the Old and New Testaments as God's Word and the Confession of the Evangelical Lutheran Church of 1580, called "Concordia," as its own.

III. Purpose and Objective: To express outwardly the spiritual unity of the synods concerned; to strengthen one another in faith and confession; to promote unity in doctrine and practice, and to remove existing or threatened disruption thereof; to work together for the common purposes; to seek to delimit the synods according to territorial or linguistic boundaries; to unite all Lutheran synods of America into one orthodox American Lutheran Church.

IV. Authority. The synodal conference is merely a consultative body in all matters in which it has not been granted decisive authority by all the synods which constitute it; only the entirety of the synods represented in it shall decide on the admission of ecclesiastical bodies to the association of the synodal conference; The latter shall see to it that regular mixed pastoral conferences are established and held through the mediation of the district presidents concerned; without the consent of all the synods represented in the synodal conference, none of them may enter into ecclesiastical unions with other ecclesiastical bodies.

V. Objects of activity: ecclesiastical doctrine and practice; relationship of the preachers and congregations of one synod of the association to those of another; relationship of the whole body and individual parts of it to ecclesiastical bodies outside its association; matters of external and internal, as well as emigrant - mission; sick and orphanage matter; Lutheran literature in general and Lutheran tractates in particular; matter of the training of preachers and school teachers, and the like.

VI. type of execution:

a. The members of the synodal conference: they are partly voting, partly only attending.

The former shall be the preachers and congregational deputies delegated thereto by the synods concerned, the latter all those present who are either standing members of the synods concerned or have served as congregational deputies in the synodal assemblies held immediately before; each synod concerned shall have the right to elect two of every forty of its voting members to represent it in this body, but preachers and deputies in equal numbers; even the smallest synod shall have the right to be represented by two preachers and two congregational deputies, likewise each for a surplus fraction to elect two persons more.

b. Time of holding: annually, in July.

c. Officers of the body: chairman and clerk elected for one year and one deputy each.

VII Constitution: The Constitution of the Synodal Conference shall come into force after it has been confirmed by all the Synods concerned by means of an affirmative resolution; also, only by means of such a resolution may amendments to the Constitution acquire validity and force; the Synodal Conference shall have the power to append to its Statutes such subsidiary provisions as neither contradict the Constitutions of the Synods concerned nor draw matters of Synodal competence into its circle.

B. Proposal concerning educational institutions.

The Convention recognized in all its members that it would serve greatly to promote the cause of the Lutheran Church in America if the Venerable Synod of Ohio should decide to unite the Seminary with that of the Missouri Synod in such a way as to move it to St. Louis and to employ its own professor of theology, because of the present peculiar need for lectures in the English language, arranging its relation to the institution there in a manner similar to that of the Synod of Wisconsin. Secondly, the Convention takes the liberty of proposing to the Honorable Synod of Ohio to transfer its college to Pittsburg, in the midst of the populous congregations of its Synod and of the Missouri Synod, and to grant to the latter, with like obligations, the same share which is granted to it (the Ohio Synod) in the Seminary at St. Louis by the Missouri Synod. - —

In the foregoing, then, the reader has the result of the peace work of the convention held, concerning the future organization of our synodal relations.

Of course, both documents contain only insubstantial proposals, which are now to be submitted to all the synods concerned for discussion, or rather for adoption. And since just both the General Synod of Ohio as well as the General Synod of Missouri will hold their next meetings only in the year 1872, the execution of the proposal under X. in particular can only start in the next year. However, the more radical it is, the less the necessary delay in its execution should be lamented. As for the college of the Ohio Synod to be transferred to Pittsburg, the idea of the convention was that the Eastern District of the Missouri Synod would participate and, where possible, take over the employment and maintenance of the professor to be provided by us. All the congregations of the synods concerned, with their preachers, now have sufficient time to consider the important matter before God, to weigh every possible pro and con, and finally to render a well-considered, decisive verdict.

However, this did not prevent the convention from agreeing that a similar convention would be held again this year, namely on November 14, in a congregation yet to be determined, which would form a central point for all synods in the same way as Chicago. However, this next convention shall not be an official one like the last one, but still only of a private character and therefore all members of the aforementioned synods (both all congregational deputies elected this year and all preachers and teachers of the same) shall be admitted to the convention or rather all of them shall be respectfully invited to participate in it.

May Jesus Christ, the invisible Head of His Church, who has visibly promoted the work of unification up to this point, continue to promote it, enlighten our minds for this purpose, sanctify our wills for this purpose, and ward off Satan, this enemy of all true unity, so that he does not disturb and hinder the good work; yes, "May God have mercy on us and bless us, and let His face shine upon us, that we may know His way on earth, and His salvation among all the Gentiles". Amen! W. [Walther]

(Submitted by Dr. Sihler.)

The war of Germany against France.

(Continued.)

We now want to focus first on France, which is now increasingly losing ground.

According to the testimony of history, it is an incontrovertible fact that about 150 years ago the unbelief against the true God of the Bible started in France, spread from there to the other peoples of Europe and first seized the higher classes and the scholars, even most of the servants of the church itself in Germany. The terrible fruits of this unbelief were now manifold in France. The successor of Louis XIV, this self-worshipping ruler who was open to the most insipid flattery,

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This is the delusion that all men are by nature equal and equally free in their external existence and mutual behavior and that only a brotherly bond should exist between them. Out of this fanatical delusion followed, of course, the contempt for and the fight against the superordination and subordination set by God for this life and necessary for sinful men, also in the civil community, the state, and likewise the contempt for the difference of the classes. And since the devil joined in, also as a murderer, robbery, murder and violence followed in all kinds of ways, so that the French people tore themselves apart. Finally, as the peak of madness and frenzy, the sovereign people decreed the solemn deposition of the Bible god and the proclamation of the goddess of reason, represented in person by a lewd female image.

A fourth fruit of unbelief was the idolatrous worship of Napoleon I, whose great military and political gifts raised France anew to splendor, power, honor and glory before all the peoples of Europe. And so it happened that prince and people, to their mutual ruin, each complacently reflected and idolized the other, robbed God of his honor, and both grew to enormous arrogance, injustice and contempt for the other princes and peoples. Therefore, God the Lord struck them both down in his time, as reported above. But unfortunately, as also noted, due to the influence of the allied foreign great powers and the un-German-minded Austria, France remained closed in its old possessions against Southern Germany, and thus even the slightest approach to a kind of popular repentance was hindered.

A fifth fruit of unbelief was the violent expulsion of Charles X in 1830 and that of Louis Philip in 1848, as a result of which the French played republic again and, renewing the old revolutionary thrill of 1789, chose a form of government that most decisively contradicted what had become historical under the royal regiment.

A sixth fruit of unbelief, after Napoleon III had put an end to the republic by the famous coup d'état of 1852 and, in imitation of his grandfather, had made himself emperor in disloyalty and perjury, was the rapidly increasing corruption of morals in fornication, lewdness, sensuality, vanity, frivolity, arrogant self-conceit and contempt for other peoples, political intrigues, lust for conquest, and so on. In particular, Paris, which, like no other capital, is the representative of the entire people, was and is, for all its refinement, smoothness, polish and shiny appearance, for all its training and taste in all kinds of arts, for all its politeness, gracefulness and Louis XV was a slack, pleasure-seeking, fornicating man drowned in all kinds of lust, who kept himself a formal harem in good Turkish and of course continued to suck his people dry to satisfy his sensual lust and dissipation. No wonder that the courtiers followed his pernicious example, especially in adultery and fornication and other lusts, and that this moral corruption of the court spread among the higher classes and also spread as a poisonous contagion to the courts of princes and the nobility abroad. The fact that an honorable prince kept a concubine, and this and that of his advisors and servants likewise, was no longer considered adultery and fornication, but in good French for gallantry.

Another fruit of unbelief was that the poisonous seed that Voltaire, this determined Christ-denier and Christ-hater, scattered in his writings, brought more and more poisonous herbs to light through the heads and feathers of kindred spirits and first poisoned the reading part of the people, through whose mouths the other part was also infected. The ruling church of France, however, the Papist church, was far too powerless to ward off this evil, partly out of fundamental hostility to the Bible, from whose light and power alone help was possible, partly out of indifference to the increasing moral corruption of its children; For she is always and always satisfied if they only remain in their outward association, recognize the pope as their God, occasionally get his absolution in the confessional, fatten the mass monkeys and continue to live as before.

A third terrible fruit of unbelief in France was the terrible revolution. It is true that, viewed historically from one side, it was a necessary consequence and effect of the terrible extortions which the working classes of the

people, the burghers and peasants, had suffered for a century in particular from the two godless kings Louis XIV and Louis XV, while the estates of the nobility and the clergy continued to remain untaxed, which was indeed a crying injustice. And if Louis XVI had possessed so much manliness and energy of character to put an end to this injustice, which he, as an unrestrained prince at that time, could very well have done, it would hardly have come to the revolution and his own downfall, and he could have become a benefactor of his people instead of falling later as a victim of their rage and fury. From the other side, however, historically seen, the French Revolution was a consequence and effect of that unbelieving, scripture- and history-defying esprit in social intercourse, with all the effort of pleasing and applauding oratory on the political oratorical stages, in religious-moral terms probably the most depraved of all the capitals of Europe. For Paris is the great gathering and stomping ground of innumerable morally hollowed-out, enervated, depraved and degenerate people, who work as demagogues, journalists, novelists and novellists, unchaste painters and sculptors, dissolute playwrights, actors, singers and ballet dancers, prostitutes and bawds, gamblers, crooks and swindlers and companions of similar illumination, vigorously cooperate to make of all Paris a great cesspool of the devil, a basic soup of moral ruin, a great whorehouse, poison house and plague house, whose rottenness stinks to heaven and calls down the vengeance of the righteous God on this Sodoma. Moreover, the poisoning by the godless and immoral writers, painters and composers, for example, is not limited to Paris, but extends from here to the whole country, even beyond it to other countries and peoples, and contributes powerfully to their moral corruption.

The usurper Napoleon, however, naturally had no heart and no sense for this increasing moral decay of his people. He was only interested in maintaining his position of power by flattering the people and his army, by suppressing free journals, by helping the secret police and their spies and agents, by showing favors to influential men, and also in gaining and holding more and more the predominant influence on the management of European affairs outwardly by all kinds of political intrigues and warlike undertakings, and in being the equal nephew of his grandfather, who was the ideal he had in mind.

But when, in his arrogance, with the approval and applause of most of the representatives of his people, he was about to vigorously humiliate the hated Germany and the even more hated Prussia, which was pursuing the unification of Germany, to advance the borders of France north of Alsace to the Rhine and to dictate the terms of peace in Berlin or Königsberg; Then the avenging arm of the almighty and just God seized him and his people, so that just the opposite of what he had in mind happened; For deprived of his power, and even of his throne, he is now a prisoner of war and defeated in the very country he had intended to subjugate victoriously, almost with his entire brave and stately army, over 300,000 strong; for he who exalts himself is humbled, and God resists the arrogant and only gives grace to the humble. No wisdom, no counsel, no understanding can help against the Lord, for He exalts the wise in their prudence.

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But what is the situation of the people now that the Lord of hosts has broken their arm and thrown down their strength, on which they relied, namely their mighty army power? Is there a trace of repentance anywhere, and that they turned repentantly to the one who struck them and said to him: "Lord, you are righteous and we are sinners. We receive justly what our deeds are worth; and it is right that we eat the fruit of our works; but have mercy again for Christ's sake according to your great mercy, grant us forgiveness of sins out of grace and turn the hearts of our enemies, who were your hammer and sword against us, and grant us the longed-for peace, should we also experience a loss in land and people - ? Nothing of all this is to be felt, despite all the hard blows of the mighty hand of God, which this people has already experienced. Rather, the contradiction is to be perceived. Immediately after the fall of their emperor, whom they would have joyfully cheered and idolized as victor and conqueror, they did this honor to a handful of Parisian tumultuants and revolutionaries, who proclaimed the republic and appointed rulers according to their desires as regents of the whole people. And these, blinded and hardened by the devil of arrogance, did and do their best to keep the unfortunate people in their delusion and presumption. For while the German armies keep Paris, that Sodom of modern times, closely surrounded, so that nothing but starvation or destruction or both threatens its children ever closer - while the two great best, Strasbourg and Metz, and several others have already fallen: - so in mad fury the rulers in Paris and Bordeaux cry: "Not an inch of our country, not a stone of our fortresses! long live France, the unintelligible republic!" And with this giddy and delirious spirit they seek, wherever possible, to fill the whole nation and, in satanic arrogance and ambition, to prevent the election of a lawful government, with which the royal commander-in-chief and his confederates and councilors would so gladly open negotiations for a peace that would secure the tranquility of Germany. Thus the word of Solomon is fulfilled in them: "Even if you crush the fool in a mortar, he will not cease from his foolishness. In particular, Paris is close to becoming completely similar to Jerusalem in the year 70 A.D.: from the outside the encircling army of the victorious Germans and from the inside famine, pestilence, plundering and desolation.

(To be continued.)

"He who now desires miracles in order to believe is himself a great miracle, in that he does not believe after all the world has been brought to believe." (Augustine æe oivit. vei 22,8.)

(Submitted.)

Still Ocean, on January 1, 1871.

Dear good "Lutheran"! *)

You have not heard from me for a long time, which was of course less disadvantageous for you and your readers than for myself. Today, however, at the beginning of a new year, I would like to contact you once again to congratulate you on your future life and work and to attach to it some well-meant advice, which, if you follow it correctly, will only help you to achieve a long life and everything you may wish for yourself. But so that you can appreciate me properly, know this: Since our last meeting, I have mainly tried to help humanity, i.e. human humanity, and have therefore worked simultaneously and successively for an anti-animal cruelty association, a Chinese introduction prevention association, an unsolicited periodicals prohibition association and a millennium promotion association. My well-considered New Year's advice now flows from the rich experience which I had to draw from all this work aimed at one goal. There are not many, only five. It should therefore seem to me that the fulfillment of them will not be half as difficult for you as that of the Ten Commandments (especially since you, as I tell you in confidence, need only follow the flesh when following my advice). But out with the language!

First of all, do not emphasize the pure doctrine so "missourish" anymore. You have such a way, when you preach the gospel, to open the door of heaven, as big and wide as it is, and to say to all sinners, spreading the glories of heaven before their eyes: See, this is what God's merciful heart has prepared for you all.... Believe, so you have it. In this way, of course, you have already helped thousands and thousands to the joyful certainty that God is their dear Father through Christ and that they are His dear children; but just think: if a few or even a whole crowd were to accept this doctrine without first having recognized their sins and decided for Christ, you would bring the church to the brink of ruin. You do not have to object to me here that no one can take comfort in the teaching of the gospel who has not first decided for Christ; you have even less to remind me of your marrow-shaking sermons on the law, which, in the service of humanity, sometimes seemed almost too strong to me: just follow my advice. The main thing, which I mean, remains the same: If you first no longer emphasize the pure doctrine so one-sidedly, then my millennium promotion work can also find grace with you or come to its dignities. Otherwise not.

*) Was already sent in for the previous number, but could only find space in the current one. D. N.

Secondly: Abstain from all carnal and unjust polemics. Well understood, I do not advise you to give up all polemics, that would be too much to ask. Just at the right time I remember that the church on earth is called a contending church. But what I advise is actually this: If you have to attack someone for the error of his ways, refrain from all honorable expressions. "You must never accuse your opponent of "unbridled crudeness and meanness" and "malicious distortions. "You must never call an opponent "devoid of all education," "a degenerate newspaper writer," "one who is deeply beneath every educated man of the world," "who behaves in a naughty manner," "who is so mean," and you must speak least of all of "dirty vulgarities. You must by no means call your opponent's performance "biting and scornful" or even "miserable articles. But least of all, and here I ask you especially, do not call the heroic work of a faithful servant of Jesus Christ, to turn away from his dearest friends with a bleeding heart rather than to deny God's truth, his "darkest stain", yes, a "sin". Perhaps you will reply that you did not do that. Such words are not at all necessary with you, they are rather to be found in the "Lutheran Herald". But my council remains in its dignities, because you once called some professor a "theological braggart". The best thing would probably be if you wanted to take matters seriously into your own hands and found a proper anti-Fleischliche-Polemik association, so that all those who behave in such a way would be "morally destroyed. Don't let it stop you that Luther would also have to be dragged before the court of such an association.

My third advice goes in general: Beware of overestimating the old teachers of our church, especially Luther. In Luther's time, there was an intolerance (intolerance) against those of other faiths and a raging polemic that must fill us with disgust. In our time, much has improved. (One would like to drive away with a shocked sigh! Note of the typesetter.) Just consider that Luther used the "coarse words": "The papacy at Rome founded by the devil" and: "Against Hans Worst." You may say that Luther simply called a spade a spade here and that you cannot see any crudeness in it at all. But this is just a proof how much behind your time you are and also in the language itself you still live in the homely, open-hearted 16th century.

Therefore, my fourth advice would be: Do not disregard and do not forget the current theological literature,

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In our days, flexibility and suppleness are the main things; but you don't learn them from the stiff, unbending ancients. Don't tell me that you know the newer ones well enough, that you hold Philippi's teachings in high esteem, and the like. Your learned sister, the "Lehre und Wehre," once listed the first-class books for a pastor's library, and among them were few new ones. You may say that it is generally acknowledged that the writings of modern times are too disjointed; that they lack the simplicity of faith found in the ancients, and that they are too

little of one speech; that it would also be highly ridiculous in many cases if the tiny America's wanted to imitate the giant sentences of a Guericke or the abstractions of a Philippi and Harleß. Mine does not beat us. I stick to my good advice: Old and new, but mainly new. I am convinced that if you follow it, you will become more tolerant, more enjoyable, more human, and I will win you over in time for the association to which my main activity applies. - —

You can give proof of your improvement if you follow my fifth and last advice: Give up your usury! I know well what you will answer. "I am caught in the Word of God. It teaches that interest, even if it is five cents of a hundred, is usury and against the love of one's neighbor. Dam this doctrine is not mine." But consider: Great men, even great and small professors of God's teachings are of a different "opinion". That should move you to declare the matter at least an open question until the church has spoken. Oh, do it only this once, then it will not be so difficult for you the next time, and a mighty step towards the dawn of better times has been taken.

Well, so I have offered you, dear, good "Lutheran", my wishes for the New Year. You will, may you now think of me what you will, have to admit that I have written gently and without all hard moths. Now repay like with like. If you cannot agree with me, yes, if you must even say to yourself that I am in error, then do not be bitter, but pray:

"Fill with Thy grace those who are led astray. Even those who secretly in their mind a false delusion sees. And what else has gone astray from Thee, that Thou seekest with grace, And his wounded conscience heal, Let them have part in heaven."

Your philanthropic

Ignatius, the disciple of John the Evangelist, writes: "What does it profit me if someone praises me and blasphemes my Lord?" (Letter to the Smyeans.) Can you say the same, dear reader?

(Submitted by S. Keyl.)

Emigrant Mission.

The recent turn of the year reminds me of my duty to once again inform the dear "Lutheran" readers about my work among the immigrants in New York. In the following, I will therefore give an overview of the most important things I have done since I was here until January 1 of this year. First of all, I report with numbers, since numbers also talk.

1) Lots received on arrival from Germany and forwarded 552. (Of these, 350 were referred to me by relatives here and 202 from Germany, mostly by pastors).

2) Letters with orders of all kinds received 1033 (974 from the United States and 59 from Germany).

3) For expected and arrived immigrants, H6,903.10 has been sent to me for delivery.

4) Advances to indigent families I have made in the amount of \$1,240.00.

5) Carried to Germany the sum of \$1,338.40.

6) I have written 660 letters (644 to local places and 16 to foreign countries).

7) 46 families and individuals have received support from the treasury.

8) Work has been proven 30 people.

9) Finally, 5000 tracts and 800 of our last year's calendars have been distributed free of charge. - —

I would like to add a few remarks and explanations to the above. The number of lots, which I have taken care of with advice and action, especially during their arrival and onward journey, is relatively small, and yet perhaps few of the readers have an idea of the time, care, effort and annoyance involved. The above 552 lots consisted of approximately 1100 persons. Once, a batch of 40 arrived here, another time a batch of 55. What there was to advise and to say, to run and to pick up, I know best and those whom I assisted. I have not been able to locate some of the families recommended to me for assistance, although they have arrived here. This was always due to the fact that the place and time of departure and the name of the ship were not given to me at all, or were given to me inaccurately or incorrectly. In addition, most of those whose relatives or friends I am to receive and take care of make the mistake of not sending my name to them at the proper time in Germany, with instructions to inquire about me immediately after their arrival. Among the thousands who often land here in one day, the individuals can inquire about me and find me more easily than I can find them. So whoever

If you expect any person from Germany sooner or later, send them my name and address before they leave. With regard to the letters that I have received, I would like to mention only this for the future, that everyone should make an effort to write legibly and especially write the names of persons and places quite accurately and clearly! I have received many letters whose contents I could not guess at all, let alone read. Very often, even the name of the writer and his address were missing, so that I could not even answer in highly important matters. Names of localities should never be written with German letters, because then one often cannot make sense of them. For example, I received a letter headed "Katarr August Konti" (should be Cataraugus County).

Of the \$1,240.00, which I have advanced to the destitute, \$129.00 is still outstanding, of which I give away about H40.00 completely, because the persons concerned cannot be found at the address given to me. This is, of course, a devastating ingratitude. I have helped them out of the most bitter need and embarrassment, but

neither recognition nor reimbursement follows! Should anyone be able to give me information about a Sperendeano family, which is somewhere in Wisconsin, and about a widow Heitmann, who is staying in the area of Leavenworth, Kansas, I would be very obliging to them. Both owe our advance fund a not insignificant sum for a long time.

With regard to the letters that I will have to write in abundance again this year, I would like to make the suggestion that everyone who desires an answer from me should enclose a postage stamp. I do not think this is an unreasonable demand on our treasury, which otherwise has to cover these expenses.

The accommodation of such people, who have little or no means left as soon as they have landed here, often causes me no small difficulty and concern, mainly because I do not like to direct them to places where they are in danger of wasting away spiritually or even degenerating, but always try to accommodate them in the vicinity of a Lutheran congregation, where they can find Word and Sacrament for the bliss of their souls. Should there be people here or there in our Lutheran congregations, in towns or in the countryside, who could provide fresh German workers with accommodation and employment, they would do me and the emigrants concerned a great service if they wanted to inform me of this. Under certain circumstances, I would be happy to advance the necessary travel money for a short period of time, so that they can arrive at their destination. The employer in question would have to

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We are obliged to pay back the amount spent. In this way, many a poor Lutheran family could be helped in the physical and spiritual sphere, while our congregations would thereby receive an often highly valuable increase. I therefore repeat: whoever can advise and help me in this regard, please let me know!

For the actual missionary work I used almost exclusively the well-known tract of Pastor Beyer, as well as our last year's calendar. While the former calls out a hearty "Welcome!" to the immigrant in the new fatherland and thereby has already elicited tears of joy from many an anxious eye looking into the future, by pointing, besides good advice for earthly progress in this country, above all to the one thing that is needed by every immortal soul bought with the blood of Jesus Christ, the latter (the calendar) served as a guide to our Lutheran congregations with the unadulterated means of grace. I am sorry that I cannot use this year's calendar so well for my work. As far as the reading material is concerned, no consideration is given to our emigrants. Unfortunately, this time there is also no list of the pastors of our synods and those of the synods associated with us, which was extremely beneficial to me and to the immigrants who are completely unfamiliar with our ecclesiastical circumstances, because it is a matter of easily and quickly finding the preacher who is stationed at or near the place to which the immigrant family is traveling. I sent 200 of last year's calendars to Colporteur Vos- kamp in Antwerp, who sold them to the Lutherans passing through that city. In general, this man proves to be an active friend of our mission and works quite well for me. We should have such men especially in Bremen and Hamburg. I have therefore already taken steps to win suitable men for these places. - I also found the story in last year's calendar printed in the "Kirchliches Monatsblatt für evang.-luth. Christen", which is published in Osnabrück, along with a warm recommendation of our calendar as being especially suitable for emigrants to America. - — *) In addition to the above-mentioned tract and calendar, I would like to have some other tracts specially calculated for immigrants for free distribution. Quite often I come into conversation and disputation with opponents of all kinds,

Note of the editors. This year's calendar, however, has not been edited with the emigrants in mind, at the request of many synod members; next year, God willing, this will be done again, and in such a way that a double edition will be prepared, one which has only the needs of our synod members in mind, and another which is calculated for the needs of the emigrants.

I have often thought that if I could only give them a scripture that is especially suitable for them, from which they could get further instruction from God's Word, then that would be highly desirable.

Finally, to the glory of God, I cannot fail to mention one fruit of my labors, which is that I have won, or rather fished, three young men for the service of the Church. One of them first helped me faithfully in my profession for six months, and is now preparing for the sacred preaching ministry in St. Louis with desire and love, while another is working faithfully and beneficially as a teacher in one of our congregations and has already become a member of our synod. The third is also preparing for the teaching ministry in Addison and is doing so, as I have heard to my great joy, also with diligence and faithfulness.

These are some of the results of our emigrant mission that can be seen and grasped with one's hands; not to mention the dear Christians who have come to our congregations here and there through my instruction. Of course, I have nothing to report about great deeds that have been done through me; however, I think that we must not judge the success of our mission by what the natural eye sees, but that we must work in simple faith and pure love and leave the success of our work entirely to the Lord. It is certain that the seed of the divine word, which has been scattered in writings and verbal speech, will not be completely lost, but will bear its invisible fruits for eternal life. Therefore, let us not grow weary in this labor of love, but let us continue, according to the apostle's word, to do good to everyone, but most of all to our comrades in faith. May God be with you!

To the ecclesiastical chronicle.

Archbishop Kenrick of St. Louis has recently returned here from the Roman Conciliar, and at the reception held for that purpose, in reply to an address addressed to him, publicly declared: "I submit completely and without reserve to that declaration (that the Pope is infallible), the character of which cannot be in doubt, since it emanated from the Conciliar and was accepted by the majority even of those who were in the minority in the vote. Thus submitting, I say to the Church in the words of Peter and Paul: 'To whom, O holy Mother, shall we go but to thee? Thou hast words of eternal life, and we have believed and known that thou art the cornerstone and ground of truth bisll.'" The least that emerges from this is that either Mr. Kenrick was in Rome a dishonest empty spi

The Roman Church is not a "lie", but it is a "lie" that the Roman Church has been fighting with its counter-declarations, or that it now, against its conscience and for the sake of its office and bread, declares to be true with its mouth what in its heart it considers to be a "ridiculous" lie. From this it is clear to anyone who has retained even a few remnants of reason in the Roman Church that it is a deliberate lie when the Romans say that their faith is the old one, which always remains the same; the so-called sects have a new special faith, but the faith of the Roman Church is the old catholic or general one, i.e. it believes what has always been believed, what has been believed everywhere, and what has been believed by all members of the true Church. Mr. Kenrick and his former co-opponents have by their own public declarations in the Conciliar and by their present submission stamped the Roman Church to a miserable new sect of Anno 1870 itself. No amount of clever advocacy tricks will help here. Even the most simple-minded person can now prove to the Roman Church that the age and the unity and the generality of its faith are nothing, yes, only a miserable fraud, a lie and a deception. God be eternally praised and thanked that He has so arranged that the papacy with the new council, by which it wanted to glorify itself, has rather revealed itself before all the world as a hollow Jesuitical structure of lies, which, if it is not to collapse like a house of cards, must be supported with ever new lies. It is particularly frightening, however, that Mr. Kenrick, in the above-mentioned statement, tries to cover up the denial of his conviction before the ignorant crowd by pretending to have to submit to the "Church", while he himself admits that only a majority of the members of the Council voted for the new dogma! Yes, Mr. Kenrick goes even further: what St. Peter said about Christ, the Son of God, John 6:68, 69, this archbishop (!) blasphemously attributes to the majority of his Roman clergy, which he calls the "holy mother" Church!

W. [Walther]

French and German Conditions. A Prussian Catholic field chaplain writes from Rheims on October 8 of last year, among other things, the following: "The more one approaches Paris, the more religion begins to disappear from popular life. The great Babylon has exerted its poisoning influence all around it. Sunday is no longer sanctified, the sacraments are no longer received, parish sermons are preached on Sundays before empty pews and a few old women. The winegrowers, as I have been assured by clergymen, so to speak, worship the sun as their god, not out of mockery and malice, but out of real superstition. On the occasion of an audience granted to me by the Bishop of Meaux, he made the apt remark: Of

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God is nowhere to be felt, neither in the government, nor in the press, nor in the family; only in the church has he remained, but there he is all alone." Would to God that Germany, on the other hand, would not harbor any declared enemies of God in its midst! But although Germany has not yet sunk as low as France, and the war has rather kindled many a still smoldering spark of the former general fear of God, the most ghastly godlessness is still being expressed in our old fatherland. In the Viennese paper "Presse", for example, a writer who signed himself a "North German" is so impudent and nefarious as to complain that the German people seem to have become pious through the war. He says that before the war one had tried to fight against the rigid creeds, to fight for the freedom of the school from the confessional compulsion, etc. He says: "But now! "But now! - Is it only Meklenburgers who ask their wives to thank God on their knees after receiving the letter, or only the Kreuzzeitung, which has God storm the Weissenburg lines and bomb Strasbourg? or only the pastors who preach about punitive judgments? No, unfortunately not! A certain godliness has taken hold of many. Freethinking poets sing only what God has done. The most learned, thorough and profound scholars unite in prayer with old women for the victory of the German arms. Everyone thanks God for everything. One asks oneself involuntarily, what must actually happen today, so that the German people do not thank God? This is a terrible achievement of this war!" One sees from this that the German, once he has thrown away his religion, becomes almost coarser and more bestial than even the frivolous religionless Frenchman.

W. [Walther]

The Watertown high school, which as we know belongs to our dear Wisconsin sister synod, is currently attended by 51 students, as we can see from the Lutheran parish bulletin, almost all of whom intend to become

preachers. The so-called academy, which exists next to the high school, is attended by 40 students. Things are progressing cheerfully in all respects.

Pulpit Fellowship. Amtsbruder informs us that on the last day of Thanksgiving the pastor of the Iowa Synod in Davenport held a solemn service together with the Methodists, Baptists and Congregationalists in the Methodist Church, which was announced two days before in a daily newspaper with the remark that the "Lutheran" Pastor Rueter would hold the main sermon.

Church News.

On the New Year's Day, the small synod of the Northern District, created under the circumstances stated in the 16th Annual Report of the Synod p. 55, received

The congregation of the Holy Cross has its own pastor, after the congregation had already held the inauguration of its school building, which was built with the help of members of the Trinity congregation and several other friends and benefactors, on the 15th Sunday after Trinity last year. The pastor appointed by the congregation is Mr. Pastor F. Werfelmann, who in his conviction of the divinity of the calling given to him was strengthened by expert opinions obtained and finally peacefully dismissed by his three congregations, self-denyingly and without hesitation followed the same and was then installed in the afternoon service of the above-mentioned day by me with the assistance of Mr. Pastor Crull.

May the Lord keep Pastor Werfelmann's joyfulness, equip him with wisdom, crown his work with rich blessings not only for the small congregation, but also for the church of this place in general, and let the latter still grow a quite peaceful fruit of righteousness out of all challenges.

F. Lochner.

Address: Hev. 1^.

846 Isutonirr 8tr, ^liUveuiIree, H

On the 10th Sunday after Trinity, 1870, the candidate of theology, Mr. F. Dreyer, having completed his studies in the theoretical seminary at St. Louis, Mo., and having passed his examination well, was ordained and inducted in the midst of his congregation at Accident, Md. to which he had been called, by order of the Presidium of the Honorable Synod of Mipouri, Ohio, and others, Eastern District, under obligation to all the symbols of the Lutheran Church. Church, publicly and solemnly ordained and inducted by the undersigned. To the beautiful celebration, which was a real celebration of joy for the congregation, which had been without a preacher for a long time, not only the members of the two branch congregations had come in great numbers, but also a whole crowd of guests from Cumberland, where Pastor Dreyer comes from, and especially members of the local singing society, who contributed not a little to the joy of the celebration by singing four-part choruses in the church and in private homes.

God set his servant to bless!

Address: Hev. Dreier,

M. The fact that this news comes so late is due to the fact that the first submission was either lost or misplaced in St. Louis.

Pittsburgh, Pa. 19 Jan. 1871.

J.A. F. W. Müller.

Teacher A. Paar, who has been appointed to the Pittsburg school, was inducted into his office here on the 1st Sunday after Epiphany.

God bless him to our school!"

Ad resse: Isuiüwr,

212 leather/ 8tr., kittsdur^ll, ka. Pittsburgh, Pa., Jan. 19, 1871.

J.A.F.W. Muller. '

For your attention!

As has come to light, the 14,000 dollar surplus of the Synodal Bookstore listed in the last statement of the General Treasurer has led some to believe that these are funds that are readily placed at the disposal of the General Treasurer and dispensed with on the part of the Synodal Bookstore.

could. But this is not the case. If the synodal bookshop is to remain an abundant source of income for the synod, it must not be deprived of all funds. The synodal bookshop has to pay for paper, printing and binding. If the money given to the treasurer has been spent for other purposes, capital must be acquired if the bookstore is not to be significantly impaired in any other way. This case has already occurred, because, as can be seen from the statement, not only has the \$14,000.00 been spent, but \$5000.00 more has already been spent. But where will this lead to, if no remedy is found soon? This sum has already had to be borrowed to cover the

deficit of \$5000.00. But still necessary are: for paper \$1500.00, for printing \$2600.00, for binding \$1500.00, without the payments for erected buildings which will soon be due.

The need, then, as the dear brethren see, is great, and everyone should do as much as possible in his part to remedy it. The committee believed it had to make this declaration, partly in order to achieve a general participation in the collections to be levied to cover the synodal debts, and partly also to achieve a more prompt payment of the outstanding debts for books and periodicals.

May the example of the St. Louis parish, which immediately chose collectors to collect contributions, serve for imitation in every parish! God has blessed us so abundantly, given us the gift of pure doctrine: should we not, out of gratitude for this, be ready to contribute abundantly so that the kingdom of God may be spread further and further?

by order of the Committee for printed matter M. C. Barthel.

Announcement.

The dear parents and other caretakers of our local children are hereby informed that the address of our current caretaker and landlord is as follows:

Mr. Heilerer,

Lox 1763. ooveoräia

Inä.

At the same time, the same are urgently requested:

1) to have the payments for the 4 dates of the school year, September 1, November 15, February 1, and April 15, come directly to him and not through the agency of the pupils; and

2) to keep the deadlines exactly with these payments; because unfortunately the arrears of the 1st and 2nd school quarter amount to H500.00.

However, it is clear enough to the eyes that the following disadvantages arise from such tardiness in the regular payments:

First of all, the property manager is thus prevented from making the necessary large-scale purchases at the right time, in which, as is well known, a cheaper price is obtained with immediate payment for construction.

On the other hand, this forces our costermongers to incur debts with these and those wholesalers and retailers, which easily causes them to increase the value of their products above the market price.

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Thirdly, contrary to all justice, the sons of negligent parents and caretakers eat in advance with those of ordinary ones, and in the case of the continuation of such disorder, higher cost prices would inevitably have to occur, with the prevention of the punctual payers.

Apart from these disadvantages, however, there are two other problems resulting from such delays:

First of all, it is a dishonor for a Christian and ecclesiastical educational institution if its administrator is forced to incur debts with vendors who are often unchurched.

On the other hand, it is also against the love of our neighbor to put worries on the shoulders of our faithful steward, in his already arduous and burdensome office, by not making the due payments, which hardly any of the defaulting fathers or caretakers would take on and bear with pleasure. But what you do not want people to do to you, do not do to them.

Those who are concerned are therefore kindly and earnestly requested, on the one hand, to pay the arrears into our treasury as quickly as possible, and on the other hand, to be more prompt in the payment for each new school quarter than has unfortunately been the case up to now.

Since the midday meat portions for each individual pupil have been significantly increased, which is especially beneficial for the health of the older ones, the third payment, due on February 1, will still be 12 dollars. For the fourth, however, if everything is paid in correctly, there will probably be a reduction.

Fort Wayne, January 21, 1871.

W. Sihler, President of the Institute.

Conference - Displays.

The Illinois - Specialconference of the Rock Island-Peoria Conference will assemble, God willing, February 14 and 15, 1871, at the home of Rev. Heid in Peoria. The neighboring brethren from the Illinois Synod are cordially invited to attend. H. Engelbrecht.

The Southern Michigan - Pastoral Conference will meet, God willing, at Wyandotte on the 14th and 15th of February. M. Halboth.

Wyandotte in January 1871.

Received in the Western District treasury:

On the synod treasury: from Past. Mennicke's congregation in Rock Island, Ill. \$9.00. Past. Detzer's congregation in Holland, Ind. \$5.00. Mr. Werfelmann in Homewood, Ill. \$1.80. A member in Past. Biewend's parish in Belleville, Ill. \$6.20. Past. Ruhland's comm. in Pleas- ant Ridge, Ill. \$11.50. Trinity - District in St. Louis \$13.15. A. Heinicke's comm. in St. Louis \$120.00. Coll. in Past. Claus's parish in St. Louis \$50.00. Weih- nachtS - Coll. in Past. Schwensens Gem. in New

Bielefeld, Mo., \$19.05. Reformation Feast - Coll. in Past. Schmidts Gem. in Schaumburg, Ill, \$17.76. Past. MießlerS congreg. in Palmyra, Mo., \$6.00. Christmas Coll. in Past. Kuehler's congregation in Chariten County, Mo., \$10.00. Of Past. Loßner's congregation in Washington Centre, Ill, \$6.06. Christmas coll. in Past. GotschS Gem. in Akron, O., \$14.00. From Past. Kleppisch's cross congreg. at Vaterlos, Ill, \$5.90, of whose Jmmannels congreg. \$1.90. Past. Gräbner's comm. at St. Charles, Mo., \$41.00. Of Past. Polack's Gem. in Cape Girardeau, Mo., Christmas Coll. \$10.00. From Past. Streckfuß's comm. in Washington County, Ill, \$14.45. Of Emmanuels - District m St. Louis \$33.55. Of Trinity - Distr. there \$22.60. Of Past. Brohm's congregation there \$74.55. Past. OsterhuS' congregation in Dubuque, Iowa, \$8.00, by himself \$2.00. Past. Wagner's comm. in Chicago, Ill, \$41.00. Past. Wunders Gem. there \$24.00. Coll. in Past. Kleist's congregation in Washington, Mo, \$11.30. Pastor Heiv's congregation in Peoria, Ill, \$5.80. From an unnamed person in Collinsville, Ill, \$2.00. Wrihnacht's congregation in Past. Döderlein's Gem. in Chicago, Ill, \$17.60. From Rev. Traub's Gem. in Trete, Ill, \$7.64. Christmas Coll. in Past. Franke's Gem. in Addison, Ill., \$30.27. Christmas Coll. of Gem. in West Ely, Mo. by C. Lehenbauer \$5.00.

To the Collegr maintenance fund: From theImmanuelS District in St. Louis, \$11.00. From the TrinityS Distr. there, \$11.00. From Past. Traub's congregation in Crete, Ill, \$6.45. Past.Mießler's congregation, Palmyra, Mo, \$3.00. Past. Fick's congreg. in Collinsville, Ill, \$22.95. Of Immanuel - District in St. Louis \$11.00. Of Dreieinig. keitS-Distr. there \$11.00. Of Past. Brohm's comm. there \$13.10. From an unnamed person in Collinsville, Ill, \$2.00.

For inner mission: From Trinity District in St. Louis, \$1.20. From Past. Fick's congregation in Collinsville, Ill, \$13.05. From Zion's Distr. in St. Louis, Mo., \$7.00. From Immanuel's Distr. there \$12.55. From Past. Brohms Gem. there \$19.20. From Trinity S- Distr. there \$2.10. Coll. in Past. Mists Gem. in Washington, Mo. there, \$4.15. Of Past. Heids Gem. in Peoria, Ill, \$6.50.

To the Synodal Building Fund: Harvest Festival - **Coll.** In*Paft. WunderlichS congregation in New Bremen, Ill, \$11.55. Thanksgiving offering of H. R. by Past. Wunderlich \$10.00. From Past. Traub's congregation in Crete, Ill, \$13.42.

On the emigrant mission in New York; By A. Heinicke in ^Lt. Louis \$25.00. R. K. in Collinsville, Ill, \$2.00. By an unnamed person in Collinsville, Ill, \$2.00.

For Past. BrunnS Anstal.t Coll. in Past. BergenS Gem. in Jacksonville, Ill., \$7.00. From its Filial Gem. in Alexander, Ill., \$2.50. From A. Heinicke in St. Louis \$20.00. Past. Kleppisch's Jmmanuel congreg. at Water- loo, Ill, \$2.75. Past. Traub's Gem. at Crete, Ill., \$8.60. Thanksgiving offering of Mrs. Fitzberger by Past. Stürken in Baltimore, Md., \$5.00. FromN.N. through same \$5.00. Coll. of Immanuel - Distr. in St. Louis \$18.95. From Past. Brohms Gem. there \$11.00. Epiphany - Coll. of Trinity Distr. there \$69.25. By an unnamed person in Collinsville, Ill, \$2.00. By Fräulein Ottlie Krumbholz there \$1.00.

For the Hermannsburg Mission: by Teacher Schmidt in St. Charles County, Mo" \$1.00. congregation in Tenison, Crawford Co., Iowa, \$1.85. Coll. of Immanuels-Distr. in St. Louis \$18.90.

For poor students: By A. Heinicke in St. Louis \$25.00. Thanksgiving Day-Coll. in Past. Holiday congregation in Aurora, Ill., \$12.00. Harvest Festival-Coll. in Past. RoederS Gem. in Dunton, Ill., \$10.15. From Mrs. Gülke through Past. Mießler in Palmyra, Mo., 75 Cl. Past. A. Geissen- hainer, Philadelphia, Pa. in, \$2.50. From an unnamed person in Collinsville, Ill. in, \$2.00.

For poor seminarians in Addison: By A. Heinicke in L>t. Louis \$25.00.

For the seminary organ in Addison: By A. Heinicke in St. Louis \$10.00.

For poor college - students in Fort Wayne: From Past. Sußner's parish in Sank & Richland counties, Wis. \$11.60, et al: onAsh Creek \$2.25, on Mill Creek \$1.65, inSanduSky \$4.60, on Willow Creek \$1.50, in Loid \$1.60. From A. Heinicke in St. Louis \$25.00.

On college construction in Fort Wayne: FromN.N. in Chicago, Ill, \$5.00. Subsequently from Past. Stephen's Gem. in Ehester, Ill, \$9.00.

For the congregation at Dav^nport, Iowa: from Teacher Schmidt in St. Charles County, Mo., \$1.00. From Wittwe Friedrich by Past. Schmidt in Schaumburg, Ill, 65 cts. Thank offering from Mrs. K. Stephan by Past. Stephan in Ehester, Ill, \$5.00.

For the congregation at Pilot Knob: From Pastor Ruhland's congregation at Pleasant Ridge, Ill, \$16.00.

For Mrs. Past. Muckel: Coll. collected at H. Roffmann's wedding in Pleasant Ridge, Ill, \$12.25.

To Synodal Mission Fund: from Zion Distr. in St. Louis \$7.00. Epiphany - Coll. in Past. Biedermann's congregation in New Wells, Mo., \$3.00.

To the seminary budget in St. Louis: WeihnachtS - Coll. in Past. Seuel's comm. in Lyons, Iowa, \$5.40. Kindtauf coll. at F. Lange by Past. Seuel \$2.60.

- E. Roschke, Kassirer.

Correction: In No. 6 of the "Lutheran" read: By Past. Büniger as a substitute for instruction of a departed student at Fort Wayne \$100.00. D. O.

Since June 5, 1869, until today, the following gifts of love have been with the undersigned.

for Wisconsin sophomores

was received: By Rev. F. Lochner of the Young Women's Association of his parish \$25.00; Rev. Estel \$2.00; Rev. Markworth \$1.29; by Past. C. Strasen \$34.33; by Past. E. Georgii by the Natzke and Diestler brothers \$40.00, collected at Joh. Pope's wedding \$6.15, by H.

Natzkes House dedication collected H7.00; by KassirerC. Eiß' frldt M7.00; by Past. Ottmann by his congregation m Plpmouth H7.31; by his congregation in Falls P4.88r by Rev. H. Dicke H2.00; by Rev. F. Keller from I. Rächers Kindtaufe collected H1.3V; by d. Gemeinde bei Unterzeichneten PL 1.94, by 'die Schulkinder derselbe" K5.63, by Joh. Stecher O1.0V, by Frau Wittwe Schlegel 25CtS., Frau Madörp 50CtS., A.Feuckr P1.0O, Ph. Stoffel O2.00.

Racine, WiS., 3 Jan. 1871. Ph. Engelbert.

For the seminary budget received: From the congregation of Mr. Past. Walther in Venedy, Ill, 292s Pfd. of flour; from the Gem. of Herr Past. Wangerin 1258s pfd. of flour and 2 barrels of molasscS; from the Gem. of Hem Past. Frederking \$32.10; by Mr. Past. Kr. Maaelsm \$18.00 fra Rüşhof Menighed; by Mr. Past. Koren fra Calmar Menighed \$31.00; by E. Tügel of Hem Past. Claus' parish 8 lbs. of butter; by Mr. Wagner from Mr. Past. Landgraf's parish 2 sacks of apples u. 2 p. beets; from Mr. Paulus Gast from Baden 5Gall.Weil" as Christmas present; by Mr. Past. Ruhland Collecte of his congregation \$13.10, from Chr. Schmidt \$2.00; from the congregation of Mr. Past. M. Hahn about 120 lbs. of butter; by Mr. Past. Erdmann (Jllinois Synod) \$25.00; by Mr. Rev. Wangerin WeihnachtS-Collecte of his congregation at Bethlehem \$12.30; by Mr. Past. Schwarz of his JmmanuelSgemcinde in Town Sherman, Mich. \$3.00; by W. Hocsterberg of Mr. Past. Heinemann's congregation \$2.00.

For poor students: By Mr. Past-Fürbringer collected atM.H. Schreiners wedding \$6.50 for Hermann Fick (delayed); byLowellerFrauenverein 4white and 2 gray woolen blankets; by Mr. Past. Stürkm from the Frauen- u. Jungfrauenverein of his parish \$10.00 for masons, \$10.00 for "chaaf, \$5.00 forH.Sieck, VonN.N. \$5.00 for poor students, C. Brauer \$1.00 do., Fra" Siegel \$2.00 do., I. Weidner \$2.00 for masons; by Herr Past. F. König of the Jungfrauenverein of his congregation \$10.00; WeihnachtS-Coll. of my congregation in Miners- town \$12.00 for Krause; by Mr. Past. E. I. Frese from J.Noggensack \$2.00; by Messrs. Heinicke <L Estel from Mr. Past.P. Beyer in Chicago \$12.1)O; by Mr. Past. Döhler of the Gemcindc WolcottSburg \$2.65; byMr. Past. WeselohS congregation in GaSconade County, Mo., \$24.50; by the same from his congregation in Osage County, Mo., \$5.10 for Michels; by Mr. Christ. Barrel- wood here \$2.00; by Mr. Past. Baumhöfener Epi- phaniasfest-Coll. of his parish \$4.50; by Mr. Past. J.Karrer WeihnachtS-Coll. of his parish \$2.00.

A. Crämer.

For the Lutheran Hospital in St. Louis

I have received the following gifts:

From G.G. Berg surplus of Rail Road excursion to mission festival at Collinsville, Ill, \$10.00. From Mr. C. Burgdorf at Red Bud, Ill, \$1.00. N.N. at St.Louis \$2.50. Mr. Past. L. Frese's parish \$3.85. From the laudable sewing club in Ehester, Ill, 2 quilts, Z dozen cotton flannell underpants. From the "honorable" women's club in Collinsville, Lll, 2,quiltS, 7 sheets, 6 towels, 4 shirts, 1 kissm cover, 2 handkerchiefs, 4 pairs of stockings. From the honorable Women's Association of the North Prairie District Parish of the Rev. Gräbner in St. Charles, Mo. \$6.00. From Mr. M. Merz 13 heads of cabbage. From Messrs. Leonhardt L Schuricht 4 sacks of flour. From A. Heinicke in St. Louis \$25M From Mrs. Sommer in St. Louis 1 gall. Honey. Mr. Reisinger in Baltimore \$1.00. From the laudable Virgins' Association of Jmmanuels-Distr. in St.Louis \$16.60,

F. W. Schuricht, Kassirer.

\$200.00 as a bequest from Mrs. Margarethe Schammel, srl., through her executor Mr. AndreasMoll in Frankentrost, Mich., for the Concordia- Collegium here, hereby certifies with gratitude

Adolph Heinicke, "Trust" of Concordia College of St. Louis, Mo.

The sewing club of the Jmmanuels congregation here made and distributed 6 straw sacks, 20 shirts, 8 pairs of stockings, 10 handkerchiefs for college students during the past year. The Baar expenditure of the association amounted to \$22.64.

Fort Wayne, Jnd, January 9, 1871.

W. S. Stubnatzy.

For poor students received through Rev. Engelbrecht from Mrs. Lorenz 25 CtS. and from N. N. 75 CtS.; from Mr. G. A. Dobler in Baltimore \$25.25; from the congregation Rev. Besels in Perryville, Mo. (for Weis- waters) \$10.00.

For BrunnS Anstalt received from Pastor Wolbrecht in Okaw, Jlls, \$10.00; through Pastor Rnnkel from Heim A. Jsselhardt \$2.00C . F. W. Walther.

Printing Office of the Synod of Missouri, Ohio et al. Et.

Volume 27. St. Louis, Mon., Feb. 15, 1871. No. 12.
Mr. X. X. and the Missouri Synod.

(Continued.)

II The other accusation that Mr. X. X. makes against our Synod is "carnal and unjust polemics", both in our journals and in our sermons.

Mr. X. X. admits that of course polemics must also be practiced, that is, that one must fight against false teachers and teachings. Therefore, no justification is needed here for the fact that we also polemicize. What our nameless opponent reproaches us with is only that we are not right, namely that in his opinion we "carnally and unjustly" apply the word of God also "for punishment" (2 Tim. 3,16.), while the apostle, to whom carnal fighting was also to be attributed, says of himself and all righteous servants of Christ: "Though we walk in the flesh, we do not fight carnally. For the weapons of our knighthood are not carnal, but mighty in the sight of God, to break down strongholds, that we may break down temptations, and every high thing that exalteth itself against the knowledge of God, and bring all understanding into captivity unto the obedience of Christ; being ready to avenge all disobedience." (2 Cor. 10:3-6.)

What then is carnal strife, which the apostle calls something unworthy of a servant of Christ? What is the reason for this? - This is obviously threefold: firstly, arguing with bodily violence. Secondly, arguing with the weapon of lies, distortion, dissimulation, hypocrisy, cunning, evasions and dodges; Thirdly, disputing unkindly, out of quarrelsomeness, arrogance, anger, vindictiveness, resentment and hostility, not for the sake of God's glory and out of love for one's neighbor, in short, in an unchristian attitude of heart, whether the weapon of truth or of lies is used for the latter.

As far as the first kind of carnal strife is concerned, Mr. X. X. does not seem to want to ascribe it to us. X. does not seem to want to attribute the same to us; the other and the third kind, on the other hand, he attributes to us in an even more unmeasured way, so that he even claims that it seems to be necessary to "first make men" out of us! Yes, such a filth of blasphemy flows from his pen, or rather from his heart, that we are afraid to present it again to the Christian readers of our "Lutheran"; in short, Mr. X. X. is practicing on us exactly the kind of polemic that he, as if it were ours, is punishing and condemning on us, so that we are reminded of that father who threatened his son with severe punishment with a frightening word of curse if he would ever curse.

That Mr. X. X. considers our polemics to be carnal, this is undoubtedly due to the fact that in our journals somewhat harsh expressions are sometimes used, and also that the weapons of irony and ridicule are sometimes employed. It is therefore appropriate here to speak in a few words about the principles according to which we proceed and believe we must proceed with this kind of polemic in our journals.

While we hold that every error that is publicly presented is to be punished, there is, however, a great difference in the manner of doing so. The necessity of such a difference lies, in our opinion, partly in the nature of the person who teaches the error, and partly in the nature of the error that is presented.

First of all, we also consider it a great sin if a person apparently errs only out of weakness and does not blaspheme the truth, even if the error itself were a great one, to immediately cite it harshly, condemn it, shame it, or ridicule it; with the exception of a good-natured joke, of course, which does not want to offend, but only to induce better caution in the future. Whoever does the former is hardly a Christian; at least he thereby denies the Christian. A

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But it is a different matter when those who come forward with an error do so in obvious arrogance, "they have never seen any and are puffed up in their carnal mind", who "blaspheme, since they know nothing about it", who "refuse to be teachers" while they still need to be "taught the first letters of the divine words", who "speak proud words when there is nothing behind them", who "want to be masters of the Scriptures, and do not understand what they say or what they put". If such hollow, hopeful spirits spread error and want to become knights in the truth, it would be foolish to simply refute them as if they were honest Christians who err out of weakness. Such spirits must rather be made ashamed at the same time, exposed before the easily deceived people and thus made harmless. If one deals with them as with truth-seekers and those who err only in their understanding, one only strengthens their arrogance and their resistance. That they should be treated like enemies in heavy armor is the whole purpose of their public struggle; they do not care if they have been refuted, however strikingly, for they think that they have become known, even famous, in this way; they hang on to the wagon wheel like dung and are satisfied that, at least for a moment, they always come out on top when it turns. Such people must, of course, be made to understand that he who has to learn something must

not leave it as a teacher, that the struggle for teaching is not a display of vanity but a struggle for the most important thing that can be fought for in this world; they must be made to realize that instead of covering themselves with the honor they seek in their windmill struggle, they have only made themselves ridiculous. Whoever works this on them does them the greatest labor of love.

On the other hand, we are also convinced that without the most irrefutable signs, no one may be considered, declared and treated as a conscienceless fighter of the truth and defender of error. Whoever, instead of sitting in judgment over deeds and words, sits in judgment over the hidden things of the heart, is struck by the terrible word of the Lord: "Judge not, and ye shall not be judged. Do not condemn, and you will not be condemned. For with the same measure that ye measure with, shall ye be measured again." Luk 6:37, 38. But it is another matter when a defender of a false doctrine and a fighter against a doctrine of the Word of God has been instructed and admonished many times and has been convicted of his error so clearly and convincingly that he can no longer bring up anything against it that even has the appearance of really preventing him from falling into the truth.

If he now denies what he previously asserted because he can no longer hold it in the glow of the lighted light; if, in order to pull himself out of the noose and, as he thinks, to escape shameful concessions, he tries to shift the point of the dispute; if he attaches himself to secondary issues and now emphasizes them as the main issue; if, because he cannot defend his cause or shake his opponent's cause, he now attacks the person of the latter, his life or other supposed or real errors of the latter, which are not at issue now, or, instead of insisting on the counter-reasons that he feels have been refuted to him, now only breaks out against the truth in blasphemies of the latter. Such a person is thus revealed as a wilful enemy of the truth and as a "heretical man," who, as Scripture says, "is more perverse and sinful than he who has condemned himself. Against such a man, of course, it is not enough merely to refute him; he is already refuted; he already knows himself that his assertions are erroneous and that what he rejects and blasphemes is the truth, or at least that it is a doctrine of holy Scripture, which he may hypocritically declare to be God's Word before Christians, but in which he does not believe with all his heart. Such a person must therefore be treated with love in polemics, so that the abominations of his heart are exposed. An example of this are the Pharisees, Sadducees and scribes in Christ's time and Christ's harsh polemics against them.

As far as the difference of the error defended is concerned, we too are of course first of all of the opinion that it requires a completely different polemic depending on its different nature. According to our conviction, polemics are to be conducted differently against a less dangerous, differently against a particularly dangerous error; differently against an error that does not violate any article of faith and thus does not in any way shake the foundation of the Christian faith, differently against such an error that breaks the chain of the articles of faith and thus overturns the foundation; differently against an error that concerns only the Christian life, differently against such an error that concerns the saving faith; differently against an error that concerns more the pure theory and clarity and correctness of knowledge, without obvious dangerous and pernicious consequences, differently against such an error that cuts deeply into Christianity, whereby e.g. a false holiness, or a false saintliness, or a false faith, or a false faith, or a false saintliness, or a false saintliness, or a false saintliness, or a false saintliness, or a false saintliness, or a false saintliness, or a false saintliness, or a false saintliness, or a false saintliness. against false holiness, or false consolation, or false hope, or confusion of conscience and tyranny of conscience, and the like; against an error that has flowed, apparently incoherently, only from misunderstanding of a scriptural passage; against such an error that is based on a whole

The same is true for an error that is based on a false system, on false principles; different from an error that has only little significance in the present and is not exploited by anyone; different from such an error that concerns a burning question of the time; different from an error that is not claimed to be a doctrine of our orthodox Lutheran church, different from such an error that is attributed to it, even presented as a doctrine of its pure confession; otherwise against an error which is so clumsily put forward that even a simple-minded Christian can scarcely be seduced to it, otherwise against such a one as is put forward with great appearance of wisdom or holiness, so that there is danger that, as the apostle speaks, "by sweet words and splendid speech the innocent hearts will be deceived." (Rom. 16-18.) Our conviction is that the first class of error is to be punished with all gentleness, but the other, as the apostle writes, is to be punished "sharply," so that Christians "may be sound in the faith, and pay no attention to the Jewish (or other) fables and commandments of men, which turn away from the truth." (Tit. 1:13, 14.)

Perhaps, however, Mr. X. X. will not want to object to all this and still insist that the polemics of our papers are "carnal". Perhaps he will point out the irony, the mockery and the half expressions that are found here and there. But we ask Mr. X. X.: Was it not a cutting irony when the prophet Elijah cried out to the praying Baal's apes: "Cry aloud; for he is a god, he is writing poetry, or is at work, or is about the field, or is perhaps asleep, that he may awake!?" (1 Kings 18:27.) Was it not irony and mockery when Job cried out to those wicked comforters, "Yea, ye are the people; with you shall wisdom die"? (Job 12:2.) Is it not irony and mockery when Paul says in reference to the false clay, "We must not reckon or count ourselves among those who praise

themselves" ? (2 Cor. 10:12.) Is it not irony when Paul declares to the Corinthians that he has not weighted them down like the false teachers, and thanksgiving adds, "Forgive me this sin"? (2 Cor. 12:13.) Is it not a harsh mockery that Paul makes of the false teachers from the circumcision, who by their false teaching divided and cut up the church, when, even using their name for a pun, he says of them, "Look at the dogs, look at the evil workers, look at the cutting up"? (Phil. 3, 2.) Are they not harsh words of reproach when John the Baptist called not only the unbelieving, worldly Sadducees, but also the Pharisees, who accepted God's word and walked along in a great halo, "viper-bred" (Matth. 3, 7.) and Christ called them "hypocrites, children of hell, fools,

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Blind, blinded leaders, whitewashed tombs, serpents" and finally also "vipers"? (Matth. 23, 13-33.) or when Christ calls all pious false prophets "ravening wolves in sheep's clothing" (Matth. 7, 15.), King Herod a "fox" (Luk. 13, 32.)? Are these not harsh words when the apostle calls those who wanted to seduce the Corinthians into false doctrine "deceitful workers" who "pretend to be Christ's apostles" as "he himself, Satan, pretends to be an angel of light" and "fools"?(2 Cor. 11:13, 14, 19.) Are these not harsh words when the apostle calls false teachers "impudent and useless talkers, whose mouths must be stopped", yes, "liars, evil beasts and rotten bellies"? (Tit. 1:10-12.) Are these not harsh words that Paul uses concerning those who had led the Galatians astray when he writes twice in succession: "If we also, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed"? "But he that maketh you to err shall bear his judgment, whosoever he be"? "Would to God that they also were cut off who cause you to be disturbed!"? (Gal. 1, 8, 5, 10, 12.)

This is how Christ, John, his forerunner, and the holy prophets and apostles polemicized! Does Mr. X.X. want to ascribe a "carnal" polemic to them also for the sake of their ironies, their mockery and their harsh speeches? He will hardly dare to do so. Well then, he cannot ascribe a "carnal" polemic to our Synod either, just because of similar words, with which polemic has been used here and there in our papers up to now; he would have to want to be a heart-denouncer, and have seen that we Missourians have not used worse words, but that we have done so in a carnal spirit. However, we do not concede such a dignity of being able to examine hearts and kidneys to Mr. X. X., "he be who he will". *)

Here, however, we have the following comments to make.

First of all, we know quite well that we are not holy prophets and apostles, not Johannesses, much less Christs; therefore, we do not deny at all that our polemics are stained and polluted by our dull flesh. If God has not blamed the sins, with which our polemics are also

*) Mr. X. X. refers for his condemnation of our way of polemicizing to men like Johann Arndt and others, but in any case because he does not know these men from their polemic works. If it were worth the effort, we could provide Mr. X. X. with articles, for example, by the godly Arndt and others, whose polemics he would have to condemn as "carnal and unjust" if he did not want to measure them with an unequal yardstick.

If the Lord did not forgive us for the sake of Christ, we would undoubtedly be eternally damned and lost for the sake of Christ. But, alas, not only our polemics but all our good works are of this nature for the sake of our inherent perdition. But just as all other good works that we do in faith and love are and remain good works in spite of their deficiency and stain, and will undoubtedly receive from God their reward of grace one day, if he sustains us in his grace to the end, so also our polemics. For if the honor of God and the love of neighbor allowed us to be silent about all falsifications of the teaching of the Word of God, how temperately would we be silent!

Another remark that we cannot suppress here is the following. We do not demand of anyone that he consider our way of polemicizing to be the most correct. There are perhaps some in our own synod who are not completely satisfied with the way of polemicizing used in our papers. Some would perhaps attack it quite differently if they were entrusted with the editorship of our papers. For some, the polemics are often too harsh, for others, too weak. But how these members of our own synod, although the polemics of our papers may often not be to their taste and sense, do not condemn them as "carnal and unjust", but judge themselves according to the word of the apostle: "Who art thou that judgest a strange servant? He stands or falls by his Lord" (Rom. 14,4.), so, we think, should also the opponents of our polemics do apart from our synod, if they want to judge and act in a Christian modest way. Whether we proceed in our polemics carnally or according to our Christian conscience, we do not concede to any man a decisive judgment; but as to whether our polemics are always the right ones, we not only want to be judged by brethren, but we also want to be taught better. However, we cannot avoid stating the following in advance. First of all, 26 years ago we were urged to publish a paper like the "Lutheran" only by the perception that at that time the Lutheran church and its doctrine were partly misrepresented by almost all sects, partly attacked in the most impudent manner, while the papers which wanted to be organs of the Lutheran church were not only mostly silent to the attacks, but also often blew the same horn as the attackers. The Lutheran Church in America was in deep trouble. Its doctrine, even where its

name was borne, was almost completely unknown; its confessions were hardly known by name; its doctrines of distinction were mostly abandoned as papist leaven; who

The Lutheran Church, which still professed the same, was considered a strange relic from a time long gone and overtaken by a new light; the partly enthusiastic, partly rationalistic doctrines, rules and customs were considered such refinements of Lutheranism, of which the American Lutheran Church in particular could boast before any other of that name; Although here, like every sect, the so-called Lutheran Church did not want to give out its separate existence, the Union spirit completely filled pastors and congregations, with hardly noticeable exceptions. The "Lutheran" set as its purpose and goal to bring this frightening decay of our church to consciousness, to make known the teachings and practices of the old, true, original Lutheran church and to call it back. It could therefore be nothing other than a paper "for teaching and for punishment". He began in the gentlest, most modest way possible; but how was his testimony received? All the papers were soon filled with the harshest attacks and vituperations, which we do not want to repeat here. Thus the "Lutheran", if he did not want to be unfaithful to his church and not abandon his goal, had to sharpen his weapons. And what has happened? - Things have changed. Quite a few who formerly resolutely rejected what the "Lutheran" advocated as Lutheran doctrine and practice now profess it themselves. - Thus the polemic of the "Lutheran," judged by its fruits, may not have been as wrong as people want to be persuaded. If the "Lutheran" had always been such a soft-spoken man as is demanded of him, what does it matter? Many who have finally given way to the sharp polemics of the "Lutheran" would perhaps even now, as at first, only ridicule the testimony of the latter. Only too many do not give way until the good appearance they spread around them is taken away and until they see that if they do not give way, the people who recognize and accept the truth will give way from them. It is easy for a people, when they finally surrender after a hard fight, to say and complain that they were wrong to fight so hard against them, that they would have surrendered sooner in response to good words; but who will believe them? Experience teaches something quite different. - But consider this, too: What is worse? To falsify God's word and thereby attack God's honor, to insult the great God and harm the souls of those who have been bought through Christ, or to say a harsh word to a falsifier in the fight for the purity of the word, for God's honor and for the blessedness of men? It is certain that a Christian must take the utmost care not to do too much, even in his zeal for the truth; even what is sinned in the process is and remains a sin that demands heartfelt repentance, for the good purpose justifies the wrong one.

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Is it not right, however, if in a sincere zeal for the truth and against error, sins are sometimes committed out of weakness, to brand the whole struggle as a "carnal" one? Is it not rather a sad sign when one knows only of forbearance, patience and love against those who poison the bread and the fountain of life for man, but against those who attack the spiritual poisoners somewhat harshly, one has no excuse, only a verdict of condemnation? Who is more to be punished: he who plunges the other into the water with a sweet face, or he who tries to pull him out, but perhaps grasps him a little more roughly than is considered necessary? - —

When Mr. X. X. says of the writer of this particular article: "His darkest stain is probably the sad history of the dispute with Pastor Schieferdecker and the old venerable Pastor Grüber", - we can first of all assure him with a confident heart that we consider our fight against Pastor Schieferdecker's chiliasm and the preservation of our Synod from this soul-dangerous infatuation, which was also achieved through this, to be one of the brightest points of our poor, frail and not exactly joyful life. Also, as far as our quarrel with him is concerned, Pastor Schieferdecker himself will hardly be able to complain about anything other than our complete inaccessibility to his chiliasm, but hardly about personal insults experienced by us. As for the negotiations that led to Pastor Gruber's resignation, we ourselves had no part in them, but rather they were conducted by two members of our synod who were considered the mildest at the time. - —

When Mr. X. X. finally writes of our Synod: "Just as unedifying as the polemics in their journals, is also for the most part that on the pulpit. Among many preachers it has become quite fashionable to campaign incessantly in the crudest terms against all other communities", - so Mr. X. X. knows more about this than we do.

We have already communicated in the excerpt of our lectures on pastoral theology published in "Lehre und Wehre" (Doctrine and Wehre), among other things, which principles are valid among us with regard to polemics on the pulpit and which will be impressed upon those who once want to and should take over the office of preacher in our synod, with the following words:

"On the other hand, a preacher must also take the specific needs of the congregation to which he is preaching into consideration when it comes to punishing or refuting false doctrine. In a congregation that does not yet know the right doctrine, polemicizing much against false teachings can only have a harmful effect. Either such a message will be

The preacher, because he is not yet able to understand the importance of pure doctrine, will fill the congregation with aversion against the preacher as an unkind brawler and quarreler, and thus deter them from

pure doctrine and fill them with sympathy for false doctrine; or they will be fanatized by it and brought to an incomprehensible zeal against the sects, and easily put their Christianity and Lutheranism, instead of in the true, living faith, into zealotry for orthodoxy and for the customs of the orthodox church.... In addition, a preacher must remember, with regard to doctrinal teaching (the refutation of false doctrines), that it is not his duty to fight against all conceivable false doctrines and heresies, but rather to take into account, mention and refute only those which have either already found some acceptance in his congregation, or with whose penetration the same is threatened. When the preacher Aureus had railed very sharply against the papal ceremonies in a congregation that was still young in knowledge, Luther wrote to him in 1526: I have heard from you how you act the word somewhat strictly, and have been asked to admonish you. If you want to suffer, then I ask that you first teach what is important, namely faith and love. *) For if these are not rooted, what do we want to trouble ourselves with great ceremonies, through which nothing comes out, but that we tickle the foolish rabble's minds, which are unsteady with ease and curiosity, without fruit, yes, with damage to the honor of God and his word (!) ... Do not despise those of whom you do not know what kind of people they may become, but attract them kindly and humbly. It will not come to life that has not died before.' (Walch XXI, 1007. f.) Finally, it is said in the Chursächsische Generalartikeln: The pastors should also take good care of the opportunity of their parishioners; because in the villages there are commonly simple and inexperienced people in divine matters, especially in religious disputes, that they do not annoy them with unnecessary quarrels about doctrine or persons, nor excite them on the pulpit without necessity; thereby giving the simple people all kinds of pondering and thus more may be broken down and destroyed in them than built up and improved. Rather, they are to present to them the foundation of divine, pure doctrine by means of God's Word and their Christian catechism in a simple manner and faithfully warn them against repugnant doctrine.

*) Everything highlighted by the print in this citation is also already emphasized in "Lehre und Wehre" as being particularly important and worthy of attention.

The church should warn people against impure doctrine, show the reason for it with clear testimonies of the Scriptures and, as they argue against the simplicity of the Christian catechism, refute them sufficiently and bring back the persons who have been taken in by it with the spirit of gentleness'. (Third General Article fol. 299.) " -.

These are the rules which are given in our synod according to "Lehre und Wehre" Jahrgang XII. No. 5, concerning polemics on the pulpit, are given to those who want to become preachers in our synod. The dear reader will see from this that precisely what is at issue in the demands of Hm. X. X. has always been most earnestly insisted upon in our Synod. *)

The essay of Mr. X. X. is a sad proof that those who are annoyed by the honest polemics of the orthodox believers, as a carnal and unjust one, are usually deep in the sin of false polemics themselves. The essay of Mr. X. X. contains many truths, through which the essay has something captivating for the readers. What truths are found in it, however, have not only never been denied by us, against whom the essay is directed, but rather have always been asserted and emphasized with all seriousness. In that Mr. X. X. nevertheless holds these truths up to us, he tries to create the impression in his readers as if we hate and fight these truths. If this does not mean preaching the truth "for the sake of hatred and haters", in order to "turn a gloom to the hated opponent", then we do not know what this fei. Mr. X. X. proceeds more or less like the one who publicly inculcates the commandment "Thou shalt not steal" into an honest man, knowing full well that now everyone will think that the man must be a thief, since one finds it necessary to reproach him so seriously with the seventh commandment.

Incidentally, the "Lutheran Herald" together with Steimle's paper has now taken certain men into its protection whose "carnal and unjust" polemics in their papers and sermons are so well known in town and country that otherwise no one could easily be counted among them. †) Has therefore the "Herold" the laud-

However, it is a common opinion that we Missourians, in our sermons, instead of showing our listeners the way to salvation, as Mr. X. X. says, "are constantly fighting against those of other faiths. X. says, we "incessantly campaign" against those of other faiths. When Pastor Brobst was here and, since a church had just been consecrated, heard not one polemical sermon among the many, the dear man was not a little surprised. Whoever concludes from our papers that our sermons are correct, is gravely mistaken. Our papers should preferably serve "for teaching and for punishment", our sermons should proclaim the whole counsel of God for salvation.

†) Just now we read again in the latest number of the "Lutheran Herald" of January 21, that we are "following the Buffalo Synod in Sime'i's way, so highly deserving for the pure doctrine". We wish the "Herold" luck in bringing this synod back to life; may the new

He also wrote a proclamation and a victory report, in which he gave God the honor he deserved with a grateful spirit. This is also evidenced by the field services, the strict observance of man discipline by the German troops in the conquered areas and the sparing of their inhabitants as much as possible. Similarly, Count Bismarck's political negotiations rest on a moral and just basis and have not the slightest relationship to the serpentine coils of lying proclamations and diplomatic arts of the Parisian rulers; For these are only out to maintain their people in their insane delusion and self-delusion and to deceive them as long as possible about the crushing iron force of the facts, to lull them into fantastic dreams of the glory and invincibility of the newly-baked French

Republic, partly to achieve a stronger sympathy for themselves at foreign courts than the suffering innocence, or at least as self-sacrificing patriotic heroes, and where possible to bring about an armed intervention of the great European powers in their favor. Rather, all political manifestations and all negotiations of this great statesman with 'one adversary have in view only the ultimate goal of initiating a peace for Germany, by virtue of which it would soon no longer be disturbed and endangered in its salutary unification and shaping by its ambitious and jealous neighbor.

Fourthly, the behavior of the German soldiers is quite different from that of the French. Admittedly, as far as the martial aptitude, agility, and even the personal courage and bravery of the individual French soldiers, of high and low rank, are concerned, they did not lack it in this war either, and offered their opponents strong resistance. But already here a noticeable difference emerges. The French fought and are fighting only for a national idol and a mirage of their imagination, to whose veneration and worship they are educated from childhood, namely for the honor and the high glory in arms of almighty France, "the great nation. The Germans, on the other hand, fought and fight

out of ardent love for the fatherland and in moral

Indignation against the old hereditary enemy of Germany, who also now had nothing less in mind than to carry his victorious weapons anew into the German districts, to tear off new pieces of Germany and to force the German people once again under his yoke.

And instead of groaning to an idol of pride and vanity, no doubt not a few German men of war put their trust in the living God of whom it is said, "Righteousness and judgment is the stronghold of his throne."

If he has the same intention to work for the abolition of a "carnal and unjust" polemic, he will find the most important field for such effectiveness among his present new protective relatives.

(To be continued.)

(Submitted by Dr. Sihler.)

The war of Germany against France.

(Conclusion.)

Finally, however, we want to turn our attention to Germany. First of all, it is an undeniable historical fact that Prussia is completely innocent of the outbreak of this terrible war, which was, however, indirectly directed against the unification and increasing power of Germany, in which the arrogant France saw its supremacy in Europe threatened and felt deeply injured in its unlimited national vanity. On the contrary, the King of Prussia himself very easily exercised "moderation and leniency" in the political sphere, which he unspeakably demands in his country for his union in the ecclesiastical sphere between his Lutheran and Reformed subjects; for their unification into one national church is absolutely impossible without unification in all articles of faith and sound doctrine. Here, however, King William endured many an unkindness and insolence on the part of the jealous and overconfident French government with honorable patience and prudence, out of love for the common good of Prussia and Germany, so as not to be partly responsible for the outbreak of a pernicious war.

On the other hand, it is also an incontrovertible historical truth that for about 200 years the ambitious and glory-hungry France, addicted to conquest, has steadily shown itself to be the disturber of peace in Europe and has made more than twenty hostile incursions into Germany without being provoked to do so by the latter through unjust attacks. And among the special disgraceful deeds is the twice repeated devastation of the peaceful Palatinate on the orders of Louis XIV and the wanton robbery of western northern Germany in the middle of peace by Napoleon in 1811.

Thirdly, it is obvious and obvious that the German armies and their leaders, and especially the royal commander himself, went into this war forced upon them in a completely different frame of mind than the presumptuous, arrogant French and their scheming emperor. Evidence of this can be seen even before the At the beginning of the war, for example, the King of Prussia's order, based on sincere fear of God, to hold a penitential and prayer service.

Life must not be a mere ghastly movement brought about by New York galvanism. Above all, it will be necessary to reunite the two wings, which deny each other the Holy Communion on the basis of their "pure doctrine". The two wings, which deny each other Holy Communion on the basis of their "pure doctrine," will have to be reunited with each other.

While the moral corruption and hollowing out of the French people was also quite evident in the insubordination, contempt, rebellion and mistrust of the French soldiers toward their superiors, who admittedly were not above them in moral terms, the German warriors showed just the opposite obedience. The German soldiers, on the other hand, showed obedience, willingness to submit to the serious and strict discipline of their men, patience, perseverance, and even cheerful courage in the midst of all kinds of discomfort, in bad weather and on bad roads, during strenuous marches and wet bivouacs, even in the presence of wounds and illnesses, and especially a heartfelt trust in their upper and lower leaders, who, of course, also set a good example for them.

But how now? What is Germany to do when finally a government of the French people, recognized by the King of Prussia and his confederates, accepts the peace terms presented by the victors and peace finally comes? Is it to be exalted, as if its wisdom, its counsel, and the strength of its arm had brought about the many victories and conquests and finally the peace securing its borders? Let that be far away! The first and next, however, is a believing and sincere, "Now give thanks all to God." The other is a serious and heartfelt self-humiliation before the holy God, in that not only the seriousness but also the goodness of God should lead to repentance.

It has certainly pleased God to break and cast down the stubborn arrogance of France and its unbelieving self-idolatry by the German people, against whom it has primarily sinned so much and for so long; but that is not why the French alone are sinners before God and the Germans are the righteous. Rather, even among them and even among those who are no longer in the thick papist darkness, but live under the sound of the Gospel, there is enough atrocious damage and corruption. This includes especially the contempt for the preached Word of God, especially in the larger cities, the increasing apostasy from the Christian faith among the educated and the uneducated, the glorification of the human spirit in all kinds of science and art against the honor of God and His Word and against the true Christian faith, and even the denial of the natural knowledge of God from the light of reason; For from this, and from the devil's delusion, came the insane assertion that there is no creative, sustaining, governing personal God apart from and above the world, but that God is the world and this is God; that therefore there is also no divine moral law in the heart of man, consequently also no transgression of it, therefore no sin, and no redeemer is necessary; that the human soul has no independent order of its own.

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mortal being and perish with the body. It is therefore no wonder that in Germany, too, justice, discipline, morality and respectability are increasingly falling away, and that mammon service, the most varied possible hedonism and a coarse or subtle Epicurean nature are becoming more and more prevalent among these lying and apostate educated and uneducated Christians whose motto is: "Let us eat and drink, for tomorrow we shall be dead."

Truly, Germany, in spite of her victories, in which she was only the hammer of God to humiliate France, has great cause to humble herself before God and to repent; for for the sake of these seducing spirits, these Christ-deniers and Christ-haters and their approving and applauding followers, she has truly not gained the victory against France from God. And if these and related spirits should especially become the builders and shapers of the united Germany, then God's blessing cannot possibly rest on them, for these enemies of the Lord would only make a new national idol out of this Germany, which would be essentially nothing better than the French one.

Therefore, thirdly, the sons of Germany, who do not recognize these godless scoundrels as brothers, but as bastards and unworthy of their godly fathers, should, far from elevating themselves carnally over humiliated France, let God's judgment on it serve as a salutary warning. "Do not be proud, be afraid," says God's word. For if Germany should make her unification and political strengthening and position of power in Europe her national idol and rob God of the honor she owes and follow in the footsteps of France, the Lord of all lords is still strong enough to break it up and split it apart again, or to throw it anew under the feet of a foreign enemy so that he may tread it down.

May the gracious and merciful God help Germany to be led to repentance by His goodness in her victory, to learn to fear God more and more in true faith in Christ and to give Him glory, and to bring forth righteous fruits of repentance in sincere love for the fatherland, a sense of community and other civic virtues.

We Christian-minded Germans, however, who in this country belong politically and civically to a different state, but who rightly want to hold on to our noble language and the good customs of our people in house and church as long as possible and not to cast them off as quickly as possible, like these and those rich upstarts and other hollow, characterless apes of the natives - we Germans, who, at the outbreak of this terrible war, showed our solidarity with the land of our fathers and with our German brothers on the other side of the sea partly by taking part in patriotic meetings and in letters to

We are especially called upon to earnestly and persistently lift up prayer and intercession for our people to the Lord, that His good gracious will may be fulfilled in them and that they may bring forth righteous fruits of repentance.

To the ecclesiastical chronicle.

The bookseller and printer Mr. E. Steiger in New York has been publishing a so-called "literary monthly report" for two years, which has so far proved to be an organ of the most radical unbelievers, so that until now unknown people in New York have thought that Mr. Steiger must be an open enemy of religion. However, in his

"Lutheran Magazine", Pastor Brobst, in the report of a business trip he made to New York, praised Mr. Steiger as an active member of the Lutheran St. Matthew's Church in New York. A writer in the "Pilger" of December 31 expresses his astonishment at this and rightly adds: "I cannot think otherwise than that Mr. Steiger, who after all is responsible for his publications, has become of a different mind, has converted and henceforth wants to put his weapons, which he wields with great skill and zeal, at the service of the church of Christ." Since nothing else has been announced about the conversion of the aforementioned, the writer asks the editor of the "Pilgrim" to inquire about this event. The editor agrees with the writer that Mr. St. is responsible for the "outpourings of the most crass unbelief" that appeared in his "reports", especially since "what was written remained written without retraction", but even the editor does not know whether "there is no deception here". It is certainly most important and gratifying that the "Pilger", a very dear "Christian family paper" (Reading, Pa.) edited by Kündig and Wackernagel, as far as we know, has once brought up the subject that printers, publishers and booksellers are responsible for the usefulness or harmfulness of the books and magazines they typeset, or print, or sell and distribute. This subject deserves a thorough discussion. It is an unrecognized sin, the propriety of which is hard to say. W. [Walther]

Good testimony of a Loehean against the practice of unchurched communion. In a speech given at the dedication of the second mission house in Neuendettelsau in Bavaria on Oct. 19 of last year, it says: "With our understanding of the divine word, we stand entirely on the historical ground of the German Reformation and want nothing other than to be faithful children of the Lutheran church and to educate faithful children and teachers of the Lutheran church,

They should stand firm in the confession of their church, not only in doctrine, but also in practice, especially where it is necessary to fight the pernicious communion mongering, which threatens the downfall of the Lutheran church as such in America as well as in Germany. Only the right understanding of the sacrament and the right love for it can help. We seek to awaken both in the future ministries of the Lutheran Church.

On Divine Justice. A deaconess from Kaiserswerth writes from a hospital (place and date are deliberately concealed): "On Friday we had a poignant death. A married man had been shot through the mouth and the salivary gland injured; the man was visibly emaciating day by day. At noon, when we had put everything in order a little, for that is how long bonding takes, N. sat down with him, took his will and read the 90th Psalm. It was hardly finished when he wanted to say something. We could not quite understand it, and could hardly believe our ears, for we thought he was fantasizing. How terrible was his confession: "I have sworn falsely," he stammered. In a great agitation and distress I asked whether he was sorry and whether, since he would soon appear before the judgment seat of God, he would not make himself ready, weary and burdened, to hurry to Jesus? We did not delay long and sent for the priest, who spoke to him and examined him. Then he received Holy Communion repentantly and remained in constant prayer. A quarter of an hour later I was allowed to close his eyes. Ref. Kz.

Church News.

After Pastor R. Köhler had accepted the position of Pastor of the Lutheran congregation in Sigel, Ill, he was inaugurated into his new office by the undersigned on the 4th Sunday of Advent, Dec. 18, 1870, by order of the honorable President I. F. Bünger.

This was a day of celebration for his congregation in a special sense, because at the same time pulpit and altar were consecrated in the until then unfinished church. Very beautiful altar pieces were kindly donated by Mr. F. A. Hoffmann in Chicago.

May the Archpastor of the Church make the dear brother a blessing for many!

H. H. Holtermann.

Address: Hev. Xoattler, Lox 88th HovkerO., IIIs.

On the first Sunday, after Epiphany, the 8th of Jan. d. I, Mr. Candidate I. I. Friedrich Leyhe was ordained by the undersigned on behalf of the Vice-President of the Northern District of our Synod in the morning in his congregation east of Grand Rapids and was introduced in the afternoon in the branch west of the said city.

May the Lord be his sun and shield. Amen.

I. Jacob Hoffmann.

Address: Hev. "I. ck. IV

Vox 161. Orund Haxiäs, 4Vis6.

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Hm Pastor G. Markworth having resigned his office at the Lutheran congregation at Danville, Ill, on account of lingering throat trouble, in his place has been duly appointed by the said congregation Mr. Pastor R. H. Biedermann, formerly of New Wells, Mo. and, by order of the reverend President of the Western District, has been installed in his new office by the undersigned on the 3rd Sunday after Epiphany.

God promote the work of his hands!

A. H. Burkhardt.

Address: Nev. 8th Liockenmann, Danville, Verniillion Oo., Ills.

On the first Sunday after Epiphany, Pastor G. A. Müller, having followed a call from the Lutheran congregation in Kankakee, was installed by the undersigned in the office of our President, assisted by Pastor Lehmann.

May the Lord bless the work of His servant, so that the church may increase in number of members, as well as in faith and knowledge, to the glory of His name. ,

E. Riedel.

Address: Kev. ^Ineller, XanlLalc66, Ills.

The large congregation of Pastor I. Kilian in Serbin, Bastrop Co., Ter., which consisted of Wends and Germans, has separated. The part consisting mainly of Wends and by far the larger part retained Mr. Pastor Kilian as its pastor. The part consisting more of Germans appointed Mr. Pastor Z. Pallmer of Baden, St. Louis Co, Mo. who is also a Wende by birth. In a letter to the undersigned, Pastor Kilian reports the following about the introduction of the latter: "On the 3rd Sunday of Advent it happened that I introduced my dear neighbor in German. I conducted my sermon, which I had just preached to my congregation in Wendish. had, with comments such as the following:

"Dear Brothers! It is difficult for me to speak here. However, since I am authorized by the District Praeses of our Synod to introduce the ordained Pastor Zohann. Pallmer to you in the name of the Synod, I must speak. As Abraham and Lot once separated from each other and yet remained brothers, so the congregation at Serbin has also separated. The external institutions, which are earthly and transient, can be one way or the other. But let us leave that and see what we still agree on. First, we agree that we all want to go to heaven. Second, we are united in what Paul says Ephes. 4:4-6, "One body and one Spirit rc." And thirdly, we also agree that no other foundation can be laid except that which is laid, which is Jesus Christ. But our Lord has made some apostles, some prophets, some evangelists, and some pastors and teachers. Now after I had spoken some more about the preaching ministry according to 2 Cor. 5,18-25. I happily came to my topic:

Las lives of the preachers. (Ev. Matth. 11,2-10.)

1. how they are doing (John in prison),
2. in what their power consists (Christ's works), 3. how the Lord exalts them (the distinction of John).

The German service in my church had to be suspended this time. I still have a tiny German congregation to whom I preach every Sunday and feast day.

May the God of peace graciously grant that both congregations may coexist and prosper in unity of faith and confession and in brotherly love.

Z.F. Bünger.

Address: R, ev. 4th I^allmo!-, Kerlrin, Lugtrop Oo., lex.

Church dedications.

Through no fault of the sender, it is reported herewith somewhat late, but not too late, that already on the last 7th Sunday after Trinity (31st Zuli) a new church was consecrated here in Chicago with God's word and prayer. It is a very spacious and in every respect splendid church, which is already inviting by its outer and inner beauty. The old church next to it had long since become too small and now had to give up its space for several school classes. Pastors Beyer and Wagner preached in the morning and afternoon, and Professor Lange of Fort Wayne in the evening. May the gracious God make this house a great and eternal blessing for thousands in that great part of the city!

All this is said of the Lutheran Church of the Trinity in Chicago, in which Pastor F. Döderlein administers the ministry of the Word, which is therefore not to be confused with that recently formed "Lutheran Church of the Trinity", which recently danced so spiritedly in fellowship with so many to its Zowaisch-Bond's upswing rc. - on their "flotten Balle." Time will tell if there is anything to report about the dedication of this church. A. W.

On the 3rd Sunday of Advent, my congregation on Lincoln Creek had the great joy of dedicating their new little church, the first we now have in southern Nebraska, to the service of the Triune God. Zch preached on the Gospel of Sunday. Topic: How do we celebrate right church consecration? 1) When we recognize Christ as the one who was to come by faith. 2) When we adorn this faith by Christian walk.

The congregation consists mostly of "people who had moved here from the churches near Fort Wayne or from my former congregation near Hampton, Zlls. or from Zowa. They often gathered for Sunday reading services, but since they were now and then attended only by vagrants and, as it seemed, there was no prospect of a preacher from our synod coming here, they began again to leave these beautiful earthly pastures, because they no longer wanted to do without the heavenly pasture. The greater is the joy of the congregation that they now have church services every 14 days and Christian schooling for their children. At the express request of the members of the congregation, it should be mentioned here that not far from the church there are

still several "homesteads" to be had, which one would much rather see occupied by members of the congregation than by Americans or unchurched people. Gladly want F. Scheumann, Seward Co, Nebr. or writers of this

The company will provide more detailed information about the country, etc. by letter.

May the merciful God, who has blessed this region so abundantly with beautiful water streams and pasture drifts, also give us his blessing, so that in the newly built little church the pure pasture of the divine word can always be found and streams of life can emanate from it.

Seward County, Nebr.

K. Th. Grüber.

Get

for the college - budget and for poor students in Fort Wayne:

The following gifts of love were received by me by January 11, for which, with thanksgiving to God and the benevolent givers, I hereby certify:

From Dr. Sühler's parish: from C. W. Rose 1 quart of beef, 1 sack of wheat, 1 p. of grain, from Heizmann half a pig, 1 p. of flour. From Past. Evers' parish 8Z p. wheat, 3 p. oats, 17 p. grain, 1 p. potatoes, 1 peck beans. Ans Past. Stock's parish from Hartmann 1 vrtl. beef. From Past. Jäbkerö parish: from Christian Prange 4 p. grain, 1 p. oats, Z p. beans, 12 cabbages, from Wilhelm Meier 1 quart beef. From Past. Reichhardt's parish at Columbia City, Jnd, from Christian Liecke 1 hog, 2s. Wheat, 2 gall. Molasses. From Past. Keyl's parish at Wilsbire, O., 3 p. grain, 5 p. wheat, 4s. Rye, 2 S. Mehl, 1 S. Oats, 2 Gall. Apple Butter, IIOZ Pounds of Smoked Pork, 42.00 Money. From Past. WüstemannS parish in Kendallville 45.20. From G. Zapf in Cleveland 43.50 for student Heinrich Haake. Chr. Hengerer.

For the seminary organ in Addison received from teacher M. 41.50. Through teacher Ilse in Pittsburgh 429.00 and namely from: W. Langkamp, J.H. Succop, G. Wamhoff, H. H. Niemann, W. Nientker, E. Meyer, H. Langkamp, N. Schwach, F. Schulze, H. H. Mever, Chr. Kohne, Chr. Gcislser, ZH. Riefenach, I. R. Niebaum, H. Thorner, H. H. Geilfuß, F. Eversmann, H. Schürmann, B.H. Succop each 41.00, J.Dölbor, H. Steinbrink, F. Werten, V. Kemper, I. Flach, H. Bartling, G. Boßler, H. Teidge, H. Vallowe, F. Vallowe, C. F. Kuhlmann, L. Rau, AH. Burgen, Chr. Brand, M. Letsche, I. H. Niemann each 50 cts, P. weak 55 cts, H. Bergmann, G. Bultmann, H. Wöstephoff, A. Siemon, W. von der Aa each 25 cts, F.N. Niemann and Dornfeld 10 Cts. each. By Kassirer Eißfeldt By teacher I. F. Koch of the women's club at Minden, Ill, 42.00. K. Brauer/

With heartfelt thanks against God and the bountiful givers, undersigned certifies to have received through Mr. Pastor E. I. Frese of St. Paul Parish at Brown Creek Nebraska, 48.30, from Mr. Past. Frese himself 41.00 to have received for the preparation of mission raises.

I owe special thanks to this congregation for allowing their preacher to take my place from time to time, thus making it possible for me to undertake longer missionary trips.

Omaha, Nebr. 28 December 1870.

F. Kugele.

For the Lutheran Orphanage at St. Louis

The undersigned has received the following gifts of love, for which he acknowledges with heartfelt thanks to God and the kind givers:

by Mrs. Koplien in Chicago 41.00. R.K. in Collins Kindtauf. Coll. at Mr. Ahrens in Echester P3.00. ^ esgl. by Mr. Past. Sondhaus 41.85. From Mr. Past. Hochstetterö congregation in Indianapolis: from Mrs. Lisette Dammeier, thank offering 42.00, from Karl Syrup Al.00, from Wilhelm and Louis Konzelmann 42.00, from N. N. 42.00, from Mrs. Syrup 41.00, together 48.00. Bon Karl Blumenberg in St. Louis 41.00. From the laudable Junafrauen-Verein in Collinsville 415.00. From Lene and Dorr I in St. Louis 45.60. From Mr. Past. Bock's congregation in Jefferson County, Mo. 42.80. From N. N. by Mr. Past. Vetter at Honey Creek, Mo., 41.00. From the Ge- ' m "ndc of Mr. Past. Tirmenstein at New Orleans, La., 437.50. From Mr. L. Felder at Baltimore 45.00. From , Mrs. Gertrud Schneider at St. Louis 50 Cts. From A. S. ' Hut-Collecte in the JmmanuelS District there 417.80. Placed on the plate in the Jmmanuelskirche, marked, "For the Orphans" 42.00. From widowed Mrs. Otto in St. Louis 45.00. Miss M. Diekmann 41.00. Widowed Mrs. Köster here 41.00. ! Martin Haspel in Frankenmuth, Mich. 42.00. N. N. by Mr. Past. Döderlein in Chicago 45.25. By den children of Mr. Cantor Bünger there 42.00. By Mrs. Katharina Kopp in Peoria, Ill, 41.00. By N. N. in Past. Stürkens parish 45.00.

St. Louis, Jan. 23, 1871. I. M. Estel, Casfirer.

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Received by the Preachers' and Teachers' Widows' and Orphans' Fund.

I. In contributions:

1. for the year 1869.

From the pastors, G. Schaller, Richmann, Harmening, Bernreuther, each \$2.00.

2. for the year 1870.

From Messrs. Pastors, N. Riedel, O. Hanser, Föhlinger, Th. Mießlrr, Stephan, Bode, E. Döse, Hiller, Nützet, Scholz, Fr. Schaller, Besel, Denke, Trautmann, Biltz, Sprengler, Könke, Wichmann, each \$4.00. Sommer, Bemreuther, Bremer, Fleckenstein, each \$2.00. Starker \$5.00, S. Sievers \$3.00. From the L. L. Hermann, Sehnig, Deffner, each \$4.00.

3. for the year 1871.

By Messrs. Pastors Weyel, Brüggmann, E. Böse, Döhler, Besel, each \$4.00.

II. in gifts:

From the congregations of the following pastors: Nöder \$13.00, Knies K7.55, Sapper \$21.35, Zucker \$9.35, Fick \$31.10, Kleppisch \$4.10, Biltz \$10.00, Besel \$8.00, Sprengler \$9.00, Liebe \$25.00, Schliepsick \$5.00, Kleppisch \$4.30, Tranb \$8.30, Ruhland \$18.00, Hochstetter \$21.10, from the three congregations of Paft. Weyel \$18.55. Collected at the wedding of Hrn. Paft. Wangerin by Mr. Römer \$11.00, likewise at the wedding of Mr. Löhnding in Echester \$13.00, likewise at the wedding of Mr. Busse by Mr. Paft. Dorn \$8.00. By N. N. in Schaumburg \$1.00. Don Herr Christ. Bülzing-Sleben 50 Cts, B. B. 27 Cts, A.F. \$1.00, A. S. \$1.00, C. Burgdorf \$1.00, H. F. A. W. in St. Louis \$20.00, N.N.H-1.00, Mrs. E. \$1.00. Collected at the wedding of Mr. F. Fafterling \$15.85. From the congregation m Wollcottsburg \$3.00. From Mrs. Hansmeier in Pleasant Ridge \$1.00. From Mr. A. Bergt \$5.00. From the congregations of the following Messrs. Revs: Baumgart \$10.00, Sievers \$14.75, E. D. L. Böse \$15.50. For Wktwe P. Röbbelen from Mrs. Grüber \$1.25, from Mrs. Mich. Baierlein \$1.00. E. D. C. Böse, D. Z. Allg. Casfirer.

Report on receipts and expenditures of the Widows' Fund from Jan. 12, 1870, to Jan. 1, 1871.

| | | |
|---|-----------------------|--------------|
| | Intake. | |
| From the Eastern District by Kassirer Föhlinger \$27.00 | """" Birkner... 29.50 | |
| | | Summa: 56.50 |
| From the Northern District by Kassirer Eißfeldt in contributions | 202.50 | |
| From the Northern District 'by Kassirer Eißfeldt to gifts | 30.55 | |
| Summa: | 233.05 | |
| From the Middle District by Kassirer Kunz in contributions | 236.00 | |
| From the Middle District by Kassirer Kunz in gifts | 69.69 | |
| Cathedral middle district by cassirer | | |
| Droste 72.83 | | |
| Summa: | 378.52 | |
| V014 western district by Kassirer Gotsch in contributions | 335.50 | |
| From the Western District by Kassirer Gotsch in gifts | 177.10 | |
| Received directly from members of the Western District in contributions | 108.00 | |

Gifts received directly from members of the Western District 93.70

Summa: 714.30

Cash on hand on 12 Jan. 1870 151.65

Summa Summarum: 1534.02

Issue.

Supported 15 widows and 28 orphans with 1585.00

Mixed expenses 3.00

Summa: 1588.00

Thus, the cash register has a debt of 53.M

After note: I cannot publish this report without drawing attention to the following points:

1 In this report, of course, only the sum that was actually spent is indicated under "expenditure". In reality, the Widtwenkasse has a debt of \$250.00. Because our Society is a support society, I did not believe I had the right to borrow this entire sum. I am only allowed to spend what comes in for the company.

In the western district of our synod, many congregations and private individuals have supported the widows' fund. This is mainly the reason that much more has been received in the western district than in the other districts.

3. almost all preachers and teachers who sent in their contribution have \$4.00 each and some have \$5.00 paid. If all preachers and teachers had sent in their contributions, there would be a large surplus in the treasury.

I do not draw attention to these points in order to reproach "this one or that one", but in order to encourage those who have not been as zealous as others in supporting widows and orphans, whom God has commanded our love, to emulate the more zealous ones. Christianity, as St. Paul teaches, is a race to the finish. The race in good works done in faith and love is a holy race that pleases God. Supporting widows and orphans is undoubtedly a truly good work, and a pure service of God, if it is done in faith and love. Jam. 1, 27.

Finally, I thank all those who have supported the Widows' Fund. God bless them all and be their Dergelter. I also believe that this wish will be fulfilled, because it is written: He who has mercy on the poor lends to the Lord, who will repay him with good. Prov. 19, 17. He who gives to the poor will not lack anything. Prov. 28, 27.

E. D. C. Böse, D. Z. Allg. Kassirer.

Received in the Middle District treasury: To the synodical treasury: From Past. Bode's congregation at Fort Wayne \$15.75. Paft. Jor'congregation at Logansport \$17.00. From a member in Dr. Sihler's congreg. \$1.00. Past. Maack's Gem. in Sugar Grove \$10.70. Paft. Lchnert in New Haven \$2.00; whose congregation there \$9.20. Whose branch congregation \$3.00. By Past. Lehnert of C. G. \$2.00. By Paft. Key'l's Gem. in Willshire \$25.00. Past. StrieterS Gem. in Peru \$9.00. -Paft. Franks Gem. in Lancafter \$6.50. Past. Schöneberg's Gem. in Lafayettec \$18.00. Ch. Hengerer's Gem. in Fort Wayne \$5.00. Of Past. Stocks Gem. in Allen County, Jnd. \$11.47. Of Past. Detzer's Gem. in Delaware Township \$5.00. by Past. StubnatzyS Gem. in Fort Wayne \$51.75 and \$45.69. pastor Kühn's Gem. in Minden \$5.34. Kaspar Scheiderer's Gem. in Marysville \$5.00. Paft. Detzer's Gem. in South Ridge \$24.92. Past. Schöneberg's Gem. at Lafayette \$18.00. Past. Fleischmann's comm. at Fort Wayne \$20.00. Rev. Horst's comm. at Columbus, Jnd. \$6.00. Whose branch-community \$4.87. Dr. Sihler's community in Fort Wayne \$152.00.

To the general building fund: From Wittwe Rauch inLogansport \$5.00. Paft.Küchles Gem. in Laporte \$11.50. Paft. Horn in Mount Hope \$3.00. Whose St. John's parish \$24.50. Whose St. Paul's parish \$12.50. Paft. HochfetterS Gem. at Indianapolis \$156.56. Paft. Horn's St. John's parish \$14.00. Whose St. Paulsgemeinde \$3.10. Paft. Heitmüller's Gem. at Clifty \$15.00.

On college construction in Fort Wayne: VonPaft. Rupprecht's comm. in North Dover \$47.33. Of some Members from Dr. Sihler's comm. in Fort Wayne \$27.00 and \$40.50. Paft. Nützet in Marysville \$25.00. H. HinderS in Lafayette \$3.00. D. Haag in Elyn'a \$10.00. Dr. Sihler's Gem. in Fort Wayne \$196.00. Past. Fritzes Gem. in Adams County Jnd, \$26.00. Past. Sitzmann's Gem. in Pomeroy \$9.50. Paft. HuSmann's Gem. in Euclid \$45.00. Past. Nützels Gem. in Columbus \$5.53. Paft. Rupprecht's Gem. \$6.70. Past. Bode's comm. at Fort Wayne \$34.00. Paft. Schlesselmann's comm. \$14.65. Mrs. Lipp's comm. at Pittsburg \$3.00.

To the widow's fund: fromPast. Bode's comm. at Fort Wayne \$6.14. Paft. Rupprecht's comm. at North Dover \$13.20. From Mrs. S. at Cleveland thank-offering for happy delivery \$1.00.

For Paft. Brunn's Institution: By Paft. Maack at I. Müller's wedding \$5.50. Collected by D. Haag in Elyria \$5.00. Paft. HuSmannS Gem. in Euclid \$5.00.

For inner mission: Von Paft. Lehner's Filialgem. \$1.75.

On the Emigrant - Mission: From Dr. Sihler's congregation in Fort Wayne \$20.00.

For poor college students: Coll. at the annual feast of the Women's Association of the congregation of the Rev. Hochstetter in Indianapolis \$41.00. Through Past. Stock at Adam's wedding collected for Gröning \$11.28. From Scherler's wedding in Cleveland collected for H. Wischmeyer \$5.00. For the same from Ehler's wedding in Newburgh collected \$20.00. FromFarthmann's wedding in Cleveland collected for the same \$5.50.

For poor students: From Mrs. H. in Cleveland, thank offering for happy delivery, for Stud. Rupprecht designated \$5.00.

On the Hermannsburg Mission: ByHernAlberS sen. in Cleveland \$11.75.

For Heathen Mission: ByPast. Schöneberg inLafayette by Heischmann \$5.00.

For the Leipzig Mission: From Past. Fleischmann's congregation at Fort Wayne \$18.80.

For the St. Louis Preaching Seminary: From Past. Schwan's congregation in Cleveland \$70.20.

Fort Wayne, December 31, 1870.

C. Grahl, Cassirer.

For the Lutheran orphanage near St. Louis

I have received the following gifts of love:

Through Past. Herzer in Minneapolis collected at his school as a Christmas gift \$4.00. By Past. Buchholz in Middletown, O.: Christmas Eve coll. at Dethlehem Parish \$8.00, by Erasmus Brück \$1.00, by Christian Herding \$1.00. A. Mehl 50 Cts., A. Zack 50 Cts., Verb. Schirmer \$1.00, Anna Maria Nicol 50 Cts. from himself \$2.50, together \$15.50. By Past. Sieving from his congregation in Egypt, Jlls, \$6.50. Collected from EggerS wedding in Past. LehmannS congregation by M. Mertz \$12.25. From Andreas Bopp \$5.00. By Past. Studt in Luzerne, Iowa, from C. Tatge \$1.00, from himself \$1.00. From H. Koch u. L. Köhler several large pumpkins. From G. Greb 1 barrel of cider vinegar. From Dr. Bosse in St. Louis 2 barrels of rye flour, 2 barrels of wheat flour. By Mr. Estel of N. N. 2 skirts, 4 pairs of stockings. By H. Karl in Past. BuSzinS parish 1 barrel of cabbage heads, 1 bush. Turnips, 1 basket of cookies for the children. By Past. Wendt in Wapakoneta 4 children's shirts, from Em. Hofmann 3 ditto. Through Past. Mennicke in Rock Island from Daniel Strecker \$5.00. From Past. BaumgartS branch parish on d. ClarkS Fork, Cooper Co. Mo, \$11.00. From H. Koch in Past. Lehmann's parish \$2.00. H. Horftmann in Past. Weseloh's parish 50 cts. By teacher Gotsch in St. Louis from his school children \$6.00. L. Lange in St. Louis \$3.00. By Past. E. Mnitakowski and his wife as a Christmas gift \$5.00. By Past. Claus from FrauCrome \$3.00. By Past. Brüggemann and Past. Weyel in Darmstadt, Jnd. as a Christmas gift \$8.50.

Pastor A. Leh mann, Waisrnvater.

From July 1 to December 31, 1870, I received the following gifts for poor students:

By Past. Heitmüller's congregation \$8.10; by Past. Tramm MissionSfest coll. \$54.00; by Past. Mertens'6)emeinde \$13.47; by Past. JüngelS congregation \$11.00; by same from Mr. Pardiek \$1.00; collected atWilh. Lange's wedding \$5.00; from Mr. Fr. Lührs \$8.00; Joh. Kroll \$1.00; Teacher Mack \$5.00; Teacher Köbel \$5.00; Wilk. Drechsler \$5.00; by Mr. Winterfrin of the Virgins - Verein zu Hermann in Michigan \$12.45; by Past. Daib on S. Mangold's infant baptism collected \$3.50; on I. F. Schmidt's infant baptism collected \$2.32; by H. Bensemann \$5.00; on Mr. Hrinr. Backhaus' wedding collected \$25.80; by Paft.HeidS congregation \$1.00; by Mr. Fr. Höhn \$1.00; by Past. Schwan \$9.00; collected at Gebh. Graues Hochzeit collected \$21.78; on Fr. HeidornsHochzcit collected \$6.03; by d. Gem. in Schaumburg \$25.00; by Past. KnollS congregation \$11.00; from teacher Maurer \$5.00; onFried. Busses wedding collected \$8.00; byPast. Schlesselmann byFr.Lammert \$5.00. by Past. Stürken \$10.00; byPast. Schöneberg by his congregation \$15.00; by I. Sattler \$5.00; by his. F. \$5.00; by Past. Niethammer \$6.00; by Mr. Kassirer Grahl \$93.30 and 31 Cts.

Of clothing rc. received^ from HerrPast.RademacherS congregation 12Pr. woolen stockings, 16Pr. cotton do., 2 underpants, 6 shirts, 3 towels, 3 handkerchiefs; from the löbl. sewing club in ZaneSville 1 blanket, 1 quilt, 3 pairs of stockings; from Fr. Amrlung 2 Pr. stockings.

Addison, January 1, 1871. I. L. W. Lindemann.

For Past. Brunn'S institution received from the congregation Pastor Hügli'S in Detroit \$10.40.

For poor students; from an unnamed person in Venedy, Ill, \$5.00; by Past. Dörmann from the communion fund of the St. Pauli congregation \$10.00, from the worthy women's association of the St. Petri congregation \$7.00, from the JmmanuelS congregation \$3.30 and from ChristineN.R. \$1.00; by Pastor Engelbrecht in

his branch collected on the infant baptism of Hrn. W. Emde's \$2.50, in the church there \$1.88 and from N. N. \$0.62; from the worthy women's sewing association of the local Trinity District 7 sheets and 2 pillows (for which Mrs. Gishorn had supplied the stuff) and 12 bust shirts; from the worthy women's sewing association of the local Trinity District \$2.50 and N. N. \$0.62.

Women's club in Venedy, JIS., 12 bust shirts & 4 pairs of woolen stockings

F. W. Walther.

Correction. The gift of a bell indicated in No. 9. did not come from the Jmmanuels, but from Trinity Parish in EvanSville, which the undersigned there request to be corrected. The above.

For poor students received: From Mr. Pastor Baumhöfner's congregation of Klauenberg \$5.00, Rühm \$1.00, Sander \$1.00. by Mr. Past. Flachsbart aesammelt auf der Kindtaufe des C. Mittelstadt \$1.60 for Wesche; by Hrn. Past. Sondhaus collected at the infant baptism of I. Stahl \$1.50 and at that of H. Stahl 85Cts.; by Mr. Past. Wunder \$15.00, confession groschen of the congregation of Mr. Past. Stekge; \$1.00 from N.N. by Mr. Pastor Qurri; by Mr. Past. Döderlein at the wedding of Mr. Häusler \$6.00 sürBohn; by Mr. Past. Pissel from sr. Gem. \$5.00 for Börnicke and \$5.M for Drögemüller; from the Bremen Women's Association 6 woolen blankets; by Mr. Past. Jske from Mrs. Kamprath \$1.00 for Schilling; by Hrn. Past. Wyneken ges. on F. B.'s wedding \$8.33 for shilling. A. Crämer.

Volume 27. St. Louis, Mon., March 1, 1871. No. 13. Mr. X. X. and the Missouri - Synod.

(Continued.)

III The third reproach which Mr. X. X. wants our synod to make is: "Overestimation of the old teachers of our church, namely Luther.

"Especially Luther's," he writes; and if one reads through the third paragraph of his article, one finds that it is actually intended to attack our position toward Luther alone; for there is hardly a hint in it about our relationship to the other old teachers of our church.

But also the allegedly incorrectness of our relationship to Luther is not so much what Mr. X. X. tries to prove, but rather what he thinks to find punishable in Luther himself and his writings. Well, let us look at both! - —

As far as our relationship to Luther is concerned, Mr. X. X. criticizes us for two things. X. criticizes us for two things, and above all for the, as he puts it, "eneration of Luther that borders on idolatry, which," he continues, "differs little from the veneration that the unbelievers pay to the heroes of science, e.g. your Humboldt, Schiller, Göthe and others. But with what does our opponent in hiding seek to justify this harsh accusation? point out? He writes: "If they", i.e. the Missourians, "have cited a quotation from Luther, then they think that they can put everything down with it. The reader may now judge for himself whether Mr. X. X. has thus really substantiated his accusation. We think that if he has no better weapons, it must look very windy in his armory and even sadder in his conscience. For if he really wanted to prove his accusation, he would have to prove to us that we demand of our opponents to consider something as divine truth only because Luther asserts it, not because he has proved it so clearly and beautifully from God's Word. But have we ever demanded that? - Never!

It is true that we hold Luther in high esteem; but we do this because God's Word demands it of us and because we cannot do otherwise, after we have recognized what kind of man Luther was and what God has done through him also for us. The divine reason for our high regard of Luther are words of God, like the following: "Do not despise the prophecy! (that is, do not despise it out of arrogance when others have the gift of interpreting Scripture that you do not have). I Thess. 5,20. Further: "Recognize those who work on you and preside over you in the Lord and admonish you. Have them the better for their work's sake." (1 Thess. 5,12.13.) But that these

and similar exhortations of the Holy Spirit are to be applied not only to living but also to faithful servants of Christ who have already died blessed, we see from the fact that in the letter to the Ebrews it also says: "Remember your teachers who have told you the word of God, whose end look on and follow their faith. Ebr.13,7. Further: "Have such in honor", i.e. men who, like Epaphroditus, "thought little of their lives" for the sake of the work of Christ. Phil. 2:29, 30. Further, "The elders that do well in the ministry, let them be counted worthy of double honor; especially they that labor in the word and in the doctrine." 1 Tim. 5:17. Finally, "Be not ashamed of the testimony of our Lord, nor of me, who am his bondman." 2 Tim. 1, 8. We think this is divine reason enough for us not only to love our dear Luther dearly and hold him in high honor, but also to do so. Yes, we maintain that whoever is not moved by the words of God to hold a man like Luther in high esteem, or even to disparage him, is struck by the word of Jesus Christ: "He who despises you despises me. Luk. 10,16. Remember that Mr. X. X. and his kind !

It is also true that we do not merely hold Luther in high esteem like any other faithful servant of Christ.

phets and apostles, but at the same time above all other pure teachings of the Word of God known to us; for we consider him to be the Reformer of the church, raised up, equipped and sealed by God Himself; the angel who was to fly through the midst of heaven with an everlasting gospel to proclaim to those who sit and dwell on the earth, and to all nations, and kindreds, and tongues, and peoples; by whom Babylon fell, that great city, which drank all the nations with the wine of her fornication. Revelation 14:6,8. We confess: The untiring study of Luther's writings has produced in us such a lively conviction of Luther's profound insight into the teachings of Holy Scripture that, without forgetting that he, too, could err, we do not reject without further ado a doctrine put forth by Luther, even if we cannot immediately see its Scriptural validity; We then assume that it is due to our shortsightedness; we do not accept such a doctrine before we have convinced ourselves of its Scriptural validity, but respect for such a highly enlightened man as Luther was is not so great: But respect for such a highly enlightened man as Luther was, compels us to search diligently in God's Word, in order to recognize which Word of God might have bound Luther to hold and declare this doctrine to be a divine one. We have experienced how victoriously Luther justified all the doctrines and defended them against all the objections that highly gifted people had attacked, e.g. the doctrine of the Holy Communion against Zwingli and Zwingler. For example, the doctrine of Holy Communion against Zwingli and Oekolampad; we have experienced from such doctrines that Luther, when one tried to refute a doctrine held by him with the seemingly most irrefutable reasons, had himself long before refuted these possible objections.

We therefore believe Luther when, at the end of his defense of the right doctrine of the Lord's Supper, he confesses his faith in regard to all doctrinal articles and adds: that he "by the grace of God has most diligently considered all these articles, drawn them through Scripture and again *hcrdurch oftmal*s and wanted to defend the same as surely as I have now defended the sacrament of the altar. (XX, 1374.) In short, we admit that we consider Luther to be a pure teacher and that, after he has proved himself to us so many times, we already have a good prejudice for every doctrine that he sets forth as a doctrine of the Word of God, never accepting it untested, *) but also not immediately rejecting it untested, in conceited self-conceit, even if we cannot grasp it immediately.

Such high esteem for Luther, however, is not

We must have such words printed in large print, so that our opponents do not overlook them and do not broadcast them to the world: "The Missourians themselves have admitted that they accept what Luther teaches as correct in advance. For this is the way of our opponents; so spiritual and just is their polemic! peculiarly "Missourian". Such esteem is rather a peculiarity, yes, a characteristic of all pure teachers of our church. They all revered Luther as their dearest teacher and as their common spiritual father.

Thus the Württemberg reformer Johannes Brenz wrote: "Lutherus alone lives in his writings; we all, to reckon against him, are as a dead letter." (Admonition to read the books of Luther with diligence.)

Thus the great theologian, General Superintendent of Cells Urbanus Rhegius writes: "Luther is such and such a great theologian that no age has had a similar one." Furthermore: "Luther is too great to be judged by any nosy person, or should be judged by any nosy person. I must say what I think: we all write and practice the Holy Scriptures. But compared to Luther, we are students. This judgment does not flow from love, but love from judgment." (Innocent News. 1718. p. 320. Gerhard's *loc. de minist.* § 123.)

Thus Melanchthon judged: "Dr. Pomera-

nus is the Grammaticus, who searches through the words of the text; I am the Dialekticus, and consider the order, the context, the individual links, the conclusions; Dr. Jonas is the orator, and knows how to put things into the light with oratorical grace: Luther- is everything; with him none of us can compare." (S. Nik. Selnecker's *Recit. de autorit. Lutheri et Phil.* p. 323.) The same still writes in 1546: "Luther has in his interpretative writings, even after the Adversaries' confession, surpassed everything that has ever been seen of such interpretations." (S. Luther's

Works. XIV, 527.) He also writes in 1549: "What a skillful interpreter Luther was, the clever ones can easily judge, especially if they hold other interpretations against it. I remember that (even the pope!) Erasmus Roterodamus used to say: There is no more skillful and better interpreter among all those whose writings we have after the apostles.

And I myself have heard learned and respectable men, who understood the teachings of the church well, say the same about Luther. And it will be clearly seen by anyone who, while reading, only uses reason, attention and honesty is needed." (p. 539. f.)

Thus the great, learned schoolman Georg Fabricius wrote to H. Weller: "You wake up the man of God Luther from the dead, whom others either disfigure, or bury, unthinking of the merit, which he has acquired for them, that they, so

much they see, see through him, as much they know, have learned through his teaching. ,You

What you know in theology, you have to thank Luther for," said (the great linguist) Paul Fagius in a speech. (Innocence. Nachrr. 1718. p. 320.) Even a great linguist in the papacy, named Andreas Masius, confessed: "On one sheet of Luther's writings there is more thorough theology than sometimes in a whole book of a church father." (Gerhard I.c.)

Thus Martin Chemnitz writes: "What Quintilian says of Cicero: 'He may be sure to have made great progress in the sciences who likes Cicero most,' I gladly apply to Luther: He may be sure of having made great progress in theology who likes Luther's writings most." (*Loci theologici*. P. III, fol. 39.)

But where would we end if we wanted to share even an excerpt of the most important testimonies of our greatest theologians to Luther's incomparable model theology? Enough, everyone familiar with the writings of the greatest theologians of our church knows that they all place themselves as disciples of Luther far below him, and confess that they have received the best they give only from God through Luther; and hopefully no one will claim that they have done this out of hypocrisy and flattery.

But whoever, like Mr. X. X., considers all this to be a "veneration of Luther bordering on idolatry," as the unbelievers idolize Humboldt, Schiller, Göthe, etc., we cannot judge him otherwise than either that he is an enemy of Luther, who is annoyed that a man like Luther counts so much among Christians, or that he is struck with blindness. The high esteem of Luther because of his splendid

It is as ridiculous as it is blasphemous to equate the teaching of the Scriptures with idolatry, which unbelievers do with gifted enemies of the Christian revelation because of their hostility to it.

Yes, says Mr. X. X., don't you Missourians think, when you have quoted from Luther, "that you can knock everything down with it"? - We reply to this as follows.

If we have to deal with people who do not want to be Lutherans, we are far from wanting to crush them with Luther's authority. If we wanted to do that, we would be, we confess, fools. But even if a Lutheran is mistaken about the truth of Lutheran doctrine, we are far from wanting to bind his conscience with Luther's sayings. To such a person, if we believe him to be sincere, we hold Luther's exclamations against him.

The only purpose of the words he utters is so that he does not carelessly abandon himself to his error. But as often as it is a question of that: Is something true?

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Is something a Christian doctrine? so often with us the crucial question is not: How is it written in Luther? but: How is it written in God's Word? Luther is not our pope, whom we believed to be infallible. We know quite well that he, like all men except the inspired prophets and apostles, could also be inaccurate in matters of faith. If we wanted to make Luther our master and build our faith on his reputation, we would certainly be the worst disciples of Luther and would disgrace him with our papist veneration even in his grave, he who is known to have sung:

O Lord, protect us from foreign teachings,
That we seek not masters more, But Jesus Christ in the right faith, And trust Him with all our might.

If, therefore, Mr. X. X. believe and want to convince others that we are blind followers of Luther, the former is an error, the latter a groundless slander. Or does he think that it is impossible, by God's grace, to arrive at the joyful certainty, through serious research, that Luther is a pure teacher in all articles of the Christian faith, and to become more and more happily certain of this every day? - —

But this is finally true: we have, however, not infrequently quoted Luther in the opinion that the question whether something is Lutheran is thereby decided. Does Mr. X. X., in his accusation that we almost idolize Luther, means this - and no doubt he means this above all - then we are guilty. In this, however, the entire old orthodox Lutheran Church lies in the same condemnation with us.

We cannot believe that Mr. X.X is a preacher who has committed himself to the Concordia formula. Judging by his pronunciation, he is probably a member of the Unionist General Synod. However, he knows that the strict Lutheran Church has always declared the Concordia Formula as its confession since 1580 and that it is therefore also a confession of our Missouri Synod. But in the second part, in the "thorough repetition", it says immediately in the introduction after enumerating the first Lutheran symbols:

"These public, common writings are always held in the pure churches and schools as the summa and model of the doctrine which Dr. Luther blessed in his writings from God's Word against the Pabstacy and other sects stately elaborated and well founded; on which detailed explanations in his doctrinal and controversial writings we want to have drawn, in wisdom and measure, as Dr. Luther has erroneously in the Latin preface to his printed books of his own necessary and Christian reminder and has expressly set this distinction that God's Word alone is the only guide. Luther, in the Latin preface to his books printed together, has given a necessary and Christian reminder of his own writings, and has expressly stated this distinction, that God's Word alone is the only guide and rule of all doctrine.

to which no man's writings are to be held equal, but to which all things are to be subject.

From this, then, only a man and also Mr. X. X. can see that, according to the express declaration of our Church in its final public confession, the "detailed explanations" of the doctrine of the symbolic books of our Church are, however, to be taken from Luther's "Lehr- und Streitschriften" and therefore these explanations of Luther are to be recognized as explanations of our Church; only with the twofold restriction, as is evident from

the quoted "Preface": that, first of all, a distinction is to be made between the earlier and later writings of Luther, since in the earlier ones Luther still conceded many things to the pope; and that On the other hand, Luther's writings are not equated with God's Word. If, therefore, a dispute arises over some doctrine which is only briefly treated in our symbols, our church has already testified in advance that how it is to be understood is to be taken most certainly from Luther's writings.

However, the Concordia Formula not only states this principle, but also repeatedly applies it itself. For example, in order to prove that the doctrine of the enjoyment of the body of Christ by the unworthy is Lutheran, it cites a passage from Luther's writings with the words: "Even Dr. Luther, who understood the right actual opinion of the Augsburg Confession for others and constantly stuck to it to the end and defended it,... has repeated his belief in this article in the following words." After quoting Luther's words, however, it then goes on to say: "From these explanations, any understanding person who loves truth and peace, but especially from Dr. Luther's explanation, as the most distinguished teacher of the Augsburg Confession, what the actual opinion and understanding of the Augsburg Confession has always been in this article, can hear without doubt. Further down it says: "Because Dr. Luther is the most distinguished teacher of the churches professing the Augsburg Confession (as whose entire doctrine, summa and content are written in the articles of the many-membered Augsburg Confession and handed over to the Emperor Carolo V), then the Augsburg Confession can and should be held in the highest esteem. Confession can and should be taken from none other than Dr. Luther's doctrinal and controversial writings more actually and better." Also in the article on the person of Christ it says in the repetition: "But when Dr. Luther contradicted and violently refuted such things, as his doctrinal and controversial writings on the holy Lord's Supper show, it is clear that he was not the author of any of these writings. Communion, to which we hereby commit ourselves, publicly, as well as to his doctrinal writings."

We are now far from wanting to bind the conscience of Mr. X. X., who obviously does not want to be a decided Lutheran, with the Concordia formula and even less with Luther's writings; for whoever has not yet come to the conviction that Luther's teaching is God's word and that the symbols of the Lutheran church contain the old pure Christian faith, one must first go back to the Scriptures and try to convince him of this. But this, according to what has been said, even Mr. X. X. himself will concede that he who wants to be a Lutheran without clutter and fluff must recognize not only the teaching of the symbols, but also the execution of the same in Luther's doctrinal and controversial writings as the only true Lutheran doctrine.

The accusation therefore falls that our Synod pays to Luther a "veneration bordering on idolatry," because, to repeat briefly, by our "devastating" quotations from Luther we do not first want to prove to Lutherans that the doctrines in question are true, but that they are Lutheran doctrines, doctrines of our Church.

And for this purpose we will continue to diligently quote from Luther's writings, unconcerned by the cries of our opponents. Mr. X. X. would like to intimidate us, of course, by immediately putting his foot in his mouth and talking about "idolatry", not to incommode him and all those who falsely call themselves Lutherans with Lutheran citations any longer. But we will by no means let ourselves be intimidated by this. That is, thank God! Despite the deep fall of our German Lutheran people, the name "Luther" still has a good sound among them. May such writers, like Mr. X. X., carry a secret, but not concealable resentment against Luther in their hearts, the German Lutheran people still love their Luther, they still like to hear his voice, and they still have a greater confidence in their Luther than in the whole new world of theologians. And even if the scholars of our time are bursting at the seams over this, it remains the case that a single word of faith from Luther's grave still weighs more heavily on our people than entire great works of the newer ones, in which the latter, with often astonishing erudition, try to make the old faith waver or make the old light dark. The people may only read or hear the words: "Thus says Luther," and it is immediately eye and ear. This is the blessing in which the memory of this righteous man still remains. Proverbs 10:7.

The advice that Mr. X. X. gives us not to bring any more devastating quotations from Luther is therefore about as affectionate, Christian and naive an advice as the one that Cochläus once gave to Luther, that he should not ignore the imperial

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Testify in escort! We know from experience how much it has served both enemy and friend that we could let our dear Luther speak as the most unsuspecting and irreproachable witness for what Lutheran doctrine is. If it had not been possible to prove that Luther was on our side, how differently we would have been treated! What titles have we had to give ourselves for the sake of our pure Lutheran doctrine! We were soon to be Unionists, soon Papists, soon Pietists, soon enthusiasts, soon ecclesiastical democrats, and who knows what all. What would we be called if we were no longer allowed to prove that our doctrine, that the doctrine of the Missouri Synod was no other than the old Luther doctrine! How would we then deceive the poor ignorant people and sell them the most atrocious papist, enthusiastic, unionist, even rationalist heresies as teachings of the Lutheran Church! Yes, if we were no longer allowed to cite Luther as our guarantor of what is genuinely Lutheran, then

the golden age would certainly begin for those who want to persuade the people of a completely new religion under the Lutheran name; then all the false spirits within the Lutheran church could sing undisturbed: "We lead a free life. But God willing, the enemies of our church shall not be so comfortable under the sheep's clothing of our name. What Luther once threatened the papists, the enemies of his doctrine shall now also experience; namely, when he writes: "If I live, I am your pestilence; if I die, I am your death. For God has set me on you; I must (as Hosea says) be a bear and a lion to you in the way of Assyria; yet you shall have no rest before my name until your souls perish or perish." (XVI, 1167.) "Already the 75th of the new reformation has begun. The Lutheran Church now wants to be made rich by a copulation, as a poor maid. Do not perform the act over Luther's bones! It will come alive from it and then - woe to you!" - —

By the way, as I said, Mr. X. X. has dared to attack Luther himself in the most vituperative way. God willing, we intend to have a serious word with him about this in the next number.

(To be continued.)

Also want to do inner mission.

It has long been important to carry on the work of inner mission also by publishing and distributing instructive and edifying tracts, which would have the purpose of acquainting with the pure, scriptural doctrine and treasures of the Evangelical Lutheran Church, and to show how a man can be treated as a

It has been recognized by us that a true Lutheran can believe rightly, live a Christian life, suffer patiently, and die blessedly; no less, the wish has often been expressed that this matter should one day be realized on a larger scale and not always remain a pious wish. Nevertheless, little has been done by us in this matter, which is recognized by all as extremely important and beneficial. This is probably mainly due to the fact that, in spite of the good will, there has been a lack of arrangements and facilities corresponding to the purpose, of a unification of the necessary gifts and forces, and of a systematically ordered operation of this matter. - When, at last year's meeting of the St. Louis Pastoral Conference, this matter was again mentioned by the undersigned in a private conversation, it happened that some brothers advised him to draft statutes for the formation of a Tract Association and to present them to the Conference at the end of one of its meetings. Thereupon the following paragraphs were drafted, presented to the Conference and approved by it with some improvements. The following is the wording of the

Statutes of the German-American Evangelical Lutheran Tract Association.

§ 1.

Under today's date the undersigned come together to form an association, which has the name: "German-American Evangelical - Lutheran Tract - Association".

§2.

The purpose of the association is to spread such tracts among the people that contain the pure doctrine of the Evangelical Lutheran Church.

§3.

Members of the Association may only be those who unconditionally profess the symbols of the Evangelical Lutheran Church and either adhere to our Synod or are in communion with it.

§4.

The publications of the Association shall be printed in stereotype (with fixed printing forms).

§ 5.

Each tract should have the same format and be numbered in order.

§6.

The members of the association commit themselves to regular annual contributions of fifty cents, from which the expenses are covered. The tracts are sold at the cost price, possibly also given away; the proceeds flow back into the association's treasury.

§ 7.

Every member of the Association who pays a regular subscription shall be entitled to take 25 copies of all publications in commission, and shall receive one copy free of charge.

§ 8.

The present members of the Association elect a Publications Committee of five persons for the next three years, one of whom will be responsible for the editorial work, the others for the necessary material and the selection of it, as well as for the publication, dispatch, etc. The members of the Committee will be elected by the members of the Association.

§ 9.

All members of the Committee, as well as the other employees of this plant, shall perform their work free of charge; only the Managing Director shall be entitled to a bonus, the amount of which shall be determined by the Committee.

§ 10.

The Publications Committee shall make an accurate annual report of its activities to the Association, shall be responsible to the Association, and shall be under the supervision of the Synod President.

§ 11.

The Committee is bound to present and have audited every three years, at the meeting of the General Synod each time, an accurate account of income and expenditure.

(Adopted October 17, 1870.)

When the above statutes were put up for signature, it turned out that almost all conference members, more than fifty in number, had declared their accession to the association by paying their dues and signing their names. Thereupon the election of the committee members was held. The result was that the pastors Th. Brohm, G. Schaller, H. Fick, F. Ruhland and the undersigned were elected for the next meeting. The Committee then elected among themselves Rev. Brohm as Editor and Rev. G. Schaller, St. Louis, Mo. as Secretary. All orders, requests, money transfers and the like are to be addressed to the secretary, who will also be happy to provide more detailed information where requested.

Finally, it should be noted that three articles (one for each tract) have already been assigned to certain persons for elaboration. These will deliver their work in spring; then the printing of the same can be started - provided that the necessary means, if not abundant, are nevertheless sufficiently available. Trusting in our God's help and knowing that it is a good work which we want to do for the glory of God and for the salvation of souls who have been dearly bought, we hope so. Certainly, our Lutheran confreres will also support us in this work.

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We hope that all those who support our work will carry on their faith through love and help to promote it with a little support and heartfelt sympathy. - However, if anyone would like to know on which word of God we base our project, then serve him as a friendly answer: to Marcus 16:15, where it is written: "Go into all the world and preach the gospel to every creature. This is what we also want. We want to preach the gospel, become evangelists, do inner mission work through this seemingly small work. And our dear God can make something out of it, if He wants to and if we are faithful and humble enough to do so. What a power a tract association can become, and what an influence it can exert, we can see from the "American Tract Association" of the sects; which, of course, has spread much error through its tracts and thereby spoiled the real blessing it could have brought.

But we want to learn from his zeal and not be lax and tardy in spreading the truth'. Therefore, whoever has a willing heart for this work, let him come and help us to work with his spiritual and bodily gifts, while it is still day before night comes, when no one can work. - May the Lord our God be kind to us and promote the work of our hands among us, yes, may He promote the work of our hands.

der. - Amen. F. Köstering.

To the ecclesiastical chronicle.

General Synod. The "Lutheran Visitor" January 25 contains the following note: "F. L. Braun, who studied theology in Germany and also at Concordia Seminary in St. Louis, has been temporarily licensed by the Central Synod (in Illinois). The Venerable Braun preferred to belong to a synod connected with the General Synod." - The "Visitor" should have added: He preferred this ^because he had no prospect of ever obtaining employment in the Missouri Synod, nor could the honest tailoring trade, to which he had turned after leaving Concordia Seminary, support him. - We would not have mentioned poor Braun after he turned to the General Synod; but when advertisements, such as the one above, are brought into the public domain, in which our institution is also remembered, it should not be unreasonable for us to give the necessary information in order to avoid misunderstandings. W. [Walther]

Sign of the times. In the State Senate of Wisconsin, Doctor Hübschmann, a German Senator, has declared himself zealous against the previous usage of opening the sessions with prayer, being supported by three Senators under-

has been supported. It is reported that the best prospect is that the use will soon be abolished, not because of any fear of religious mongering, but because it is one of the "rights" of a citizen to have no religion at all. Likewise, recently in the Louisiana Legislature, Representative Oplatik lashed out against what he called "prayerfulness," but without finding support.

W. [Walther]

"Are community schools fit for purpose?"

This question is answered in the negative in a lengthy article in the Louisville Volksblatt, and the Baptist "Sendbote" takes up the article in its number of February 1 without making any comment on it! According to this, the German Baptists also seem to be against church schools. We hardly thought that the Baptists could be so blind; but of course, if they refuse to bring the dear children to Christ through baptism, so that He blesses them, it is not to be wondered at if they are also against daily instruction of the dear little ones in the Gospel. W. [Walther]

The institute of religionless public schools, with which most non-Catholic inhabitants of the Ver. States are content, is undoubtedly one of the things leading the United States toward certain ruin. In St. Louis now receive 7,250 pupils receive daily religious instruction in the Catholic schools of the city, and a similar ratio exists in almost all large cities of the Union. A youth diligently enrolled in the papist faith is confronted with a youth growing up with almost no religious education, for the little religious instruction given in the Sunday schools is hardly to be counted in relation to this instruction in the daily weekly schools. The consequence of this must be that the majority of the American people will finally fall into two main parts, the papists and the non-religious; for the unbelievers, who are growing in number, use the non-religious state schools in association with the still religious Americans. If the still religious, non-Catholic part of the American people does not soon wake up, does not soon recognize the impending danger, does not leave the state schools only to the unbelievers and does not again establish Christian parochial schools for its children, it will soon realize too late that it has ruined the country itself through an institute of which it is now proud in incomprehensible blindness as an alleged advantage. Would that all congregations calling themselves Lutheran would at least recognize the danger and soon there would be none left that did not have a congregational school! Shame on a congregation that bears Luther's name, this great promoter of Christian elementary schools, which does not have a parochial school out of shameful stinginess or religious indifference! W. [Walther]

"A Creuzzug to Rome." Under this heading, the Catholic "Wahrheitsfreund" of February 8 reports that Cardinal Antonelli is said to have declared that he expects help for the pope against Victor Emanuel from the Catholic world through a new "crusade. The "Truth Friend" does not consider the matter certain, but possible, and adds: "All that is lacking is a suitable leader. If such a leader were to be found, the matter could be carried out in reality. The Catholic Church is still the same today as it was in the Middle Ages, and we have recently experienced many things that one would not have thought possible a short time before. This is indeed an open confession. So even to this the "truth friend" declares the pope capable, that he would welcome a large band of robbers as a holy army of creatures, if it consisted only of Catholics of all countries, and if it had the "sacred" and the "holy" faith.

The only thing that could be done is to help the poor pope back to the throne, and if only a robber chief could be found for this purpose. One can see from this how desperate the Pabst Catholics now feel. W.

[Walther]

The godly boy Paul F. on his siech-

and victory beds.

Thus a dear brother in office writes to us, who last autumn was afflicted with the heavy affliction that three dear children died in a few days from the evil tan, his one-year-old Linchen, his almost 5-year-old Theodor and Paul, who was 9 years, 4 months and 23 days old, and had already developed splendidly to the joy of his parents, especially in playing the melodeon, he had already made such progress that he performed the most difficult melodies 'as tactfully and sensitively as an old cantor'. - —

Paul was well and dead in 24 hours. About 14 hours before his end, he prayed with a solemn, moving tone:

Even if my heart breaks, you are my confidence, my salvation and my heart's comfort, who has redeemed me through his blood.

d and Lord, my God and Lord!
disgrace.

Immediately after:

Jesus, my confidence
And my Savior, is alive;

This I know, shall I not be satisfied with it? What the long night of death also makes me think about.

He who redeemed me, a lost and condemned man, purchased me, won me from all sins, from death and from the power of the devil, not with gold or silver, but with his holy, precious blood and with his innocent suffering and death, so that I might be his own and live under him in his kingdom and serve him in eternal righteousness, innocence and blessedness, just as he rose from the dead, lives and reigns forever and ever, that is, he is the righteous one.

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certainly true." Then: "Who will raise me and all the dead, and give me and all believers in Christ eternal life; this is certainly true. Then, "But strengthen and keep us fast in his word and faith unto the end of our days,

which is his gracious and good will." Then, "And at the last, when our hour shall come, grant us a blessed end, and receive us with grace from this pitiful valley unto heaven. Amen." Thereupon he said something from the 4th main piece and prayed the Holy Father's Prayer several times; in particular, he repeated it frequently from the 5th petition on, and also spoke it several times:

Bless our daily bread, Bless our doings, Bless us with blessed dying, And make us heirs of heaven.

When he fell ill, I sighed to the Lord that he might be present here at the bedside with the holy angels. The Lord graciously heard this sigh. I myself was so beaten that I could hardly utter a word: Lord Jesus, have mercy! But while I was silent, the angels spoke to the dying child the comfort he needed. A few hours before his end, Paul looked up to heaven and said: "Come down, come down! I am going up! At the same time he began to sing: Jerusalem, thou high-built city. - Since the doctor wanted to make him sweat, I exhorted him to be quiet, and he finally became quiet. We thought he was asleep, but suddenly he drew his last breath.

News about the use of support funds for the needy in Germany.

The undersigned has received donations from local and neighboring communities for the support of those who have fallen on hard times as a result of the war. I have sent all of these donations to Pastor Brunn for distribution. So that the dear donors may know how their gifts have been used, I am sharing the following from a letter from Pastor Brunn to me: "Both bills of exchange, 279 Thalers and 95 Gulden, have arrived correctly. How beautiful and good was your thought to give these funds into the hands of Lutheran pastors and through them to needy parishioners. In this way, many a pious Christian family could be benefited, while in other ways the war support money is thrown away without distinction to the worthy and the unworthy.

"Personally, however, I am doubly indebted to you for entrusting me with the sweet business of being the distributor of your gifts. I immediately sent a circular letter to all the many Lutheran pastors associated with me and asked for information about the war poor. Thus I was able to send about 10 Thaler to each poor family registered. - Should you hear of other Lutheran pastors and congregations who have collected support for the German war poor in a similar manner, it would be a great pleasure to me if they would transfer such gifts to me. Certainly also

the purpose of the gifts is best achieved in the process."

I am gladly prepared to send further gifts for the above purpose to Pastor Brunn.

Chicago, Illinois.

H. Miracle.

Clarification.

A preacher of the Iowa Synod reports to us that neither Pastor Ritter nor his congregation in Davenport, which is mentioned in No. 11 of this paper, belongs to his synod, and adds: "God forbid that none of ours fall into such sin. According to this, Pastor Brobst's list of preachers is to be corrected.

Church News.

By order of the Most Reverend Presidency of the Northern District, on the 4th Sunday of Advent, Rev. I. L. Daib was installed by the undersigned in his new congregation at Caledonia Tp, Waupacca Co, Wisc. The house of worship was simply and worthily decorated, both in celebration of the day, and in memory of the departed.

Hard, very hard times have fallen upon this community, they have not yet been forgotten, and their wounds have not yet healed. A terrible epidemic, smallpox, took away many dear and faithful members during the past summer and fall, with them the zealous and beloved pastor, the blessed Rev. N. Beyer. For months the church was closed, the whole township cordoned off. - But now the Lord is kind to the congregation again and it looks with hope to the future. May they know God's visitation, as on good days, so also on evil days. Among the good days we count the day when God gave the congregation a new pastor who had proven himself in the service of the church. May the Lord promote the work of his hands and bless the congregation.

' Christian Popp.

Address: Rev. 4.1[^]. Daid,

Keadüeld, Oo., [^]Viso.

On the third Sunday after Epiphany, the Candidate of Theology, Mr. Johann Adam Schröppel, having completed his studies at St. Louis, Mo. and passed his examination, was ordained in the presence of the two congregations at Bainbridge and Pipestone, Mich. whose call he had accepted, at the former place by order of the Presidency of the Honorable Synod of Missouri, Ohio and other States, Northern District, by the undersigned.

May the Lord bless the shepherd and the congregations.

N. Sörgel.

Address: Rev. 4. Lottrosppe,

According to usual instruction and order, on the 3rd Sunday of Epiphany, Mr. Past. Ä. Crull, since then director at the college in Milwaukee and assistant pastor at the Trinity congregation there, was inducted into his office at the Jmmanuels congregation in Grand Rapids, Michigan, by the undersigned.

I. F. Niethammer.

Address: Nev. Orull,
Lox 778. omoä Raxläs,

Church dedications.

Years ago, the Lutheran congregation of St. Paul's in Massillon, O., which until then had had to hold its public services in a rented local, had, under the zealous efforts of its pastor, P. I. Bühl, acquired a hill about two acres in size and with great effort made it into a magnificent churchyard. After she had placed a good schoolhouse on it, she had also set about building a large and beautiful church, and she had succeeded, under God's protection and assistance, in completing this work. - This church, built in gothic style of brick, measures 75 feet in length, 45 feet in width and 42 feet in height inside. The beautiful and strong tower is 170 feet high and has three very melodious bells.

see. The interior of the church is a sight to behold: The walls and ceiling are decorated with good frescoes; the altar and pulpit are of excellent workmanship; the new organ fills its place with dignity; the beautifully colored glass of the windows spreads a pleasant and appropriate light. The arch above the entrance to the altar chancel is decorated with the inscription: "God's word and Luther's teaching now and never perish." The truth of this word was now also confirmed by the dedication of this church. To participate in the festive celebration of this day, a large number of fellow believers from the neighboring congregations, including the members of our Cleveland Special Conference and some neighboring brethren from Ohio, had gathered.

synod to hold our fall conference on the following days. The Cleveland Trombone Choir and the Canton Singers' Choir had also come to join the choir of the local congregation to enhance the celebration. After a solemn farewell to the old place of worship, the crowd moved in a long procession, favored by the most beautiful autumn weather, under the sound of trombones and bells, to the new place of worship, which was now opened, as is customary, by the local pastor and dedicated to the service of the Triune God. Rev. F. Wyneken so", then entered the pulpit and preached the festive sermon on Luc. 19, 1-10. Rev. E. Kronenwett preached in the afternoon in English on Ps.87:1-3; Rev. F.W. Husv mann in the evening on Matth. 23, 34-46.; Rev. S. Bächler on Monday evening in English on Matth. 16, 18.; Past. I. Rupprecht finally preached the conference sermon on Tuesday evening, which was followed by the celebration of the Lord's Supper for the assembled pastors. - —

F. W. H.

Massillon, O., on the 18th of Sonnt, after Trinity, 1870.

Since the apostle says: "Rejoice, weary and joyful", we want to share our joy with the dear readers of the "Lutheran", so that they can rejoice with us. The first Sunday after Trinity last year was a great day of joy for our small Lutheran congregation, because it was possible to do what our enemies had mocked and laughed about for years, even into the last summer: By God's grace, we were able to consecrate our newly built little church to the service of the Triune God. In spite of all difficulties and obstacles, we completed the construction of the church with God's help,

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MN this completion was postponed for a few months, and now a Lutheran church stands here, a miracle before our own eyes, if we pity the history of the last years. Thank God for His grace! At the dedication only Pastor Föhlinger from New York could be present. The singing choir of the St. Johan- nis congregation of Williamsburg had accepted our invitation, and contributed not a little to the elevation of the celebration. In addition, a number of friends from New York, Williamsburg and College Point joined us to share our joy. - May God, who has helped us up to this point, continue to help us in the physical as well as in the spiritual. In the first respect, too, we are still in great need of help, since a heavy burden of debt, too heavy, I might say, still weighs upon us. 9lun, the Lord is commanded to do everything, he will do it well. May he always remain with us with his grace and blessing, so that we will not lack any good. "Thy Mlich's word, the bright light, let it not be extinguished in us." Heinrich Walker.

Paterson, New Jersey, Jan. 15, 1871.1

By God's mercy, the Lutheran Holy Trinity congregation was allowed on February 5 and 6 to open its new, beautiful house of worship (5190 feet with a 150-foot high roof), built in true Gothic style according to the plans and under the superintendence of Messrs. Griesse and Weyle.

Tower) to the service of the Triune God. The consecration sermon was held by Prof. Brauer. Text: Joshua 24:15. In the afternoon, the founder of the congregation, Rev. Wichmann, preached on Ps. 80, 15. 16. In the evening, Prof. Lange preached an English sermon on 1 Cor. 1, 18-25. On the 2nd feast day, Past. Hochstetter, text: Is. 66, 1.2. In the evening Rev. Runkel on Ps. 115, 12.

"The Lord has done great things for us, and we rejoice. O LORD God of hosts, behold and seek out this vine, and keep it in the building which thy right hand hath planted, and which thou hast firmly chosen for thyself. Amen.

F. r. King, Rev. Joel. Cincinnati, Feb. 10, 1871.

On January 29, as the 4th Sunday after Epiphany, the Lutheran congregation of St. John's on Lyons Creek, Dickinson Co., Kansas, had the joy of dedicating their newly built St. John's Church to the service of the Triune God. This is a frame building 40 feet long and 24 feet wide, with 8 lancet windows. Since we had to hold our services in a living room until now, the joy is now all the greater that we now have a nice and spacious little church. At this celebration, Pastor Th. Walther preached in the morning, Pastor H. C. Senne in the afternoon, and the undersigned gave the confessional address and said the consecration prayer.

May the Lord God grant that this little church may become a "gateway to heaven" for many, and that here in this state, where so many spiritually neglected Lutherans still live, more Lutheran churches may soon be built, so that more and more souls may be snatched from the devil's kingdom and saved!

C. H. Lüker.

Aroma, Dickinson Co, Kansas.

After the completion of the construction was long "delayed by many adversities,

The Lutheran congregation in Columbus, Indiana, finally had the joy of consecrating their new church to the service of the Triune God on the Sunday of SIXDAYSIME. In the morning Pastor Heitmüller preached, in the afternoon Pastor Runkel in English and in the evening Pastor Kunz held the closing sermon.

Now may God always rule with his grace and truth also in this church, for the glory of his name and the salvation of many people.

H. Jüngel.

Liturgy for a Charfreilag service, presented by F. Lochner, Lutheran pastor. Milwaukee, Wisc. 1871.

Under this title, the text of a liturgical service has just appeared in print; it is a booklet of 20 pages in duodec. According to it, choral and congregational songs, antiphons and collects, readings from the history of the Passion and prayers alternate with each other in such a way that these pieces harmoniously round off the whole of a highly edifying service.

Orders should be made to: Mr. F. Eißfeldt, No. 280 East Mater Str., Milwaukee, Wisc. The single issue costs 5 cts, the dozen 40 cts. The net proceeds are intended for poor students. - W.

Christian choral songs with organ accompaniment for the Sundays and feast days of the church year by C. F. Baum.

The second issue of this excellent collection has just appeared, available from the publisher: L. Volkering, No. 22. South E 8th. St. Louis, Mo. Price: 30 Cts. 1 doz. H3.00.

Where is Mr. Johann Friedrich Theuer?

The same person used to stay in Detroit. The editorial staff has received letters for him from Australia. Information is requested.

Received in the Northern District treasury:

For poor students: For Geo. Häfner collected at a wedding at the home of Mr. Gieratz \$2.00. For Phil. Fritze in Fort Wayne from Past. Friedrich's congregation in Aurora, Minn. \$5.00, wedding coll. at Mr. Schaar's \$4.50.

To the college household in Fort Wayne: From Past. Beyer's Community on the Wolf River \$2.1X).

On the Hermannsburg Mission: From the Jmma-nuelsgemeinde in Milwaukee \$13.10. Past. I. Horst's congregation at Hay Creek \$4.00. Gem. at Freistadt \$4.34. Epiphany-scholar, at Frankenmuth \$18.34.

On the widow's fund: By Past. A. E. Winter \$1.00. Past. I. Horst \$2.00. Past. Schumann \$4.00. Past. A. CH. Bauer \$2.00. Gem. in Freistadt \$2.87. Wedding Coll. at Jul. Petersen's in Grand Rapids, Mich. \$3.25. By Mich. Waltz there \$1.22. Past. Daib & H. Her-polsheimer there \$2.00. From Mrs. Past. Stamm Dankopfer \$5.00. From the Gemeinve in Oshkosh HI.00. Past. I. L. Hahn's congregation at Hillsdale \$3.00. Kindtauf coll. at H. Behrbaum \$4.08. By Past. A. CH. Bauer's comm. on Tandy Creek \$6.12. Its branch in Blue Bush \$1.40, on Swan Creek \$8.62.

For the orphanage near St. Louis: collected at F. Fischer's wedding \$6.75. From Mrs. Warnecke in Bay City thank offering \$2.50. Past. Partenfeller \$5.00.

For inner mission: From Past. Markworth's parish in Almond \$8.21, in Amherst \$1.73. Mr. Piepkorn's parish in Freistadt \$1.00. Parish in Monroe \$6.50. Parish in Oshkosh \$2.81. From the mission fund of the parish in Adrian \$13.00. Past. G. Bernthal's comm. 3.40. Congregation in Freistadt \$1.00.

On the synod treasury: By Past. Fuerbringer \$1.00. Past. Hoffmann \$1.85. Past. A. Tribe \$1.50. Harvest Festival Coll. in Wilson \$9.00. Past. Links Gem. in Lebanon \$23.13. Past. Ruettiger's comm., Reformation fest-Coll. \$2.00. Past. A. G. C. Markworth \$5.00. Past. Partenfeller's Gem. in Adrian, Coll. \$7.00. Past. Lemke's St. Peter's Parish \$20.37, whose St. John's Parish, Harvest Festival Coll. \$18.43. G. L. Meyer in Frankenmuth \$5.00. Harvest Festival Coll. of the Gem. there H 19.60, Reformation Fest.

Coll. \$17.50. From the congregations of Pastors Daib & Niethammer surplus of visitor's travel money \$8.65. From F. Kohn & Son in Sheboygan \$10.00. From the congregation in Oshkosh \$5.45. Harvest Festival Coll. in Past. Allwards congregation \$16.65. Past. Stechers Gem. \$10.00. From Dan. Laubenstein in Saukville Thanksgiving Offering \$5.00. From Trinity Parish in Milwaukee Christmas Coll. \$35.85. Harvest Festival Coll. from Lewiston Parish \$1.00. Christmas Coll. \$1.15. Christmas coll. of parish in Portage City \$5.00. Of St. Peter's congreg. in Gran-ville \$3.56. Past. Beyer's congreg. in Readfield, Maundy Thursday coll. \$2.75. Palm Sunday coll. \$3.00. Rev. Aulich's comm. in Howards Grove \$6.15. Rev. Partnfelder's comm., Christmas coll. \$6.75. Immanuel's Gem. in Detroit \$9.97. Past. Präger's St. John's comm. \$1.71. Past. Werfelmanns Gem. in Cedarburgh \$5.25, in Sauk-ville \$3.31. Immanuel's Gem. in Milwaukee \$14.36. Christmas Coll. in Past. Bölings Gem. \$11.00. Eviphaniafest Coll. in Kirchhayn \$4.95, on Cedar Creek \$4.57. Past. Hahns Gem. in Hillsdale \$4.70. Past. Ott-manns Gem. Zn.

Sheboygan Falls \$3.65, at Plymouth \$6.70. Past. Schumann's Filial Parish \$3.52. St. John's Parish in Fall Creek, Wis, \$16.15. Christmas Coll. in Frankenmuth \$26.00.

For poor students in St. Louis: Wedding Coll. at Aug. Ferk \$4.00. Past. Daib's comm. in Grand Rapids \$13.00. Past. Lifts Gem. in Adell \$9.17. Whose Gem. in Cascade 70 Cts. Past. Winters Gem. in Logansville, Christmas Coll. \$7.81. Gem. in Freistadt \$10.31. Of the women's club in Past. Bauer's Gem. on Tandy Creek \$8.00.

For Lehrergehalte: Harvest Festival Coll. in Past. Bauer's congregation in Blue Busch, Mich. \$2.60. From the congregation's penny fund in Adrian \$10.00. Reformation Feast coll. in Grand Rapids, Mich. \$11.05, from himself 95 cts. From C. Schmidt in Logansville \$1.00. From the communion treasury of the parish in Adrian \$16.00. New Year's coll. of the parish on Tandy Creek \$4.33, of the parish in Branch Blue Bush \$1.40.

For Past. Brunn's institution: wedding coll. in Pastor Krumsiegs Gem. \$6.65. From N. N. there \$1.00. Past. Lemke's St. Peter's parish \$5.39. Mrs. S. \$1.00. N. N. in Grand Rapids, Mich. \$5.00. P. D., C. K., H. B., I. H., Wittwe H. in Grand Rapids and Voigt in Lo- well together \$3.85. Missionary coll. in Past. Beyers Zions- gememde in Readfield \$1.00. Kindtauf-Coll. at F. Krüger 61 Cts. WeddingS-Coll. at Hobke's in Readfield 80 Cts. H. Schroeder in Logansville \$1.00. Past. A. E. Winter there \$2.19. Collected by F. E.'s children \$4.00. Collected by Rev. Böling collected in missionary hours \$15.90. By Past. A. E. Winter \$2.00. H. Gade \$1.00. Collected among some young people in Coldwater \$8.13, by Pastor Hahn \$1.17. Collected by the Women's Association in Pastor Trautmann's congregation \$15.00. Collected by the Youth Association there \$10.00.

For the new professorship in Addison: FromPast. Ruff's congregation in St. Clair \$9.36. St. Peter's congregation in Granville \$2.88. Past. Krumsiegs Gem. in Utica \$14.00. Past. Lifts Gem. in Adell \$12.50, in Cascade \$1.20. Past. Bernthal's comm. in Richville \$8.00. Past. Schumann's comm. in Freistadt \$10.69, its branch \$2.54. Past. Nohrlack's comm. in Needsburgh \$5.00. Past. Aulich's Gem. in Howards Grove \$4.00. Past. CH. Bauer's Gem. on Tandy Creek, Mich. reformation feast coll. \$6.50. Past. Stamm's Gem. on Cedar Creek \$3.22. Past. Daib and several members of his congregation at Grand Rapids, Mich. \$31.00. By Past. I. Schantz at Karmeltown, Mich. and at Caledonia, Mich. \$3.00. By Lutherans at Town Lowell and Bowne \$2.50. Past. Huegli's Gem. in Detroit \$11.10. Gem. in Oshkosh \$3.13. Past. Niethammer's Gem. \$6.06. Christ Church in Bloomfield \$9.32. Past. Stephen's Gem. in Horicon \$7.00. Past. Wambsganß' lower Jmmanuelsgemeinde \$12.10, upper \$7.10, whose St. Petriaemeinde \$4.30. Past. Ottmann's Gem. in Sheboygan Falls \$6.07, in Plymouth \$9.00. Past. Ebert \$5.00. teacher Treichler \$5.00. past. Fried- \$15 00*50 Cts. Past. Strasens Parish

To the all g. Building Fund: Harvest Festival Coll. of JmmanuelS congregation in Frankentrost \$8.40. Past. Schumann's Gem. m Freistadt \$55.25. Subsequently by members of the Gem. in Grand Rapids, Mich. \$37.00. By Past. Friedrich's Gem. subsequently \$1.00. Mrs. N.N. in Oshkosh \$2.00. Christmas Coll. of JmmanuelS Gem. in Detroit \$8.00. From Past. Ottmann's congregation subsequently for FortWayne \$1.00. Subsequently from theGem. in Freistadt \$1.00.

For St. Louis Hospital: by Ed.Plv- stcr in Adell \$1.50.

On the Emigrant Mission in New York: By Past.Krumsikg of N.N. \$1.00. By Past. Daib in Grand Naples, Mich. \$1.00, by some members of his congregation there \$2.50.

For the orphanage at St. Louis: Gratitude offering from the F. K. family in Sheboygan \$5.00. From Teacher Bodemer's school children in Watertown \$1.50. From Past. Partenfelder's school children \$5.60. From W. C. Schmidt in Logansville \$2.00. Christmas coll. in Kirch- hain \$2.98. Thank offerings from Mrs. W. Bade \$5.00. From Chr. Selle \$1.00. From Past. Bauer's children CH. and F. \$1.25.

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For the household in Addison: FromPast.Friedrichs Gem. in Claremont H10.00. Past. Bernthal's congreg. to be ChristmasS-Coll. H7.30.

C. Eißfeldt, Kassirer.

Received in the Western District treasury:

On the synodal treasury: From Teacher Loßner in Pekin Ill, H1.00. Two collects from the congregation of the Past. Katt- hain in Hoyleton, Ill, H10.00. Coll. collected at the meeting of the Northern Illinois *Pastoral Conference in Chicago, Ill, H74.32. From Rev. RauschertS congregation in Dalton, Ill, H10.00. From the Abeudmahls-Kasse of the congregation of Rev. Riedel in Homewood, Ill, H22.80. From Past. Röders Gem. in Dunton, Ill., H8.10. From N. N. by Past. Beyer in Chicago, Ill., H3.00. From N. N. by Past. Querl in Lyonsville, Ill., H3.00. By Rev. NuofferS Gem. in Trete, Ill., H22.64. By Rev. Wunders Gem. in Chicago, Ill., H5.00. Past. Dörmann's St. Petri Gem. in Randolph County, Ill., H17.20. whose St. Pauli Gem. there H6.65. whose JmmanuelS Gem. there H11.45. past. Brohm's congreg. in St. Louis H115.35. Past. Frederking's comm. in Prairietown, Ill, H6.50. Past. Pissel's Gem. in Matteson, Ill, H29.00. Past. Ruhland's Gem. in Pleasant Ridge, Ill, H10.00. Coll. of the Gem. of the Past. Sandvoß in Port Hudson, Frank- lin Co, Mo, H15.25. of the JmmanuelS District in St. Louis, Mo, H19.10. of the Trinity Distr. there H20.25. of L. Geyer by Past. Wagner in Chicago, Ill, H3.00. teacher Nützel there H1.00. Coll. of Trinity Distr. in St. Louis, Mon, H260.00.

To the college maintenance fund: from theGem. in Crystal Lake, Ill, by Past. Richmann H2.65. From the Jm- manuels Distr. in St. Louis, Mo., H11.00. From the Trinity Distr. there H11.00. From the Women's Association of the Gem. of the Past. Miracle in Chicago, Ill, H17.00.

For inner mission: From Past. Zucker's congregation in Proviso, Ill, H9.10. From Jmmanuelö - Dist. in St. Louis, Mo., Al.10. From Trinity - Distr. there H2.15.

To the Synodal Missionary Fund: bequest from Chr. Köhnemann through Past. Böse in St. Louis, Mo., H25.00. Through same from Chr. Volkmann H2.00. From N. N. through Past. Querl in Lyonsville, Ill, H1.00. From Rev. Joh. Walther's comm. "nVenedy, Ill, H9.85. From the school children of the teacher Backhaus there H2.50.

To the Synodal - Building Fund: Christmas Coll. in Past. Steeges Gem. in Dundee, Ill, H20.00. From H. Hillemann through Past. Wehrs in Lake Zurich, Ill., H5.00.

For Past. Brunn's institution: From Past. Mertens' Gem. inIorkCentre, Ill., H7.1X). From members in Past. Riedel's Gem. in Homewood, Ill., H8.00. I. Schrader by Past. Dörmann in Randolph County, Ill, H3.00. coll. of the gem. of Past. Matthias in Marysville, Kansas, H4.00. Coll. s. on Lange's child baptism by Past. Ruhland at Pleasant Ridge, Ill, H6.00. by Past. Hachen- berger, Franklin County, Mo. of, H2.00. of Peter Paar by Past. G. Grüber in Warsaw, Ill, H3.00. I. Fehd in Chicago, Ill, H1.00.

For the Hermannsburg Mission: By members of the congregation of the Past. Nidel in Homewood, Ill, H6.00. Epiphany coll. dGem. of the Past. Jske in Monroe County, Mich, H6.00. by F. Frederick through Past. Matthias in Marysville, Kansas, H6.00. By Helene Wahl in Chicago, Ill, H2.50.

For the extension of the kingdom of God: From the Women's Association of the congregation of the Rev. M. Wyneken at Fort Smith, Ark, H15.00. Epiphany Coll. in same congregation H9.40. By some members thereof H10.00.

E. Roschke, Kassirer.

For the seminary budget received byMr. Past. Kleist, collected at the wedding of L. Dierker H5.00, from F. Fricke H1.00; from Herr. Lehrer Emmerich in Lowell H1.00, from Frau Wittwe Steinkuhl daselbst H1.00; from Herr Past. Baumhöfner's parish 1 small load of potatoes, turnips, ham, sausages, 1 pot of lard from Klauenberg, Wittwe Büße, Hüsemann, Lukey, Voges and Burgdorf; from Mr. Bäumlner from Mr. Past. Sondhaus' parish 1 pig; from W. Meyer from Mr. Past. Swensen's parish H5.00; from Mr. Past. Erdmann's congregation (Jlinois Synod) 2 boxes of bacon u. sausages; from Mr. Past. Thurow H1.00; by Mr. Pastor Claus from Mr. Waltke H5.00; by Mr. Past.Gräbner from his congregation H9.50; by Mr. Past. Jske Weih- nachts-Coll. of his Gem. H5.00; by Mr. Past. W. Lange's parish 9 sacks of flour and j S. beans.

A. Crämer.

For the college household at Fort Wayne, the following gifts of love were received by me up to Feb. 7: From G. Brauns at Crete, Ill, H5.00. Rev. Key'l's parish at Willshire, O., 3 sacks of grain, 5 p. wheat, 4 p. rye, 2 p. flour, 1 p. oats, 1j peck apple slices, 2gal. Apple butter, H2.00 baar. Past. Frincke's parish in Baltimore 37 towels, from Christine Krieger there 1 pair of woolen socks. From Mr. Adolph Heinicke in St. Louis, china dishes, glasses, knives & ga.

From the laudable sewing club of Dr. Sicher's congregation 1 dozen sackcloths, 1 pair of woolen socks, 4 new quilts, 2 straw kiffles, 2 blankets. From Past. Stock's parish 4 gall. Molasses from C. Wiese. From Past. Reichhardt's parish in Columbia City, Jnd, 2 p. grain, 1 p. wheat, j peck beans, 1 shoulder, 1 side piece, 1 pair woolen stockings. From Past. Jäbker's parish from F. Refe 1s. Wheat, 1 p. oats, 1 peck beans; from Ernst Bultermeier 2 bush. Wheat, 5 S. grain; from August Fischer 2 S. grain, 1 S. wheat, Z Peck beans, 1 shoulder; from N.N. 3 S. wheat, 3 S. flour, 3 Bores meat and sausage.

Chr. Hengerer.

For our church building we received the following gifts of love: From the Zion congregation of the undersigned: from W. Mohr H20.00, Mrs. Kath. Mohr H10.00, Eduard Lösch H5.00, Christian Franz H5.00, Johann Blochberger H2.00, Gustav Lösch K3.00, PeterFlessa H3.00, Johann Erhardt H3.00, Johann Nieghorn H4.00, Nikolaus Zahn H2.00, Christoph Wolf H5.00, Gottlieb Deimler H3.00, N.N. H1.1X), N. N. H20.00. From the St. Johannis parish of the undersigned: vonN.N. H3.00, Friedrich Hoffmann sen. H2.00, Nikolaus Schaller H2.00, Friedrich Eggers H3.00. From the JmmanuelSgmeinde at Honey Creek, Cole Co., Mo.: from Heinr. Beck H5.00, Johann Beck H5.00, Konrad Beck H10.00, Joh. Hirschmann H5.00, Joh. Dünkel H5.00, Nikolaus Schneider H5.00, Eberhardt Vogel H5.00, Loren; Ott H5.00, Martin Meier H5.00, Heinr. Müller H5.00, Joh. Sommerer H5.1X), Albert Blum H2.00, Joh. Vogel sen. H1.00, Wittwe Marga- reta Schneider H15.00. By Mr. Kassirer Schuricht H5.10. By the congregation of Mr. Past. Th. Brohm in St. Louis H20.25. From the congregation of Mr. Pastor Büniger there H43.45. From the same congregation: by I. G. HaasH5.00, Friedrich Dette H1.50, Christian Strekat H5.00, N.N. H1.00. From the congregation of Herr Pastor Claus in St. Louis: by Claus Dorn H10.00, Lehrer Ka- rau H1.00, Theobald Wurmbe H5.00. From the congregation of Herr Past. Schaller in St. Louis: from Mr. Römer H1.00, Gottlieb Sauer H1.00, Albert Sander H2.00, David Steinmeyer H2.00, M. C. Barthel H2.00, N. N. 50 Cts, N. N. H3.00, Joh. G. Däumer and

Chr. M. Däumer together H5.00, W. Happel H2.00, Peter Huhn H2.00, Joh. Huhn H1.00, N.N. 50Cts., M. Schmidt H2.50, Apotheker Schuricht H2.00, N.N. H2.00, I. Schubarth H5.00. From the congregation of the Rev. Böse in St. Louis: by Karl Grothe H2.00. From the congregation of Mr. Rev. Biltz in Lafayette County, Mo., H20.00. From the congregation of Mr. Rev. Hahn in Benton County, Mon, H12.30. From the congregation of the Rev. Th- Mießler in Benton County, Mo., H11.00. By Frederick Bauer in St. Louis H5.00. By the women of the undersigned's Zion congregation H8.00. By the congregations of the Rev. Köstering in Altenburg and Frohna, Perry Co, Mon, H20.00.

May God richly repay the generous donors in time and eternity, and may many still be found to whom our still existing need goes to the heart! To all those congregations and brethren who have promised us help, we would like to put the word to their hearts: Soon help is also with us d'pette help.

On behalf of Trinity Lutheran Parish Jcfferon City, Mo, Jan 18, 1871.

C. Thurow, Rev. John Meisel. Henry Meisel. Aug. Steffen.

For poor students received at Mr. Misselhorn's wedding inKendallville collected (for Bohn) H7.85.

For Past. Brunn's institution: From Mr. K. Ruppert in Cleveland, H2.00. From the congregation of Past. Strieter in Peru, Jnd, H22.00. C. F. W. Walther.

For the Synodal Printing Office

received through Mr. E. Roschke dahier H6.86 from the congregation of Mr. Past. Nuoffcr in Crete, Ill.

St. Louis, Feb. 14, 1871. H. Kalbfleisch.

For the "Lutheran" have paid:

The 23rd lahrgang: Mr. Pastor F.sSchaller H20.00. Further: I F Koch H30.00. A Georgi.

The 24th year: Messrs Pastors: FSchal- ler H20.00, C S Kleppisch H12.00, I Bernreuther H4.50, C S Kleppisch H10.50, I A Fritze H22.00, S S Reque.

Also: M C Otto, W Pohlmann, I F F Winter, A Georgi, I F Koch H28.00.

The 25th year: L Schorr, P Fleischmann H13.50, W Matuschka H35.00, C Lehen- bauer H11.25, C L Knapp, M Guinther H6.30, I Bernreuther H7.50, M Guinther H10.00, A Mennicke H21.00, I L Hahn H5.50, H Krebs H12.00, I D Hager, M Guinther H1.75, F W Eggerking, M Eirich, V Both, C H Lüker, S S Reque H1.25.

Further: N Müllich, H Meyer, L Schweißer, C Otto, W Pohlmann, C Gaugcr, N F Cornelius, JRÜHIH9.00.

J G Wiedmann H9.00, C Witt, H ThieS H9.50, JFg Winter H4.50, W Schneider H9.88, A Georgi, E TitteH1.00, M F Gensmer, I F Koch H17.00, I M Dreyer, I F Koch H30.00, I M Schmidt. -

The 26th year: Messrs Pastors: ASaupert H10.00, Th Mießler H6.00, G Streckfuß H12.00, W Schlechte H33.OO, E Röder H13.50, A Biewend H5.00, P Baumgart, L Sckorr, F Wolbrecht, A W Holls H13.50, F Reiff, A Lehmann H12.75, M Stephan H17.75, MJTjaden, L Schulze H19.50, P Heid H10.00, L Hvistendahl, I Horst H15.00, G Th Gotsch, F W Scholz H6.00, P Studt H3.00, IAFW Müller H65.50, I H;ort, G Heintz, I Bernreuther, G Thiele, C H Lübker, I Müller H1.80, E Wulfsberg, I L Hahn, JBerg, H Krebs, F Dreyer, I Krön, H L Meyer H4.00, H Bauer H6.00, W Hudtloff, F Schumann, H Bauer H3.00, FWEggerking, W VomhofH3.0N, C H Sprengeler H13.50, F Ottmann H18.00, N Brand, W Hattstädt H4.50, P S Reque, H Kanold H5.00, I F Ruff H4.50, I Frese H7.50, N Herbst, G Rademacher, E Lehmann H3.00, M Eirich, S Keyl, W Wier, C H Lüker, M Stülpnagel, F Besel, G Präger H2.00, G H Sauer, A Olsen, C Reichenbecher, W Hattstädt H10.00, C Frank H6.1)0, C Dowidat, H C Kähler 75 Cts., G A Döhler, CW Ernst.

Further: G Müller, P Große H30.00, P Munzel, H Meyer, Fr Graue, I Werner, F Fathauer H46.50, I Jakobs, CZehm, I L List H10.50, C INaugrr, C Lehenbauer H2.25, N F Cornelius, M Gender, I Rühl H22.Ä), L Leir H4.50, M Hansclmann, E Meier, H Lohrmann, C Witt, F G Schmidt, S Niedel H18.00, I Meier 75 Cts, L Erb H4.50, H Thicö H30.25, Hallenberg L Bro, H Stump, L Jung H20.00, K Lauterbach H2.00, D Schaaf H1.00, I Hoffmann H40.00, A F Koch H15.00, I L Ulrich H12.50, A Damköhler H31.50, H Kors H24.00, A Georgi, I Schmid, A F Loge H 16.50, D Sievers, I Brackmann H9.1)0, E Dittes, M F Gensmer, I M Dreger, E Kundinger, IM Schmidt H3.00, W Linse 50 Cts.

The 27th year: Th Mertens H9.00, C Oppen H3.00, C Markworth, H Sieger H15.00, J H Dörmann H16.50, Th Mießler H4.50, W Lange H3.00, P Wambsganß H45.IX), F W Föhlinger H51.00, H Nägener, FWolbrecht, JHJüngel H63.50, G S Löber H18.00, WHudtloff H4.50, CGausewitz, I Tackle, F W Brüggemann H20.00, I G Butz, I L Darb G10.00, B Fölsch, A Lehmann H13.50, L Kuß H1.25, K L Moll H20.00,1 A Schulz, E A Winter H4.50, C Hvistendahl, L A Wiegel H17.00, G H Holm, H Wunder H30.A), P Seuel H9.00, G F Stutz H30.00, P Studt H3.00, G Heintz, I Bading, I Bernreuther, F W Oestermeyer H16.50, I Oetjen H4.50, G Thiele, L A Detzer, A Biewend H4.00, Val.Koch, E Wulfsberg, GE Buchholz, WJ Friedrich H9.00, D J WarnS, H Walker H21.00, G C Mackworth H9.00, I Krohn 50 Cts., Th Buszin H13.50, HCF Meyer H10.15, H W Querl, W Tammann H3.00, J D Schulze, G Nunkel H25.50, E A Schürmann H3.IX), I Rauschert H10.50, H Wunder H43.00, C F Liebe H30.00, A F Siegler, F W Brüggemann H7.00, W Vomhof H7.00, G M Gotsch H16.50, A Zage! H22.50, R A Bischoff H15.00, E A Winter H3.00, NBrand, M Michael H22.50, T Beliefen, P S Reque, I L Daib H10.00, G Rademacher, W Vomhof H8.IX>, Ni Tirnenstein H42.85, S Liese, I Frese H12.00, J D Kothe H4.50, A D Gaißenhaincr, R Herbst, H I Schwensen H15.00, I Bötticher, G Stell, C Maus, E Multanowski H4.50, G Vorberg, G A Feustel H13.50, G Kranz, C H Lüker H3.00, G Nützet H5.75, F Besel H3.00, I F Biltz H25.00, G Grüber H27.75, H Wunder H30.50, N Biedermann, F Wesemann H10.50, I Bergen H12.00, C Dowidat, H C Senne, T A Weisel H4.50, I Strieter, H C Kähler 50 Cts, H Fischer H15.00, F Reiß, L Vogelfang, C W Ernst H4.50.

Further: P Denningcr H7.50, A Mack H12.00, J and C Möller, L Mohrmann, W Krämer H12.00, Fr Thurow, J Margarander H3.00, I Werner, I Wilhelm, C Jmme H6.00, Fr Bökeler, H Baden, C Zehm, I M Hubinger H20.00, H Bartling H16.50, C Gauger, E H Bollmann H2.00, N F Cornelius, M Gender, I Brase H18.05, P Th Bürger H25.00, W Küchlein H36.00, M Hanselmann, Fr Senne H6.00, D Stamm H10.50, G Hartmann H27.V0, C Kreiselmyer H27.1)0, H Schnabelius H15.<X), I Dehm, I Meier 75 Cts, Fr Bulk, C Grabe, Fr Rother H1.00, C Trettin H21.00, G Troller H12.00, HLMeyer. JH Stegemann, Hallenberg u, Bro., M Hein, H Stump, D Dreher, CLehenbauer, PNickel, HBartling H13.70, CKiekhöfr, C S Cortes, Haupt, F Bodemer H15.00, C Trier, G Winneberger H42.00, G Pfeiffer H3.00, S Garbisch H3.00, W Krenke, W Schneider H50.00, Fr Rother, C H Walther H4.50, C Laker H7.50, I F Linhardt H6.00. I Brackmann H4.50, L Beck H3.00, W Beck, I Kirchner, E Schmidt, W Viel, I Reichenbecher, P Pendorf H3-00, F Gerwig, M Unserer, CHäberle, I Dillmann, I A Hoffmann, E Kundinger, C Wetzel, C Lchmberg, I M Schmidt, H Pn'tzlaff H30.00, W Linse, W Leeser H27.00, H Bartling H10.50 JGMödingcrH12.00.

The 28th year: Mr. Pastor F Reiß.

M. C. Barthel.

Printing Office of the Synod of Missouri, Ohio et al. St.

Volume 27. St. Louis, Mo., March 15, 1871. No. 14.

"Lutheran's" Armor.

I know well what you think, you say it loud enough. My armor offends you, My victorious banner cloth. That it cuts so frail, My good old sword, Is what you suffer unwillingly, What mightily outrages you.

That you squeeze and wriggle Over my armor's glass, Who lament much intones, With inner pain and brast, Is hard not to grasp. Where it hits you, companion, There it cannot be wiped off, Like drops from the fur.

The wound gapes and burns. Thine is a bateau-mouche gone, To the valley thou liest nimble, Thou art deceived by thy lofty mind. And since thou art defeated, Thou art angry with me for it. As if I were rough and stout in the blow.

If it pleases you, then step into my hall of wonders, And learn who fights you, What brings you downfall and torment. I will gladly show you my armory, rich and old, In it weapons, bright as stars, And strong as lightning power. What is offered here to the eye, And what makes you marvel, A suit of armor well forged, Belt, sword, so strong and firm, The shield, the smoking pans, Helmet, all the splendor of weapons - Is all not from then. Not conceived hereafter.

He who fetches unauthentic armor from another's forge, whether he fights bravely or not. Wears the wages of his foolishness. From the outside as from the inside beaten, sore, shattered. The hero of the spider's web suffers heavily for his start.

And do you still want to recover? Give glory to God - to him, whose adversary you were, who with impetuosity smashed you to the ground! The weapons also heal, they blow even to the dead with a new breath of life.

Have you anything to reproach me for? So be it! My life is chaff to me. That thousands have risen by the strength of my arms And turned to the truth Is what gives me joy.

G. Schaller.

Of Luther's alleged great errors and mistakes. *)

"How finely I fight! I lie in the field against the papists, and think that my brothers are behind me and help: meanwhile they set fire to my city, and murder everything that is inside. Well, all together, as you are together and belong together, devils, papists and enthusiasts in one heap, only fresh to Luther! You papists from the front, you enthusiasts from behind, you devils from all ends! Hunt, hunt, drive confidently, you have the right game for you. When Luther lies down, you will have recovered and won. But for God's sake, I ask you once again, if it is possible for you, do not swear to Luther! It is truly not Luther whom you are chasing: you should and must and will let Luther's teachings stand and remain, if there were ten of you in the world. My body is soon worn out; but my doctrine will wear you out and devour you." (XIX, 518. ff.)

We were immediately reminded of these words of Luther when we read what Mr. X.X. writes about Luther in the "Lutheran Herald"; for that Mr. X. X., although according to his name a Lutheran, perhaps even an obligated servant

*) This is the continuation of the article: Mr. X. X. and the Missouri Synod.

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of the Lutheran Church, is a bitter enemy of Luther, this is so obvious that even the dumbest eye can see it. Well, Mr. X. X. He calls him "the man of 'God's grace,' the chosen instrument of the Reformation," he speaks of Luther's "rich gifts of mind" and his "partly magnificent broad-heartedness," yes, he praises him as the "most powerful popular speaker of all times" and ascribes to him a "heroic spirit" and a "heroic language"; but at the same time he belittles him deeply. Mr. X. X. thus obviously follows in the footsteps of the gentlemen rationalists, who likewise, while they are most bitterly opposed to Luther's teachings, not only use the same phrases when they speak of Luther, but often praise him much more highly themselves. They do this, namely, in order to still be considered impartial, just and fair, even admirers of Luther, in spite of their vituperations of him. Their praise of Luther is politics; they want to use it to gain acceptance for their censure of Luther among unsuspecting and inexperienced minds. This policy is apparently also followed by Mr. X. X., but he proceeds so clumsily that he will hardly reach his goal with many. Those who are already secret or open despisers and enemies of Luther, he may well strengthen in their disdain and enmity against Luther, but with those who esteem and love Luther, especially with those among them who know Luther better, Mr. X. X. will achieve little or nothing. X. will achieve little or nothing, no matter how simple-minded and guileless they are. The most certain effect on such will be that they will recognize in him a malicious opponent of Luther. Mr. X. X. also seems to have thought such a success possible; therefore, in order to avoid the deserved disgrace, he cowardly put a double lks under his work instead of his name; he felt deeply that the father should be ashamed of this child.

If Mr. X. X. did not want to be a Lutheran, then the matter would be all right. Whoever does not want to be a Lutheran must, of course, have much to criticize about Luther. But to be a Lutheran, yes, to want to eat the bread of the Lutheran church as its servant, and yet to toot the same horn as Luther's worst enemies, that is shameful. As Luther himself writes: "Why should I be angry with the papists, who are my public enemies, and

what they do to me, they do according to the enemy's law, as is proper. But these are first and foremost the guilty ones, my tender children, my little brothers, my golden friends" rc. (XIX, 517.)

What an admirer of Luther Hr. X. can be seen from the fact that he, true to his politics, first writes: "It is also our conviction that he who wants to become a true theologian must first lay the foundation with the ancients", but immediately adds: "Especially Chemnitz and Gerhard, of whom the

Lutheran Church always has to learn." Luther therefore does not belong to Mr. X. X. not among these "old ones"! One sees, Mr. X. X. raises Chemnitz and Gerhard only in order to be able to diminish Luther with decency; but that he is nothing less than serious about the glorification of Chemnitz and Gerhard, that he probably does not know them at all, is evident from the fact that Chemnitz and Gerhard repeatedly testify that "the Lutheran Church" has "always to learn" from Luther. A sincere, informed admirer of the writings of Chemnitz and Gerhard cannot but be an even greater admirer of the writings of Luther. Hr. X. X. not only indirectly shows how much he despises Luther by not mentioning Luther besides Chemnitz and Gerhard, but in the following he also blatantly expresses his contempt for Luther's writings with the words: "The good people" (by which we stupid Missourians are meant) "do not mean that one can prove everything from Luther. Luther was by no means a systematist who weighed his words on the gold scale, but the most powerful popular speaker of all times. In the East, he showed himself exposed to the impressions of the moment in the most surprising way, likes to make a point, loves so-called expletives, so that one can prove the opposite from Luther all too often". There we have it! Luther was, according to X. X. Luther was certainly an efficient popular speaker who could persuade the stupid rabble to do anything he wanted, but his writings are not only worthless if one wants to learn the right doctrine from them, but also dangerous and harmful, because since Luther was not a systematist, and since he did not depend on momentary insights, he was not able to prove the opposite.

He loved to use so-called expletives, did not weigh up his words, but wrote carelessly whatever came into his pen at the time,

Luther can be used to prove everything, truth and error, the correct doctrine and also the opposite, all heresies.

*) The best thing would be, according to Mr. X. X., Luther's writings would be published.

burns; then the Lutheran church would be a

Among the alleged deficiencies of Luther's writings, to mention that Luther "loves so-called expletives" cannot only be the result of envy, it is also highly silly. Mr. X. X. thereby indicates the belief that such "expressions of force" as occur everywhere in Luther's writings, which like flashes of lightning strike through the mind and heart of the reader, were only such a hobby of Luther's, expressions that he, Mr. X. X., had only not gotten into the habit! Melancthon, for example, thought quite differently of those "so-called expressions of force" which are so peculiar to Luther and which millions have not only enjoyed, but have also inflamed their minds. He considered them inimitable. When he once got hold of Luther's picture, he immediately wrote the Latin verse under it: "*Fulmina erant linguae singula veba tuae*", i.e., All the

Words of your tongue were lightnings. Blessed Rudelbach once quoted such a great word of Luther and added: "There is nothing to be added here and nothing to be taken away, as with every thought sealed by the Spirit of God."

The great danger of falling into all kinds of errors. With how saddened a heart may Mr. X. X. read the part of the Reformation history in which it is told that the pope's decree that all Luther's writings should be burned was so unsuccessful! - Oh shame, oh shame, that one who calls himself after Luther's name can write like X. X! How the papists, the unionists, the enthusiasts will have rubbed their hands with joy when they read that judgment of one who calls himself "Lutheran"! Our consolation is that the Jesuits will assume that one of their own will probably mystify Mr. Ludwig and under the sign of X. X. had talked him into writing his blasphemous article against Luther for his "Lutheran (!) Herald".

Anyone who has read Luther's writings and does not realize what an unspeakable treasure God has given the church for all time to come until the last day, is giving himself the saddest certificate of poverty, and can be nothing other than a spiritually blind person. Aurifaber reports that the dear confessor Elector John Frederick said in his imprisonment: "That Dr. Martin Luther's books were hearty, went through marrow and bone, and had rich spirit in them; for if he read a sheet of other theologians' writings, and held only a leaflet of Luther's against it, he would find more juice and strength, also more consolation in it, than in whole sheets of other scribes. The pious Elector Christian repeatedly exclaimed on his deathbed, after Luther's writings had been read to him: "O Luther! Luther! What Luther wrote

that has power and spirit!" Even the famous Baptist Bunyan (died 1688) wrote: "I feel I must say outright that I place this book, Luther's explanation of the Epistle to the Galatians, above all books, except the Holy Scriptures, that I have seen, because it is so delightful and comfortable for a wounded conscience. Scripture, which I have seen, because it is so glorious and convenient for a wounded conscience." What Chemnitz thought of Luther's writings, we have already reported in the previous issue. Gerhard writes: "Luther has, as in all things, so also in powerful comfort of the challenged, snatched the palm from the other theologians, what all will confess with me, who have read his writings full of life not superficially and cursorily, but with diligence and attention". (See Gerhard's Life of Fischer. p. 509.)

But, praise God! Not only our "old ones" like a Chemnitz and Gerhard, speak differently of Luther's writings, than Hr. X., but also sincere theologians of modern times. We will let only one speak here, whose judgment,

precisely because he does not agree with Luther in all points, weighs all the more heavily, Dr. G. Thomasius, professor of theology in Erlangen. In the preface to his Dogmatics, he writes: "We

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have for some time, and rightly so, begun again to go back to our older dogmatists" (such as Chemnitz and Gerhard) "but we will do well to immerse ourselves even more than before in the man in whose heart the blood of the evangelical faith pulsated most warmly and most vividly: from Luther, as I think, there is still infinitely much to be gained for the revival and refreshment of our dogmatics, of which one has recently said that it is beginning to become somewhat bare*." (Christ's Person and Work. I. Vorr.) Let this be noted by Mr. X.X. and let him be ashamed of himself, he who has studied the newer theologians so diligently and wants them held in such high esteem.

But Mr. X. X. not only despises Luther's writings, but also attacks Luther's character. Hypocritically, he begins with the words: "Every evangelical Christian respects the man of 'God's grace', the chosen instrument of the Reformation, very highly", but immediately adds: "But we also find great faults in him". Had Mr. X. X. had written, "But Luther also had his faults," this could well have been borne, for who will deny it? Only One could say: Who can accuse me of a sin? Jesus Christ, and no other human being, therefore certainly not Luther. But X. X. felt that if he were only to say that Luther also had his faults, he would not only be saying something highly trivial, but would also not achieve his purpose of disparaging Luther in the hearts of his readers and making him contemptible; hence he says: "We also find great faults in him." X. X. wants to say: Luther was not only an imperfect man and a poor sinner, like all children of Adam, he therefore not only had his faults, no, "in him we find great faults. Fie on a "Lutheran" and "Lutheran preacher" who can speak thus of his spiritual father! Such a man is a traitor in the Lutheran army camp, a Ham who with unnatural lust tries to show his father's nakedness, instead of covering it, to his brothers. Gen. 9, 20-27. Calvin is also known to have written of Luther in this way. When Luther published his "Short Confession of the Lord's Supper" in 1544 and in it attacked the Zwinglians harshly, he wrote to Bullinger: "As he (Luther) is rich in great virtues, so he also suffers from great errors." *) Who, however, will give Calvin credit for this judgment? From his point of view, he could not see Luther in any other light. In Calvin's case, there was also the fact that he did not understand German and therefore could only read Luther's most magnificent writings in German.

*) "*Ut pollet eximiis virtutibus, ita magnis vitiis laborat.*" (Calvini epistolar. ed. secunda. Ed. Beza, Lausannae 1576. p. 113.)

from the speeches of Luther's opponents. But what should one say of a German "Lutheran", of a "Lutheran preacher", when he goes hand in hand with Calvin in his rebuke of Luther, even surpassing him in it? *) O how well did Mr. X. X. did not confess to his article, since he would thereby be disgraced before the entire Lutheran church.

However, Melanchthon, who was at times as weak as he was great, once let himself be carried away in an hour of displeasure to pass a similar judgment on Luther in a private letter to Carlowitz as X. X., but with what indignation this was not only received everywhere when it became known, but how the dear man also endeavored to erase and make good the given annoyance! †) With Melanchthon's

*) In that letter Calvin explains that the Zwinglians could not remain silent in response to Luther's attack, but by inculcating them with the following: "This, I ask you to bear in mind: first, what kind of man Luther was and by what great gifts he distinguished himself, with what courage, with what constancy, with what skill, with what penetrating power to teach he had hitherto stormed the kingdom of the Antichrist. I often say that even if he called me a devil, I would do him so much honor as to recognize him as an excellent servant of God. I often say that even if he called me a devil, I would do him so much honor to recognize him as an excellent servant of God. Therefore, I ask that you and your colleagues consider this above all, that you are dealing with the most distinguished servant of Christ, to whom we all have much to be grateful." (L. c. 113. f.) While Calvin thus expresses Luther's rebuke only in a private letter, he also wants him to be spoken of publicly only with the highest reverence. Doesn't this make Calvin appear to be a friend of Luther against X. X. as a friend of Luther?

†) Melanchthon had written (1548, April 28): "I have formerly endured an almost unseemly servitude, since Luther more often followed his temperament, in which there was a not insignificant belligerence, than observed his dignity and the general welfare", at the same time he had added that he, except for the doctrine, was inclined to give in to the papists in many things. Dr. C. Schmidt, professor in Strasbourg, reports in Melanchthon's biography the following about the impression this letter of Melanchthon made when it reached the public: "The prelates present at Augsburg were delighted; 'Lord God,' says an eyewitness, 'how they dragged themselves along with it, rejoiced and triumphed over it, and could not sufficiently discover their pleasure and favor to everyone in all Germany! Flacius tells that the letter was carried around the city like a monstrosity, from one to the other. The secular deputies sent it to their courts; the emperor, when he heard it read, was supposed to have said: 'You have it, see that you hold on to it. While the Catholics rejoiced over the unfortunate letter and already saw Melanchthon as an apostate, he was harshly rebuked by the Protestants. Even later historians agreed with this rebuke, claiming that the letter had become an indelible stain on his reputation. One may say with Ranke: 'I wish he had never written this letter'; however, if one seeks to visualize his state of mind at the time-one will not judge him too harshly because of a momentary weakness." (See: Life and Selected Writings of the Fathers of the Lutheran Church. Elberfeld. 1861. part III, pp. 486. 488. 489.) In a letter to D. v. Malzahn of Sept. 13, 1549, he apologizes.

Example can therefore Mr. X. X. does not burn white. *)

Hr. X. X., however, not only publicly declares of Luther: "We find great errors in him," but he also further asserts: "And his writings are not free from all error." Not enough, then, that according to X. X., the Christian doctrine in Luther's writings is unsystematic and so clumsily presented that from it one can prove not only the truth, but also "the opposite of it*", in short, "everything*", they are also not free from error! If Mr. X. X., of course, meant only that Luther's earlier writings from the time when he was still a pope contained errors, or that Luther sometimes erred in secondary matters that do not belong to the Christian doctrine of faith, who would deny that? Luther asks first of all

the readers of his writings themselves, for God's sake, that they should have compassion on him when they read his earlier writings, which he had written when he was still a monk, because there he still allowed the pope many things, which he later revoked and condemned as the greatest abomination himself. And as for things that do not belong to any article of faith, Luther himself writes: "No one has ever erred more harmfully or more ugly than the one who thinks he has not erred. The one can only boast that he has not erred in any thing, who is without sin in this life". (IV, 1621.) But Mr. X.X. will hardly mean neither the one nor the other. Apparently, he rather wants to make Luther a false teacher. But if he does not want this, why does he not say so? Is it then not highly unchristian to write: "And his writings are also not free from all error"? Does this not mean that Luther's writings are suspected of containing the poison of false doctrine? But if he thinks he has to do this, why does he not mention the false teachings against the Christian faith, which Melanchthon, among others, has addressed as follows: "Consider what the word quarrelsomeness means; this is not a sin in itself, but an affect peculiar to heroic spirits, such as Luther was; it is therefore not to be wondered at, if we, who found more indolent nature, sometimes found its vehemence conspicuous". (p. 490.) Löscher, of course, does not want to absolve Melanchthon entirely of levity, despite this apology of his. (See: Innocent Nachr. Jahrg. 1730. p. 384.) Fortunately, the New-York "Lutheran Herald" is too poor an authority on what is Lutheran for the attacks recorded in it by one X. X. on Luther's character should be heeded by the enemies and do great harm among them. It is certain, however, that X. X., as much as there was in him, together with the "Herald" did everything to betray Luther to our enemies.

When Prince Frederick the Wise asked what Luther's faults actually were, the learned pope Erasmus answered: "Luther had committed two sins that could not be forgiven him, namely, through his writings he had touched the bellies of the monks and the crown of the pope. It is a pity that the Elector did not ask Mr. X.X.! He would have revealed to him quite other "great errors" of Luther.

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even in Luther's later writings? What kind and spirit is this, which says of writings, which his whole church has hitherto considered and declared to be pure in all articles of faith, that they contain errors, but does not name these alleged errors and does not seek to prove his assertion and thus makes the whole writings suspect? - This is the manner and spirit of a light-shy, unworthy slanderer.

In the following, Mr. X. X. attacks Luther's polemics by name. Of it, God willing, in the next number.

How should one answer the Catholics when they boast that their religion, because it is the old one, is the right one, but the religion of the Lutherans, because it is a new one, is the wrong one.

The glory is soon laid down; for:

1) Not everything that is believed and established in matters of religion is right because it is old. This we learn already from the holy scripture itself, because Ezekiel 20, 4. the Lord says to the prophet: "If you want to punish her, you son of man, you can punish her like this: show her the abominations of her fathers". And Amos 2:4 saith the LORD: "I will not spare him, because they have despised the law of the LORD, and have not kept his statutes, and have been led astray by their lies, which their fathers followed."

Here we hear that fathers, elders, ancestors can have a religion that is an abomination to the Lord, a lie, and from which the Lord warns the children. Yes, the same reason, age, was once given by the Zuden to gloss over their shameful deviation from the living God; for Jeremiah 44:17 they say: they wanted to remain with their idolatry because "their fathers did so. How often it happens in this country that people consider their rationalistic and unionistic abominations and lies to be right because their fathers in the old fatherland would have done the same!

But if an old religion is to be the right one, then it must be the one that our Lord God himself prescribed for the faithful before the age. In this respect it is then rightly said that the old faith is the right one, and that which deviates from the old is the new and false one. - And now let us prove that the Catholics have a false religion, that they have apostatized from the old, right church.

First of all, it is forbidden in the papacy that the evening meal be given to the laity in both forms; only the blessed bread is to be distributed to the laity. This prohibition of the cup, however, is not found in the ancient faith of the Christians; for Christ instituted it for both parts and expressly commanded of the cup: "drink ye all of it." St. Paul has

It was also distributed without distinction to the common people of Corinth 1 Cor. 11,26. 'Therefore, the prohibition of the cup is not an old belief, but a papal innovation. Furthermore, in the papacy there is the sacrifice of the Mass, in which the body and blood of Christ are offered to God the heavenly Father after consecration, and this should be a sacrifice for the forgiveness of sins and for the reconciliation of the living and the dead, as well as for the attainment of all that a person may desire. This sacrifice of the body and blood of Christ is not found in the old Christian faith. For the evangelists unanimously report that Christ took bread in the holy supper, gave thanks, broke it and distributed it to his disciples, but they do not report that he sacrificed anything. Paul says, Hebr. 10, 11 ff: "Every priest is appointed to worship every day, and often to offer the same sacrifice, which is never offered.

more sins can be taken away. But this man, having offered one sacrifice for sins, which endures forever, is now seated at the right hand of God. For with one sacrifice he hath perfected for ever them that are sanctified." Further, Ebr. 10:18, "Where there is forgiveness of sins, there is no more sacrifice for sin." Therefore it is a shameful innovation in the papacy that one has made such a sacrifice of the Mass out of the Holy Communion. - Luther therefore says to the papists: "Who will tell all the abominable innovation which you have invented in the reverend, holy sacrament of the body and blood of Christ? Who told you to do it? Where is it written? Where do you find it in the old churches? That you may first take and rob this sacrament from the whole churches, and leave only the one form, and appropriate the whole to the priests alone? Secondly, to preach the whole sacrament (where it is other than a sacrament) not in remembrance of Christ, and to thank him for his suffering, but as a sacrifice of the priests, and for the own merit of a bad boy, and to make the other one

sell and take to purgatory the souls with-

and for all temporal needs like a pagan idolatry, even like a shameful idolatry.

You have transformed the church into the most abominable and blasphemous one, so that Christ's memory (for which it was founded) has been eradicated. And if you were otherwise as pure a church as the apostle himself, and even purer, yet this few abominable, horrible pieces, which you have invented anew out of the devil's counsel, make you new, apostate, heretical churches, even arch-whores of the devil, and infernal schools. For this play is so desperately, gratuitously wicked that it is in this

No tongue can speak out life, no heart can understand, until the last day appears. (Erlanger Ausgabe Vol. 26, p. 19.)

On the other hand, marriage becomes a whole

This is also an obvious innovation, because in the Old Testament, the priests lived as married couples, even the high priesthood was hereditary, it passed from the fathers to the sons. In the New Testament, the apostle Peter had a wife, whose mother-in-law is remembered Matth. 8,14. And St. Paul tells us that Peter took his wife with him wherever he traveled in his apostolic profession, and St. Paul says that other apostles did the same, that he himself had the power to do so, and that he was not forbidden to do so. And where St. Paul describes the qualities of a bishop in detail, he says nothing about celibacy, but rather: "A bishop should be a wife's husband, should have obedient children, his wife should be honorable and not a vicious woman; he should preside well over his children and the whole household." (1 Tim. 3, 2. ff.) Thus we Lutherans again have the old religion in this point, but the papists have an innovation, of which St. Paul says in 1 Tim. 4 that it is a doctrine of the devil, which will arise just in the last time. Luther says: "Who commanded you (papists) to make this innovation, that you condemn the married state, blaspheme it and condemn it unclean and impure?

unfit for worship? Did you get this from the apostles or from the first churches? Yes, indeed, for St. Paul says in 1 Tim. 4:1 ff: that you would come in the future who would separate yourselves from the faith and the old churches and go astray, as a true devil's whore, who would receive such teaching from the devil, and preach against the married state, and yet live yourselves in false hypocrisy, that is, in all kinds of immorality. (Erlanger Ausg. Bd. 26. p. 23).

(To be continued.)

To the ecclesiastical chronicle.

"Others will come after me and will do it better after me", so according to the unite "Messenger of Peace" of January 15th "Luther is known to have said". The dear "Messenger of Peace" is quite happy about this, because he naturally thinks that the people who came after Luther and did it better after him are no other than they, the gentlemen "evangelicals". We fear, of course, that if we were to ask these gentlemen where Luther's speech is to be found, they would get into no small trouble. W. [Walther]

Opponents of the doctrine of infallibility in the Roman Church. The Catholic "Wahrheitsfreund" of Feb. 8 reports of a Catholic priest in New York named Farell that he had written in favor of the unity of Italy. Of him and his ilk, the "Wahrheitsfreund" says: "These are the same gentlemen who were opponents of the infallibility of the pope and - inwardly, I suppose - still are, even if they are not in favor of it.

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that, when the unchurched sense imprints itself more and more on our youth and comes to dominate among them. Aren't these sad conditions?" - Certainly a word in its time! All zeal for the building of the church is suspect if it does not begin with the children. Despising the children, which the Lord punishes so severely Matth. 18,10., is the way of either the enthusiasts or the belly servants. If the preachers in their congregation either do not keep the school themselves or do not help to make sure that it is kept by a competent and faithful man, then they either do not know what their office is or they know it, but they seek the wool instead of the sheep. Luther once wrote not only: "The fact that Christianity is now in such a bad way is all due to the fact that no one is taking care of the youth; and if it is to regain a good momentum, it must truly be started with the children. (XI, 3096.) "If the devil is to be harmed, he must be harmed by the young people who grow up in

God's knowledge and spread God's word and teach others." (X, 536.) Luther, recognizing his calling as a reformer, also worked mightily to establish good parochial schools and others. Hopefully, it would not be a disgrace to the Pennsylvanian Synod and still many another synod if it circulated among itself Luther's writings, reissued by the Missouri Synod, which deal with the necessity of child discipline and good schools. We call attention here to the fourth volume of "Luther's People's Library" and to the golden booklet: "Dr. M. Luther as Educator of Youth. By Lindemann", draw attention. Both of these little books can be had for a few cents from our agent. Men in other synods, who have the welfare of the church at heart, should not rest until these writings would be at least in every preacher's stand. W. [Walther]

Weighty voices are being raised in the Northern Methodist Episcopal Church in favor of modifying its episcopate. The Pittsburg Christian Advocate is vigorously in favor, the Western and Northern Advocates are also in favor, and the Christian Advocate of New York does not seem averse either. At present the episcopate is a life one, and bishops are ordained when they take office; ordination is to be abolished, and bishops are to be elected every four years. (Christ!. Ambassador.) The mere temporary appointment of bishops would, of course, be nothing less than a radical elimination of the so annoying hierarchical character of the Methodist church constitution.

W. [Walther]

Chiliasm. Some years ago, the Elberfeld pastor H. W. Rinck published a book entitled "The Signs of the Last Days and the Second Coming of Christ".

One can see from this that the true Catholics of the pope do not trust all the characterless people themselves who first spoke against the dogma of infallibility and have now submitted to it; they consider such weathercocks to be hypocrites just like we Protestants do. It must indeed be sad to find oneself in a church in which the pope has the power to command the faith, and in which therefore all, if they do not want to lose office and bread, must outwardly pretend to believe what the pope commands them to believe, but where one knows that most are only hypocrites! W. [Walther]

Secret societies. The "OddFellow", the journal of the Order of the "Strange Brethren", contains in its December number of last year the following statement: "Because the U. O. S. B. (that is: the independent Order of the Odd Brothers) as well as other similar secret societies - in contrast to the Church - recognizes all people as one family and does not divide them into confessional camps; because the U. O. S. B. establishes faith in God without asking whether a friar is a Jew or a Christian, a Catholic or a Protestant, a Methodist, a Baptist or a Presbyterian! This position is too liberal and endangers the special interests of the churches. Hence the opposition of the fanatics who cling convulsively to the old times! In spite of all opposition, the Order strides courageously forward on the path of a world-saving mission. Proudly its flags flutter and we rapturously welcome the slogan: -Friendship, Love and Truth." On this the "Fröhliche Botschafter", the paper of the "Vereinigte Brüder", makes the following remark: "The standpoint of the Odd-Fellows is thus, according to the declaration of their own organ, in 'opposition' to the church, and according to the creed of the Lodge Jews and Christians, Catholics and Protestants stand on the same ground! How Christians can stand on this ground is beyond us."

Congregational weekly schools. Pastor Brobst rightly remarks in his "Zeitschrift" of 4 Feb. concerning the schools of the Synod of Pennsylvania: "We believe that in this matter in particular a reformation is most urgently needed. How is the school system in our 310 congregations? About 20 - that is, the 15th part of them have their own parochial weekly schools and the rest, 290 in number, are content with the free schools and the Sunday schools. Unfortunately, many, probably most of the rural communities, do not even have Sunday schools during the winter period - from November to April. Thousands of our children are then left for months almost entirely to the schools of the state, where they seldom or never see their divinely appointed pastors and hear little of the doctrine, customs and language of the Church. No wish-

In the explanation of the main sections of the Revelation of John, here and there a good interpretation or useful remark can be found, but otherwise it is all chiliastic dreams and Jewish fables. For this class of interpreters the curtain in the temple is torn in vain; they have long since patched it up again. Over their eyes lies the unremovable cover of Moses; their whole understanding of Scripture is Jewish-rabbinical. Such scholars of Christ know how to search for and find everything possible and impossible in the Bible, - only not the Son of God who became man in lowliness and the form of a servant, who died on the cross under shame and mockery, and the world-reconciling power of his shed sacrificial blood. But they do not dig at all for gold, silver and precious stones in the biblical pits; their divination is set up only for future miracles, which they prefer to contemplate from a distance."

(Rest Kztg.)

Another memory from the Council in Pittsburg in 1868 from the discussion of chiliasm. Pastor Röhn (president of the Texassynod belonging to the Council) in the highest enthusiasm: "The Scriptures teach a thousand-year kingdom, and before I give up my faith in the same, I would rather have my head chopped off on the spot." Dr. Schäffer (chairman): "Löver Först! nit Kopp ab, nit Kopp ab."

Synod Cousin.

The "Apologist" and secret societies. A correspondent from Illinois writes to the "Christian Apologist": "Your decision, dear Apologist, not to include articles in the future either for or against the secret societies, may be praised by some as wise. But I cannot, and in my conscience feel compelled to protest against it before God and the Church, and beg that this protest not be refused admission."

Admission.

As the readers know, we have included an alleged "clarification" of a member of the German Iowa Synod (Pastor Bre-Dow's) in the previous issue, according to which Pastor Rüter, who acted in such a church-menacing manner, should not belong to that Synod. With astonishment we have just received a letter from a pastor of the German Iowa Synod, which we now consider it necessary to share with our readers:

Des Moines, March 8, 1871 Reverend Professor!

From No. 13 of the "Lutheran" I see that one of the brethren reported to you that Pastor Rueter in Davenport, together with the congregation, does not belong to our synod, but to the English Iowa Synod.

This message is not correct. Mr. Past. Rueter is a young member of our synod, and has belonged to the Confermz of Southern Iowa for about a year.

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However, steps have already been taken to investigate this matter. Whatever the result of this visitation may be, it will be published.

If by this, or a similar explanation, you wanted to withdraw the preconceived article, it would make me very happy.

Your brother united in Christo

Franz Matter.

(Submitted.)

How the Iowa Synod drives mission.

Last year, some people in Defiance maliciously separated from my congregation and set up something for themselves. They then turned to the Honorable Synod of Pennsylvania for a preacher, but after first inquiring about the situation, their request was rejected. They then sent for Pastor Deindörfer of Toledo, who was immediately ready and preached to this apostate in the local Universalist church without informing me in the least. Only afterwards did he visit me, but he did not let himself be deterred from accepting these people. And so he moved here and set up an opposition in an unconscionable manner, and was installed Sunday after New Year's Day in the name of the Iowa Synod.

This is how this synod missions. - —

A. Detzer.

The "Lutheran" his secret correspondence.

Last month the "Lutheran" received the following letter:

"To my former home teacher and family friend the "Lutheran"!

You don't have to take it amiss if I bother you, because I don't want to think about it, because I'm stupid in prison. But I don't want to remain stupid, and that's why I'm asking you this question: Can a member of a congregation deny the pastor the sermon chair, if the other member wants it. And in the congregation just now there is no pastor, provided that the pastor is pure in doctrine and does not lead a sinful life. But the ram-seeking deer does not want to thwart him, then the desiring deer must give up, and the pastor must not come, or where is that? Therefore, I wish Noricht, but quite dütlich and soon

Dien ohle Fründ."

To the "Lutheran" his answer: Leve Fründ!

They may be free and sinful brothers, **who do not have** a pastor in the southwest, and who nevertheless do not want to allow their false preacher in their pulpit, even though he teaches purely and does not lead a sinful life. But one only the false pro

pheten komen von sülwest gelopen (Slag opp Matth 7, V. 15). A real preacher, however, preaches only to those Christians who have expressly or quietly advised him to do so (cf. Romans 10, v. 15). No preacher is allowed to appear in a congregation where he does not want to hear a message. It is not possible that a preacher in the congregation wants to penetrate the other preachers, or their will. For the Savior says: "The worldly kings rule and the mighty are called gracious lords. But you are not so!" (Lucas 22, v. 25 and 26.)

Dat miene körte un dütliche answer. Nicks before ungod! Bliev gewwogen Dienem ohlen Fründ.

Request support.

To the dear congregations and readers of the "Lutheran" I have to bring the sad news that it has pleased Almighty God to afflict distant faithful servant, Rev. M. W. Kähler, with madness. Rev. Kähler had been pastor of the Lutheran congregations in Sommerset Co, Pa. connected with our synod since 1862. Last summer, however, he received an urgent call from the Lutheran congregation at Grand Haven, Mich. which he accepted. To this his new congregation, however, he was able to preach the word of God only three times. With a violent headache he came out of school one Tuesday; and towards evening his poor wife, as well as Mr. Pastor Daib, who was just present, found by his speeches that he was deprived of the use of his mind. The physicians who were called declared that the cause was a disease of his liver and kidneys, and hoped to restore him soon. But since he did not improve after nine weeks, his father-in-law had him taken to the Western Pennsylvania Lunatic Asylum at Dirmont, near Pittsburg. He has been there since November 22, 1870, and the doctors at the asylum also expressed the hope that he would regain the use of his mind. But up to now things are not better with him. He is calmer and has more appetite, but his speech is still the same.

The unfortunate man is thirty years old, and has been in the ministry since the year 1861[^]. For a little over a year he was assistant preacher in Pittsburg. Those who knew him, both his fellow ministers and his congregations, must bear him witness that he was faithful and zealous in his office; and that he also indulged in a godly walk. We can rightly say of him what St. Paul demands of a preacher: A bishop should be blameless, a woman's man, sober, temperate, sedentary, not a winebibber 1 Tim. 3. All the more must we lament that his ministry of the Word has been taken from the Church for the time being; and surely we will unite all our prayers that the faithful Archpastor and Head of His Church, Jesus Christ, will soon give him back to it.

With this saddening news, I would also like to make a heartfelt request for support, as the need is great and help is necessary. For Pastor Kähler, five dollars must be paid every week, in quarterly advance payment. From his!

It cannot happen with his wealth or savings, because he has nothing. And where should his poor wife with her five little children get something to eat and to clothe herself! For the time being, she has been willingly accepted in the house of her parents. She has been there since the beginning of December. However, they are not in a position to bear the costs for her son-in-law, nor to support his family, since they themselves are not wealthy and have to work hard for their daily bread. Since Pastor Kähler faithfully sacrificed his gifts, strength and time in the vineyard of the Lord, without being able to set aside a penny for himself or his family, the dear fellow believers will certainly have all the more heartfelt sympathy with the sorely afflicted family and willingly help the need; all the more so since the Holy Scripture says: "If one member suffers, all members suffer with it" 1 Cor. 12, v. 26; and: "Do good and share, do not forget, for such sacrifices are pleasing to God," Ebrews 13, verse 16.

The gifts that the charitable givers wish to give, they can do so at my address: Rev. O. Unaslicker, corner 37th and thanks Streets, Pittsburg Pa., send. - —

"A cheerful giver God loves." 2 Cor. 9, verse 7.
Pittsburgh, Feb. 13, 1871.

C. Engelder.

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In the foregoing, everything has undoubtedly been said that was necessary to communicate about the painful visitation that affected our beloved brother Kähler and his family. The undersigned therefore adds the fervent wish that hearts may open willingly to the knocking petition for the sake of the name of Jesus. St. Matth. 10, 40. fgg. 25, 40.

Frankenmuth, Feb. 20, 1871.

O. Fuerbringer.

D. Z. Pres, of the Northern District.

Announcement.

Although the school year in our local German Lutheran secondary school is to begin in September in the future, this year, as an exception, new students will also be admitted to the aforementioned institution at Easter. However, those who wish to enter at Easter must have registered by Monday after Easter, April 17 of this year at the latest, since later applications for admission cannot be considered. Foreign pupils can find accommodation with families of local parishioners, in which case Pastor G. Schaller will be happy to act as an intermediary.

The school was reorganized in October of last year, so that now, in order to meet the wishes of some parents, more attention is paid to subjects that can be immediately put to practical use in later life, without the original purpose of the school, namely a general education of the mind, being abandoned. The main subjects

taught are the following: Arithmetic, German and English language, history (with special attention to American and German), natural history, geography, fine writing and drawing. Students are free to participate in Latin classes. The Cursus is a two

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Therefore, no student should leave the institution before two years without necessity. Under no condition, however, can a student be admitted for a shorter period than one year.

The local communities, convinced of the necessity of such an institution, have maintained it until now with great sacrifices, so that they do not have to entrust their children to unbelieving or false-believing teachers and thus expose them to the danger of seduction, in order to have them instructed in useful knowledge and sciences.

May the Lord our God promote and bless this work, so that the intention of the founders of this institution may be fulfilled by His power and with His help!

St. Louis, Mo, March 10, 1871.

Synodal - Display.

Pursuant to last year's resolution of the Evangelical Lutheran Synod of Missouri, Ohio and other Western Districts, the same will assemble, God willing, this year from Wednesday after. Jubilate, May 3, to Tuesday, May 9, inclusive-in the congregation at Altenburg, Perry County, Mo. The principal subject of the proceedings will be stated in the next number of the "Lutheran."

The dear brothers in office are kindly asked not to forget the parochial reports. In last year's synodal report alone over 60 of them were missing!

By order of the Reverend President

F. C. Th. Ruhland, d. Z. Secretary of the District.

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All who intend to attend the meetings of the Synod of the Western District are hereby kindly requested to contact the undersigned in good time. Those traveling from St. Louis by steamboat should know that the "St. Louis and Memphis Steamship Company" has offered to transport the person for \$1.40 to Wittenberg, the place of disembarkation, for which the tickets are to be received from Messrs. Heinicke & Estel in Samt Louis. Those coming from the south can also obtain an appropriate reduction from the company concerned if they contact the gentlemen in St. Louis and have a ticket sent to them. All, however, who travel from the south as well as from the north with the "Illinois Central Railway", have to change cars in Carbondale and from there continue their way with the "Mount Carbon Railway" to Grand Tower, from where they have to be put across the river (to Wittenberg).

Altenburg, Perry Co., Mo.

F. Köstering.

The first part of this [booklet](#) is a [booklet of the](#) Lutheran Church, in which it is irrefutably proven from some holy scriptures how the so-called Lutheran faith is quite catholic, but the teaching of the popes is basically erroneous and contrary to God's holy word. By **Matthias Hoe von Hoenegg**. Dresden by Heinrich Naumann. 1870.

The author of this booklet, born in Vienna and died as a court preacher in Dresden in 1645, was an equally learned, godly and spiritual theologian. A proof of this is his "Evangelisches Handbüchlein". It is undoubtedly one of the shortest books ever written.

The most important of these is the most thorough and beautiful of all the writings on the refutation of the papacy that can be understood by man. While it irrefutably proves everything from God's Word, it also gives the most convincing testimonies from the Church Fathers for the sake of the papists, not only in Latin, but always also in German translation. The booklet has the special advantage that it is written with great joy of faith not in a stiff, scholarly, but in a most lively popular style. Since 1603, when it was first published, it has been a favorite book of the people in Germany for two centuries and has therefore been very often reprinted. For a long time the papists did not dare to attempt a refutation of the booklet so unassailably entrenched with God's Word. Finally, the famous Jesuit Dr. Jakob Reihing took up the task and wrote his "Handbook" against it. But what happened? When this Jesuit was urged to invalidate the Scriptural proofs given in the little manual and to substantiate his own assertions with Scripture, then finally, by God's grace, the light dawned on him, he converted, became a Lutheran, now refuted his own supposed refutation of the "little manual" and showed himself what fallacies he had made. In 1628 he finally died blessed and calm as a Lutheran professor and superintendent at Tübingen in faith in his one Mediator. So, if you want an armory against Pabstism, dear reader, which always has victorious weapons against it, - you have them in the "Handbüchlein". It is a booklet of 157 pages, and is to be had from our agent, Mr. M. C. Barthel, Corner of 7th & Lafayette Streets, St. Louis, Mo. well bound for 60 cts. It would be very desirable that this delicious little book be translated into English also, and thus made available to Lutherans who understand only English. W. [Walther]

To the message.

The already so long awaited
new synodal - primer
is en route from Europe, according to incoming news, and is expected to be here by the 15th of next month.
M. C. Barthel.

Conference - Displays.

The Effingham Specialconference will meet, God willing, April 12 and 13 at Pastor Schuricht's church in Wilberton Township, Fayette Co, Ills. - Pick-up place: Farina, on the Chicago-Branch Railroad.
John Heiniger, Secr.

The Cleveland Districts Conference will meet, God willing, on May 9, 10, and 11 at the home of Rev. Mees in Columbus, Ohio.

Joh. Rupprecht.

The Michigan Pastoral Conference will assemble, God willing, on April 18 and 19, 1871, at the home of Rev. Volz in East Saginaw, Mich.
I. F. N. Wolf.

The Cincinnati Pastoral and Teachers Conference will be held Thursday after Easter through Monday (incl.) - April 13-17.

The main subject of discussion: the doctrine of the inspiration of Scripture.

Cincinnati, March 11, 1871.

Br. King.

Received at the Eastern District Treasurer's Office:

To synodical treasury: Reformation Feast Coll. of Boston congregation H58.00. Of Richmond congregation H7.40. Past.Föhlinger H1.00. St. Andrew congregation in Buffalo K2.50. Past. Grossberger 481.00. congreg. in Washington H9.21. St. Paul's congreg. in Baltimore H33.00. congreg. in Eden 488.00. Trinity congreg. in Buffalo 4826.00. Reformation Festival coll. of congreg. in Jorkville 484.30. From congreg. in Paterson 488.02. congreg. in Washington K10.50. congreg. in Bergholz K7.08. congreg.inNorthEastM.50.

For inner mission: From Boston congregation K8.00. New Jork congregation 485.50. From New Aork congregation Sunday school K5.00. Olean congregation .D8.90. Collecte at StrasburgS burial K1.17. From Trinity congregation in Buffalo -D3.50. Emanuel congregation in Baltimore, Epiphany coll. 4836.00. To Collegr maintenanceS fund: VonderGem. in New York H10.20, O10.40 u. P13.M. Gem. in College Point H16.00. "

For the proseminar in Steeden: From the congregation in Boston 4810.00. Gem. in Eden P18.10. Martini congregation of the Past. Michael 487.00. From the Sunday School d. Gem. in New York K5.00. From I. Preusch .D5.00. I. 'mccop 481.00. From the Women's and Virgins' Association in Washington H25.00. From the Gem. in Alleghany K4.60. St. PaulSgcmeinde in Baltimore K36.00.

For the heathen mission: From the Martini congregation of the Rev. Michael 489.12. Gem. in New York H5.50. I. G. Wiedemann chl.OO. Trinity congregation in Buffalo K3.50. From Sunday school congregation in Egg Harbor 483.25. Emanuel congregation in Baltimore 4820.75. congregation in East Boston 483.00. St. Paul's congregation in Baltimore K33.50.

For poor students: From N. N. in Eden H1.55. Gem. in North East K7.25. From same for F. Lusky 485.00. Kindtauf coll. at I. G. Wiedemann for Sam. Ernst S2.40. Gem. in Williamsburg forLingke K25.00. From the Confirmandenkasse of Mr. Past. Weisel Sr. for Hoar 4810.00. From Trinity Parish in Buffalo for Stiemke 486.40. St. Andrew's Parish in Buffalo for the same H3.OO. Trinity Parish in Buffalo for I. Gramm P6.40. From the same for F. Lusky 486.40. From Past. Grossberger for Sticmke -K2.OO. Wedding coll. at W. Am 485.50. Congregation in Washington for A. Kämmerer K7.26. Congregation in Bergholtz for H. Lāwen H4.51. At Krull's funeral collected for the same K1.11. At Kopsel's funeral collected for the same O1.13. From the Women's Association in Past. Seuel's community H10.OO. WeddingColl. at Hendrich for F. Lusky K2.00. From the Women's Club inNewUork for A. Brömer K9.00. From the same for Kattenhuysen H9.00. From the same forGerstenberg H10.OO. From the community at Ridge H4.48. From Fr. Neumann 482.00.

For church building in Rome: don of Washington congregation K9.53. congregation in WolcottSville 483.50. congregation in Boston, Epiphany coll. 4838.00.

To the widow's fund: thank offering from Mrs. N.N. in Richmond K10.OO. From Past. Seuel 484.00. FromJ.G. Wiedemann 50 Cts.

For church building in Paterson: don of the comm. in Northeast M.25.

On church building in Philadelphia: VonderGem. inHorth East K3.50.

For the orphanage near St.Louis: Dom Women's Association of the Gem. of the LordPast. Seuel K5.00. From N. N. in Eden H2.00. EngagementS-Coll. at Mr. Hulsebel 489.15. From the Women's and Maidens' Club in Washington 488.00.

To the hospital in St. Louis: From the women's association of the congregation of Mr. Past. Seuel 485.00. WeddingColl. bet I. Henry K4.00. From the congreg. in Port Richmond 488.25.

To the seminar in Addison: Don M. K4.00.

On the emigrant mission in Baltimore: From the church in Bergholz 482.25.

On the Hermannsburg Mission: ByJ. Succop H1.00. Mrs. Christ. Krieger K1.50.

On the Leipzig Mission: By I. Succop-K1.00.

For teachers' salaries: From d. Municipality in Alleghany .D5.00.

New York, February 1, 1871.

I. Birkner, Cassir. 102 William Str.

Received in the Middle District Treasurer's Office:

To the synodical treasury: From Dr. Sihler's congreg. at Fort Wayne K57.26. Past. Zagel's Gem. at Fort Wayne 4816.94. Past. Dulitz' Gem. at Huntington H3.20. Past. Jor' Gem. at Logansport K15.00. Past. Jüngel's Gem. in Jonesville !K32.05. From Past. Wyneken's congreg. in Cleveland 485.00. From Past. Brackhage's congreg. in Bennington H10.44. From 2 congregation members in EvanSville by Rev. Briiggemann H2.20. From C. Luecke's congregation in Columbia City K10.00. From Mrs. Fischer there, thank offering O2.00. Past. Wüstemann's Gem. in Kendallville O6.00. Past. Fritze in Adams County, Jnd, P1.00. whose congregation K25.00. Past. Schmidt's comm. in Terre Haute H10.40. By Pa.

112

stör Maack i'n Sugar Grove at S. Bauer's wedding collected 45.70. Past. Kraffts Gem. in Ridgeholz Settlement 43.00. Past. Kühn's Gem. in Minden 416.64. Past. Jox's Gem. in Lvgansport 46.30. Past. Sitzmannö Gem. in Pomeroy 46.80. Past. Horst's branch parish 43.50. Rev. Jäbker's Gem. in Adams County, Jnd, 445.00. Rev. Bauer's Gem. at Fort Wayne 47.85. Past. Heitmüller's Gem. on the Clifty45.70. Of Past. Hilds Gem. at Mi- shawaka 45.10, at Woodland 42.40. Past. HusmannS Gem. in Euclid 410.00. Past. Sauers Gem. in Washington Township 429.78. Past. Oestermeyer's St. Thomas congreg. 47.75, whose St. John's congreg. 43.00. Karl Germann 42.00. Heinrich Germann, Peter Germann, Phil. Germann each 4.1.00. Past. Stricter's Gem. in Peru 47.50. Karl Bleke at Fort Wayne 41.00.

To the general building fund: from Past. Schwan's congregation in Cleveland M0.88. Past. Heid's branch parish in Grove- land 44.00. I. Hartmann by Past. Dulitz 41.00. by Past. Böse in Avilla 49.00. by its Gem. 419.00. by Past. Runkels Gem. in Aurora, WeihnachtS-Coll. 420.00. From the Women's Association there 420.00. From the Young Women's Association there 420.00. From the Young Men's Association there 45.IV. From Past. Nützels Gem. at Columbus 46.79. by Pastor Zage! by H. Hormann u. C. Trier each 45.00, H. Lange 43.00. by D. Droste at Fort Wayne 420.00. C. F. Meyer, W. Sander, I. Nagel there 45.1V each. From some members in Dr. Sicher's congregation by Mr. Geye 417.50. Past. Frese in Archibald 42.50. Past. Wyneken's Gem. in Cleveland 4397.65. Past. Brueggemann's Gem. 48.IV. Of some members in Dr. Sihler's Gem. by Mr. Piepenbrink 420.00. Past. Sitzmann's Gem. in Pomeroy 47.00. Past.*Kunz's Gem. 424.00. A. B. in C. 410.00. Past. Nützel in Marysville 43.IV. I. Hafner in FortWayne 410.00. Past. Lothmann's Gem. in Liverpool 41.50. Of some members of Dr. Sicher's congregation in Fort Wayne 415.00. Past. Schäfer in Lanesville 410.00.

To the widow's fund: From Past. KüchleS congregation in Laporte 418.19. H. Hoppe inLogansport K2.M. Mrs. Klinksiek there, thank offering for happy delivery 45.IV. Mrs. Past. Jor there 43.00. Past. JüngelS Gem. in Jo- ncsville 425.05. Mrs. Lücke in Columbia City 41.00. N. by Past. Schmidt at Torre Haute 45.00. teacher Rolf at Fort Wayne 44.00. by Past. Bauer at Fort Wayne 43.00. By same, .Coll. at Sattelmeyer's wedding 49.40.

For Past. Brunn's institution: From Past. Küchle's Gem. in Laporte 418.19. Past. Dulitz'Gem. in Hun- tington 410.75. Mr. SchulderS in Fort Wayne 42.00. Past. Brackhage's Gem. in Bennington 410.88. C. Brand in Columbia City 42.00. H. Hormann in Past. Zage's Gem. 42.00. N. N. in Past. Stubnatzy's Gem. in Fort Wayne 410.00. Past. Crämer's congregation in Zanesville 418.50. From the sewing club there 49.00. From Past. Steinbach's Gem. in Fairfield 412.46. Past. Lothmann's congregation in Liverpool 411.68. Thank offering from a member of the same congregation 45.00. From the same congregation, thank offering 1 dollar gold, worth 41.11. From Past. Schäfer's congregation in Lanesville 43.50.

For inner Mifson: From Past. Schwans Gem. in Cleveland, 46.00. From Past. Horn's 2 congregations in Holmes County, O., 415.35.

On the Hermannsburg Mission: Of some members of Past. Brackhage's Gem. 45.81. Carl Brand in Columbia City 42.00. Of the college students' association "Allemannia" 42.50. Of Past. Jäbker's Gem. in Adams County, Jnd. 420.00. H. Westenfeld in Past. Zage's congregation 42.00.

On the Leipzig Mifson: ByH.Westenfeld inPa- stör Zage's Gemeinde 42.00.

For the heathen mission: From Past. Nütze! inMa- rysville 41.18. Past. Dulitz's Gem. in Huntington 410.00. From N. N. through Past. Lothmann in Elyria 41.00. Past. JungkS Gem. in Wapacneta 48.64.

On the emigrant mission: From Past. Schd'neberg's congreg. in Lafayette 4'20.00. N. N. by Past. Jüngel 45.00. to Mr. SchulderS in Fort Wayne 50 Cts. From C. Brand in Columbia City 41.00. From Bro. Ruchmeyer through Past. Brueggemann 41.00.

For the orphanage near St. Louis: From Rev. Dulitz's congreg. in Huntington 47.35. Whose congreg. m Lancaster 41.15. Past. Tramm's Gem. in VinrenneS 417.69. Past. Jäbker's Gem. in Adams County 426.00.

To the Hospital in St. Louis^ From Past. Dulitz' Gem. .in Huntington 46.20. Whose Gem. in Lancaster 41.20. M. Schulte in EvanSville 50 Cts.

For teacher salaries: From Past. Wichmann's Gem. in Farmers Retreat 415.60. Past. ReichhardtS Gem. in Columbia City 43.00. Past. Trimms Gem. inVin- cennes 47.15.

For poor seminarians in Addison: ^ Collected at H. St.'S wedding in Cleveland 47.00.

For the seminar in Addison: from Past. Dulitz's congregation in Huntington 45.55, in Lancaster 41.05.

For poor students in Fort Wayne: From Pastor Frank's congregation in Lancaster 412.00. H. Hormann for the student Zage! 42.00. Mrs. Mayer for the same 47.00. From the Women's Association in Past. Zage's congregation for same 90 Cts.

For poor students in St. Louis: From Mrs. Mannot 41.00. From Past. WeyelS Dreieinigkeitsgemeinde 45.90, its Petrusgemeinde 42.40, its JmmanuelS- grmeinde 42.25. From N. N. through Past. Schmidt in Terre Haute 44.00. From Fr. Ruchmeyer for Brunn'sche students 41.00.

To the college hauShalt in Fort Wayne: By H. Hormann in Past. Zage's congregation 42.00. F. Bo- knecht and I. Melcher in Past. Fritzes Gemeinde each 42.00. I. C. Miller in Past. Oestermeyer's parish 43.IV.

For church building in Philadelphia: From Wittwe Rauch in Lvngansport 45.00.

To the seminar - Household in Addison: from the Women's Association in Past. Jäbker's congregation in Adams County 415.00.

To the seminary household in St. LouiS: From the Women's Association in Past. Jäbker's parish 415.00.

. Fort Wayne, 28 Feb 1871.

C. Grahl, Cassirer.

For the Lutheran orphanage at St. LoniS

the undersigned has further received: Surplus of orphanage pictures by Mr. Hörr in Cape Girardeau 45 Cts. From teacher Härtel there 50 Cts/ C. Köchig 45.00. From the school children of Mr. Past. Level in Olive Tw. of Iowa 42.35, of Mr. Teacher Karau in Bremen near St. Louis 45.85. Teacher Kienzle there 41.00. Miss Marie Stock there 41.00. By Mr. Rev. Gräbner 41.00. By Mrs. Past. B. S. 41.00. Heinrich Usinger 41.00. Mrs. Elise Ernst by Past. G. Grüber 45.00. From an unnamed person by the same 41.00. From Johann Knohc dsgl. 41.IV. From the Zion congregation in New Orleans through Past. Tirmensteiu 430.00. Hochzeits - Coll. at? Mr. Heinrich Vogel by Mr. Past. C Cousin at Honey Creek, Mo., 48.80. HochzitS-Coll. at the home of Mr. Leopold Wigand in Jacksonville, Ill, by Mr. Past. Bergen 41.15. Gifts: from Pauline Classe in St. LoniS 41.00, from Mrs. Anna Töufelder in Effingham, Kansas, 42.00; from Johann Werner, Mokena, Ill, 50 Cts.; from H. Eickhoff by Mr. Past. Kühn 41.00.

On behalf of the poor orphans sincerely thanking the kind donors

I. M. Estel, Cassirer.

For the Lutheran HoS-ital in St. Louis

received with thanks: From 'Frau Mihm through Mr. Pastor Quer! as a thank offering 45.00. From Messrs. Leonhardt L Schuricht 600 lbs. of cow feed. From N. N. through Mr. Past. Stürken 45.00. From Messrs. Kalbfleisch L Lange 3 sacks of flour and 600 lbs. of cow fodder. From Mr. Pastor Hartmann's congregation in New Bremen, Ill, 44.72. From N. N. lby Mr. Rev. Querl in Lionville, Ill, 42.00. From Rosine Fehninger in Chicago, Ill, 45.00. Bonden Messrs Schmidt L Schubarth various repairs and other items, werth 425.00. From Gottfr. Theophilus a synodal printer - Actie, werth 425.IV. By Mr. Past. Wunder from the following virgins of his parish: Mina Sauker 45.00, Elisa Sauker 43.00, Anna Baruth 42.00. From Messrs. Brockschmidt L Co. 4 sacks of flour and cow feed. From N. N. through Mr. Past. G. Grüber in Warsaw, Ill, 41.00. By Mr. Past. Schuricht by Wittwe Usinger in St. Paul, Ill., 41.00.

F. W. Schuricht, Kassirer.

Since September 28, 1870, we still received the following gifts for our church building:

From the community in: Dubuque, Iowa, 44.00, New York 450.00, Detroit (Past.Hügl's) 411.30, Port Richmond, N. Y., 48.50, Ncwburgh, O., 420.75, Cleveland, O., (Trinity Comm.) 4100.00, Williamsburg, N. I., (St. John's G.) 4137.10, Rainham, Canada, 44.50, Baltimore (Emanuel's G.) 460.50, Holland, Dubois Co., Jnd., 43.66, Frankenmuth, Mich., 411.75. From Mrs. N. N. in New York 42.IV. Johanns Fackiner there 45.00. Mrs. N. N. there 45.00. H. G. by Mr. Prof. Lindemann 43.00. By Mr. Constantin Weiß from W. Mannheim in NewJork 425.00, from J.Barrenpohl 45.00, from C.Hausclt 425.00, fromEd.Hauselt 45.00.

God reward all givers abundantly!

Paterson, New Jersey, Jan. 15, 1871.

Heinrich Walker, Pastor.

Gottlob Hiller,) Gotthelf Schwoy.) Before.

- For poor students received from the Young Men's Association of the Indianapolis congregation 412.60; through Past. Seuel from the congregation in Lyons, Iowa, 44.05, in London 41.35; from the Women's Association in Venedy, Jlls, 4 pairs of woolen and 16 pairs of cotton stockings.

For BrunnS Institution: by Mrs.M. wid. Lehenbauer in WestEly, Mo., 42.00; by Rev. H.A. Allwardt in Marquette County, Wis. 410.00; by Rev. Seuel in Lyons, Iowa, by the congregation in Olive Tw. 42.00 and in Morrison 43.15; by Rev. Vetter by Mr. I. Sommer's wife as a thank offering 42.00; by Teacher F. Bode- mer in Watertown, Wis", 41.00.

C. F. W. Walther. !

For a collection of 482.67, which the congregation of Mr. Pastor Wyneken in Cleveland, Ohio, has collected for the local institution, the following sincerely thanks you

Dying in January 1871. ' Fr. Brunn.

The Evangelical Lutheran congregation in Mascoutah, Ill, which was forced to leave the church and parsonage, which had just been built with heavy sacrifices, and to build a new church, testifies with feelings of joyful gratitude to having received the following gifts for this purpose: From the Lutheran congregation of the Rev. Pennekamp in Darmstadt, St. Clan Co., Ill, 413.75, from the Lutheran congregation of Pastor I. G. Walther in Venedy, Washington Co.

God bless the cheerful givers!

H. Stückel, Treasurer.

With glorious thanks we acknowledge the reception of the following gifts of love for our church:

From the congregation of Mr.Past. Biltz in Lafayette County, Mo., 45.00; by theGem. of Mr.Past. Fick in Collinsville, Ill, 422.00; by Mr.Past. Engelbrecht in Iowa City 50Cts., by his branch congregation 48.00; by the congregation in Hampton, Ill., 412.80. Summa 448.30.

Davenport, Iowa, March 8, 1871.

W. Vomhof, Pastor.
> P. Stahmer.

For the "Lutheran" have paid:

The 24th year: Mr. Pastors: I Horn 42.80, C L Eberhardt 41.00, I Horst 47.50.

The 25th year: The gentlemen pastors: JHorn 418.00, J A Fritze 421.00, C L Eberhardt, Th Krumsieg 414.00, I Horst 44.50, M Guinther 440.00.

Further: WWcnnholz 428.00, JWehmer, A Einwäch. ter 429.50, I F Koch 445.00, I Dillmann.

The 26th year: the gentlemen pastors: CPopp 410.00, I Horn 413.50, H Kanold 41.75, A Saupm 438.70, N Amlung, F I Th Jnngk 412.00, G Wangerin 46.00, H Wctzel, I L Hahn, L Hannawald, E L Eberhardt 50Cts., CBauer 4'6.00, W Hattstädt 411.IV, Th Krumsieg 43.00, CEberhardt 41.15, JA FWMüller 464.00, H Sieger 413.50, M Meyer 420.20, I A Ottesen, H Bremer 42.25, B Hovde, W Busse, JAFW Müller 427.00, A Heitmüller 410.50.

Also: J G Wiedmann 47.50, W Wennholz 431.50, L W Becker, W Gundermann, Stern 90 Cts, G Gothe 413.50, I Obenhaus, A Kießling, I Käppel 47.30, D Wahl, I Wehmer, AO Gertenbach 410.50, W Pohlmann, A Koblmeier 419.50, M Grimm, A Vetter, H Buhrmester, A Dillmann, I Dillmann.

The 27th annual: Messrs Pastors: A Tetzer 4'20.00, FW Oestermeyer, Th Wichmann 427.00, JHorn 413.70, P Petersen, A Wotter, H Kanold 42.25, ASau- pert 422.50, O Juul, G Wangerin 413.50, G C Markwortb, H.W Wehrs 415.00, C Hartmann 44.50, W Lauge, H Wetzell, A Lchmann M0.50, P Göbel, M Stephan 413.00, P Köhler, W Holtermann, L Hannawald, I Mathias 43.00, THJackel, GREisinger 419.50, CG Hiller 412.00, C Bauer, Th Krumsieg 43.00, I Kilian, L Jun- ker, G A Sußner 46.00, M W Sommer 410.00, I Horst 43.00, M Wyneken 416.50, I Seidel 424.00, H Sieger 42.50, F Herold, C Bösc 44.50, A G Döhler 41.00, W Zschoche 44.50, I M Hahn 410.00, AKrafft, MMrrz 415.00, JA Ottesen, H Bremer 46.00, B Hovde, JTraut- mann 4'2.00, W Busse, I Thorsen, O Neß, H Maack 419.50, W Beck 48.25, H Gümmer 416.50, L Traub, H Jäbker 452.50.

Further: H Kaufmann, H Hartmann 428.50, F Krämer, IM Schmidt, J GTröller 415.00, F Schalter, G Dünner 49.00, I Backhaus 418.00, W Gundermann, I Brase 427.00, FLWeiß 43.00, GGothe 413.50, JOben- Haus, ASchilt, JWehmer, IWeißborn 41.00, W Pohl- mann, F Rother, C Ahrberg 44.50, H Bartling 420.80, N Jorsen 50 Cts, H Glafß 75 cts, M Grimm, G Heimlich, C Fehrle, N Becher, B Paulus, Käst & Br., C W Trettin 410.50, J MHubinger 428.00, H Buhrmester, A Dillmann, I Dillmann, Mais, I Riegers, I L List 410.50, M Dobersberger, P Tb Bürger 425.00, H Bartling 46.00, L Böttcher, A Schubarth, C Herpolshcimer 425.00, Wittwe Seegcrs, Frau Lenz.

The 28th year: Mr. Pastor C Dowidat.

M. C. Barthel.

Changed addresses:

Nsv. I. Orosss,

208 8tr. OliioaAo, III.

"I. 6. OerlninAer, teacher,

^..ärrui, Nielt.

I'r. LsrAner, oars ol Ü6v. Licnvencl, lox 140.

Lellevllle, III.

Printing Office of the Synod of Missouri, Ohio et al. St.

Volume 27. St. Louis, Monday, April 1, 1871. No. 15.
Is "Luther's Polemics" Really "the Worst of His Rich Bequests"?

Mr. X. X. in the "Lutheran Herald" of December 24 last year means it. He writes:

"We also find great errors in him (Luther) and his writings are not free of all error. If we only think of his polemics, what coarse words we find in them, e.g. in the writings: The papacy at Rome founded by the devil', and: "Against Hans Worst". We cannot praise this way of arguing in Luther, but must attribute it to the old Adam, which Luther had as well as any other man. Let us ask ourselves: Could the apostle Paul have written in this way, even against the fiercest enemies of the gospel? Unthinkable. But the Missouri Synod chose just the worst of Luther's rich legacy, namely, his blustering and all-thrashing polemics." - —

That all faithful Lutherans have so far judged Luther's polemics differently is known to everyone. It is true that no Lutheran has yet considered the good Luther to be an angel without flesh and blood. Everyone has admitted that he certainly still carried something of the old Adam about him and that therefore Luther's polemic of human frailty was indeed a bit of an error.

had not been free. "What is a man," says God's Word, "that he should be pure, and that he should be righteous who is born of woman? Behold, among his saints there is none blameless, and the heavens are not clean before him." (Job 15:14, 15.) But that Luther's polemic is a "blustering and all-passing" one, and "just the worst of Luther's rich legacy," no sincere Lutheran has yet said that, only people like Jesuits, and those who think nothing of religion, have said that.

We will let only one man speak here who has the special praise of an extremely moderate theologian, Franz Buddeus. In his introduction to polemical theology, he writes: "Among those of us who have achieved fame in theological disputes (i.e. in polemics) before others, our blessed Martin Luther undoubtedly deserves the first place, who also first raised the banner of a hopeful time when everything was hopelessly ruined. Nor could a more suitable and skilful man be found to lead the cause of truth. The sharpest power of judgment competed with the fertility of his ingenuity for the prize of victory; therefore, the strength of his reasoning was combined with the most penetrating eloquence, with which he conquered everything that opposed him.

and flooded like a raging torrent. In addition, there was a fearless spirit, which neither the power of the opponents, nor fear of danger, nor any force or threat could move or cause to deviate from the right course. For him, I confess, truth fought; but no less did he fight for it, and that in such a way that it could not have been defended by any mortal more correctly or better, or with greater success, and secured against any attacks of the enemies." *) This judgment of the mild Buddeus does not only refer to such polemical writings, in which Luther deals with those who err out of weakness in an exceedingly lenient manner, but also to such sharp writings, which Mr. X.X. regards as products of the old Adam and as the worst of Luther's rich legacy. Buddeus writes a few pages further down, after he has proven and praised the high value of the individual polemical writings, as follows: "Among the last writings with which Luther fought against Pabstism, the little book stands out without a doubt: Wider das Pabstthum vom Teufel gestiftet." It is written in a sharp and

*) *Historico-theologica in theologiam universam. Lipsiae, 1727.* In the section on polemical theology, p. 1185. sq.

The author wrote in a fierce style, in which, however, one must admire the highest and a truly divine zeal. *)

We Missourians subscribe to this wholeheartedly. Far from regarding Luther's polemics as his "worst" activity, we count them among the most glorious that this great armament of God has delivered, his polemical writings as one of his most precious legacies, as the greatest thing ever accomplished by a man in this field after the prophets and apostles, as a priceless treasure of our Church, which we will not allow to be diminished or robbed by any blather of a blind X. X. We will not allow it to be diminished, made suspect, sullied or robbed by any chatter.

But in order to evaluate and appreciate the nature of Luther's polemic, one must consider the following.

First of all, one must take into account the time in which Luther wrote. We now live in a time in which evil, even natural things are not easily called by their proper names; one is so refined that the feelings of the readers would be offended by this; precisely when one wants to describe the most offensive things for the amusement of voluptuaries, one speaks in a veil, covers them with a transparent veil, and thereby achieves only the better one's purpose of tickling the flesh and creating offensive ideas, as happens, for example, in novels. In polemics, one is not coarse and crude; beware! - but one knows how to use fine words to spray out a poison against one's opponent that is all the more deadly. **) In Luther's time it was all different. There one called each thing with its actual name. There, if one intended to fight one's opponent, one did not nevertheless want to play his friend. There one hated much more, above all, all pretense, hypocrisy, lying, was German coarse, straightforward, yes, we confess it, sometimes even coarse. It is more than questionable, however, whether the present fine way of writing has the preference over the coarse one that was used in Luther's time. As is well

known, the world, which is immersed in all fornication and whorishness and devours the most salacious novels with lust, now pretends that it cannot consider the Bible a holy book because the works of fornication are mentioned and described in it without any disguise; while the world knows quite well that precisely this undisguised way of speaking of such things in the Bible not only does not arouse lust for them, but disgust and abhorrence of them. The same is true of Luther's crude polemics. However, one may still want to maintain that Luther was sometimes so disregarding of fine decency in his expressions that no one would now be able to say that.

*) i. o. i". 1190.

The most striking evidence of this is, among others, the article of Mr. X. X. against the Missouri Synod.

If one would dare to imitate Luther, who would not want to give just cause for offence, then one must, as I said, take into account the time in which Luther wrote; then already many reservations fall away, which initially impose themselves on many a well-meaning person, when he reads Luther's unedited words. Buddeus rightly writes: "It is true that many criticize Luther for the sharpness of his style, but at first sight many things seem harsher than they really are, especially in our time, in which one tends to use a softer and more refined expression" *) Even the thoughtful, often only too moderate Spener draws attention to the time in which Luther polemicized. He writes: "I do not want to deny that the divine Providence, according to its wisdom, found it useful to use a man for such a blessed reformation, who would also be of many natural fires, for which it may have had its cause. It should also be noted, however, that it brought with it such a Seculi (age) nature, and at that time harsher expressions were generally common, therefore also at that time less offensive than they are now." **) By the way, let him be defied who claims that in Luther's writings there is even one passage in which an impure mind is expressed! It is true that Luther, a true German, speaks of natural things straightforwardly and in his polemics sometimes uses such words that offend our pampered ears; but if he were to be accused of this, many a holy writer would also have to be accused of it. Therefore, Gerhard also writes about this: "If the use of these words is rightly reproached to Luther, then the same could also be reproached to the Holy Spirit, who does not completely abstain from them in the Holy Scriptures, because there is mention of the secret chamber (the departure) 2 Kings 10:27, of the filth Phil. 3:8, and of what is 'thrown out by the natural course' Matth. 15:17." †) To the objection of the Jesuits that Luther could not have been a holy reformer, because he so often uses the word dirt and dung 2c., Dr. Johann Möller, former senior in Hamburg, died in 1672: "When Luther uses such a way of speaking, it happens in two cases: first, when he speaks of natural things, as: when the children of the mother hofiren in the Schooß and the mother must sweep it out again; then he often takes a simile of such natural things, as: when he calls the Pabstes statutes dirt, and the like. If Luther is therefore sour and insolent, then the Holy Spirit himself will also have to be accused in this way. Natural

*) L. c. p. 1197.

**) Theological concerns. III, 712.

†) *Disputat. theolog. Jen.* 1655. p. 1210.

Things are also described in the Scriptures, as when the words are read which the king of Assyria said to the Jews: "They should eat their own dung and drink their own urine. Isa. 36, 12. It is a wonder that the Popes did not accuse the prophet of writing such sour words. Cf. the history 1 Sam. 6,4.5. Which history the holy and pure fathers in the papacy" (probably also Mr. X. X.) "will not read without anger. How often does the Scripture use parables taken from dirt and muck! Job 20,7. Phil. 3,8. 2 Sam. 22, 43. 1 Kin. 14,10. 1 Macc. 2, 62. 2 Pet. 2,22. Ezek. 4, 12." (See: The Defended Luther. St. Louis, Mo., 1868. p. 164. f.) Quite well also Joachim Camerarius says in his description of Melanchthon's life: "It is not otherwise possible than that in warning and teaching, by exposing the errors, one sometimes also says something ungentlemanly; as those who cleanse impure places cannot avoid touching the ground covered with filth themselves." *)

To judge Luther's harsh polemics correctly, however, it is also necessary to realize what kind of enemies he was writing against.

Luther wrote against enemies who not only erred in this and that point, but who had overthrown the entire Christian religion and put a completely new doctrine in its place, had perverted and mutilated the sacraments of Christ and invented new so-called sacraments, had declared the common Christian state to be an unholy worldly state and had invented and founded new allegedly holy states and orders from their own brains, had cursed and condemned the sole-sanctifying gospel as an ungodly heresy and, so that no one would notice the deception, had forbidden the laity to read the word of God in their mother tongue.

Luther also wrote against obdurate enemies who had recognized the truth and yet raged and raged against it. The foreman of the papists, Dr. Eck, had to publicly confess himself in Augsburg: With the church fathers he dared to refute the doctrine of the Lutherans, but not with the Scriptures. Even Bishop Christoph von Stadion of Augsburg, after the Augsburg Confession had been read out, made the confession: "Everything that had been read out was true and undeniable truth. Even Duke George of Saxony, that bloodthirsty enemy of the Gospel, who is now so often portrayed as an honest papist, and whom Luther is said to have treated too harshly, declared: "He knows very well that many abuses have occurred in the church, but that a single monk from a hole should undertake such a reformation is not to be suffered. †)

*) *Vita Melanchthonis*, 32.

†) See: Luther's Works XVII, 1692.

The same was declared by the Cardinal of Salzburg, *) who at the same time made the shameless confession against Melanchthon: "Oh, what do you want to reform us monks; we monks have never been good! **)

Luther wrote against enemies who, while full of wickedness, walked along in a great semblance of holiness, like the Pharisees, and who, while in their hearts they were mockers of religion, true Sadducees, wanted to be the supreme judges, yes, the lords of the faith of all Christians. How shamefully mostly popes, cardinals, bishops, priests and monks lived in Luther's time is well known. The state of their faith can be seen, among other things, from the fact that Pope Leo X, for example, said on his deathbed: "How much that fable of Christ has brought us and ours is known enough to the whole world." †) And as the high, so was also the lower so-called clergy. They all pretended, for example, that they considered the mass to be the greatest sanctuary, because it earned them the most; but what they thought of it in their hearts Luther learned, among other things, on his trip to Rome in 1510. Luther was still an honest pope at that time, and on the way he read his masses with great devotion; but before he had finished one, the others had already finished seven, and called out to him: "*Passa, passa*" (do it quickly! do it!).

quickly!) and blasphemously added: "Send our dear women her son home again soon!" ††) In Rome, Luther heard the papal curians (courtiers) tell with laughter that some, when they held mass, spoke instead of the words of consecration: "*Panis es, panis manebis; vinum es, vinum manebis*" (you are bread and will remain bread; you are wine and will remain wine). ‡) Therefore, in Luther's time, the saying was in the mouth of the people: "The nearer Rome, the angrier Christians." It was said, "He who goes to Rome the first time seeks a rogue; the second time he finds him; the third time he brings him out with him." ‡‡) Yes, Luther relates, "I myself at Rome heard speaking freely in the streets: If there is a hell, Rom is written on it." §)

*) There XVI, 2060.

**) See p. 1988.

†) Mornäus cites this saying in his excellent writing *^Iz-stsriuin iuihuitütis* from the Index Ilisppnions, see p. 1368.

†) Luthers Werke XIX, 1509. Cf. Mathesii erste Predigt von Luthers Leben.

‡) The same. Luther adds: "Well, I was a young and quite serious monk who was hurt by such words.

what should I think? What else could I think, but such thoughts: does one speak here in Rome freely in public about the table, so how? when they all at once, both Pope, Cardinals together with the Curians, thus held mass? How finely I was deceived. - But how important these experiences were for Luther! Therefore, according to Mathesius, he often said that he did not want to take a thousand guilders for not having seen Rome.

‡‡) Ibid. X, 346.

§) Ibid. XVII, 1298.

Luther also wrote against enemies who themselves knew quite well that their whole doctrinal edifice was an edifice composed of lies and deceit, built to lie and deceive Christendom, to dominate and suck it dry; and that Luther, on the other hand, had the truth, they knew as well as he himself. Their counter-reasons were therefore church ban and imperial power, fire and sword, wheel and gallows. When the Augsburg Confession had been read and no one could refute it, a noble pope stood up and said: "Ah, they are delivering us a book written in ink; I wish they would write another one in blood. *) But this was also the meaning of the papist so-called theologians. When the cause of the papists stood in despair and the cause of the Reformation seemed to be unable to be subdued any longer, Dr. Eck boldly let himself be heard before the Lutherans thus: "If the emperor had followed the counsel decided at Bononia (according to the pope's regulation) and, while entering Germany, had freshly attacked the Lutherans with the sword and beheaded them one by one, the matter would have been well advised." When Melanchthon pleaded his conscience that the Lutherans could not give way, the bishop of Salzburg answered: "What conscience, what conscience! The emperor will not suffer such separation." †) The enemies against whom Luther wrote had already shed rivers of Christian blood and were drunk with the blood of the saints and with the blood of JEsu's witnesses, Rev. 17, 6. Thousands and thousands of confessors of the truth had already been burned, drowned, beheaded, strangled, buried alive, starved to death and murdered and silenced with other selected tortures and torments, and those who had not personally taken part in it, nevertheless confessed it, enjoyed it and boasted of it as godly works (Acts 8, 1. Rom. 1, 32.), as the wicked papists still do today. Far from being ashamed, for example, of the murder of the holy martyr Huss, they still defend this murderous deed, which cries out to heaven until the last day, and therefore still make themselves Huss's murderers before God and all the world, and speak with the Jews in satanic delusion still today: "His courage come upon us and upon our children." Match. 27, 25.

Luther wrote against enemies who had already dragged millions of souls, bought at great cost by the blood of Christ, down with them into the abyss of eternal damnation and who claimed with satanic insolence that no one was allowed to drag them before his court and say, "What are you doing? For so it was literally said in

*) Ibid. XVI, 2068.

**) Ibid. XVI, 1977.

†) Ibid. S. 2069.

The papal canon law, which Luther burned, and so it says until this hour: "If the pope, unaware of his and the brothers' blessedness, is found negligent, useless and sluggish in his works, and moreover drags countless people away from good (which is more harmful to himself, but nothing less to all) to whole heaps with him as the first child of hell, who will suffer great pain with him for all eternity: in such a case, no one among mortals may presume to punish that (the pope's) sins, because He, who is to judge all, may be judged by no one." *) Can the devil from hell speak more boldly than the holy or rather the infernal father speaks to Rome?

Luther finally wrote against an enemy who had bewitched the whole world in such a way that all the mighty of the earth had finally submitted to him and had become his obedient executioners' slaves, and that almost the whole of Christendom, preserved in superstition and ignorance, worshipped him like a god, held him together with his own as holy and inviolable persons, and trembled before the monkey game of his spell, against an enemy who, under the title of the Church of Christ, had established a monastic empire whose only purpose was to serve his lust for power, greed and lust, against an enemy who had now been entrenched in the temple of God for almost a millennium and against whom all the power and cleverness of men, In short, against an enemy who had persuaded Christendom to believe him to be Christ's governor on earth, or had so terrified them that they worshipped him as Christ's governor, while he was the Antichrist, "the man of sin, the child of perdition, who is the vile one, and exalteth himself above all that is called God or God's service, so that he setteth himself in the temple of God as a god, and pretendeth to be God, which future was done after the working of Satan, with all manner of lying powers, and signs, and wonders, and with all manner of seducing to unrighteousness them that are lost."

*) The Latin words of the papal canon law thus read: „*Si papa, suae et fraternae salutis immemor, negligens apprehenditur, inutilis et remissus in operibus suis et insuper a bono taciturnus (quod magis officit sibi, et nihilominus omnibus), innumerabiles populos catervatim secum ducat primo mancipio gehennae, cum ipso plagis multis in aeternum vapulatueros : hujus culpas istic redarguere praesumat mortalium nullus; quia cunctos ipse judicaturus a nemine est judicandus.* " (See: *Corpus juris canonici. Coloniae, 1717. Dist. 40. c. 6. p. 130.*) Archbishop Augustine Triumphus (died 1328) therefore asserts in his *Summa de potestate eccles.*: "Nie' mand kann vom Pabst an Gott appelliren (*Nullus potest appellare a Papa ad Deum*)." Cf. Gieseler's Kirchengeschichte. II, 3. p. 101. f.

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Now ask yourself, what kind of polemics would be necessary to overthrow this enemy? - Let us suppose that Luther, four and a half hundred years ago, had attacked the pope and the errors and abominations of the papacy as our scholars do today, what would he have done? - Not only would the papacy still be in undiminished power today, as it was then, but it would undoubtedly have achieved the goal toward which it has always striven on the devil's impulse. *) Sensible Catholics have confessed it themselves: If Luther had not come and if he had not fought the papacy just as he did, the pope and his accomplices would at last have taken all the world's goods for themselves alone and made all mankind their slaves. Spener says in a public sermon: "As I know of noble papists, who (have) confessed even in the presence of their noble clergymen, they would also have much to thank Luther for; for if he had not come, the clergymen would finally have forced the nobility, burghers and peasants to eat straw! (See: Spener's Postille, called "Glaubenstrost", part 2. page 522.)

Just as Luther polemicized against the papacy, and no differently he thirsted and had to polemicize, this nest of robbers of souls, built in the midst of Christianity, should be destroyed. Just as crudely, as rudely, with such terrible irony, with such mockery and ridicule, in such throwaway words, Luther had to come out against the papacy, as he did, and not otherwise, if his fight was not to cause only laughter for the pope and the papists and be an empty mirror fencing for Christianity. The reasons given in God's Word against those hypocrites, who were mockers of religion at heart, were only laughable to them; but the fact that Luther portrayed them as a gang of common country and people swindlers and at the same time as "asses" and thereby made them ridiculous before all the world, even before the common people, had the same effect as when one lusts for the priest's skirt of a thief who is disguised in a priest's skirt and strides along with a devout mien and shows the stolen things that he wants to carry away under the wide holy garment. This alone had an effect on the poor, enchanted people. It was this polemic of Luther alone that tore the halo off the faces of the seducers of the people, showed them to the people in their true hideous form, made them the object of laughter even before the most simple-minded, and thus thoroughly freed the captive consciences from them. Like once Boniface, he wanted to rid the German pagans of their childishness.

*) Compare the definition of the church of which Melancthon says in the 7th article of the Apology: if we gave this, "we might not want to have such ungracious judges."

The same way, Luther had to use the lowest terms of a polemic against the "holy father" and thus show that he, with his ban, was nothing but an empty bogeyman, a ridiculous straw man. Only a blind carnal man sees here carnal anger, outbursts of the old Adam, a "rumbling and all-thrusting polemic". Rather, this polemic expressed a fervent zeal for the offended honor of God, the deepest holy abhorrence of a truly satanic hypocrisy, and the most fervent love for deceived souls. Luther was so deeply moved by the idea of the ruin wrought by the Pabstacy of so many souls bought by Christ, that it hurt him so deeply in his heart, and he therefore urged himself to break out against it like a storm of God's wrath, so violently that he did not know where to find words

that would be clear, contemptible, terrible and forceful enough to open the eyes of the poor blinded people to the secret of wickedness lying in the papacy without equal. After he had spoken, for example, in his writing: "Against the Pabstium at Rome, founded by the devil", in the most devastating terms of this greatest and most terrible deception that has ever been played with people, he himself added: "Oh, my dear brother in Christ, take it too well, where I speak here and elsewhere so rudely of the tiresome, cursed, monstrous monstrosity at Rome. He who knows my thoughts must say that I do him much, much, much too little, and with no words nor thoughts can attain to the shameful, desperate blasphemy that he commits with the word and name of Christ, our dear Lord and Savior, then laughs in his fist, as if he had finely mocked Christ's fool and his Christians, who believe him such glosses, and yet gives great pompa, as if he were Christ's Vicarius and wanted to make all the world blessed with his holiness." (XVII, 1362.)

Therefore, as little as righteous Lutherans have ever denied that Luther also took into account the general human weakness in his polemics, no one has yet dared, as Mr. X. X., who also wants to be a Lutheran, to ascribe Luther's "coarse words" against Pabstry "to the old Adam" of Luther, to call his polemic a "blustering and all-rushing" one and "the worst of Luther's rich legacy"! An alleged Lutheran, who in his blindness and ingratitude can pass this judgment on Luther's fiery zeal is worthy of being stuck even today in the "Babylonian prison of the churches," from which God delivered the Lutherans above all through Luther's sharp polemics; for it is written as with sunbeams in every history of the Reformation that in Luther was repeated what we read of the first martyr: "They were not able to resist the wisdom and the spirit out of which he spoke." Apost. 6, 10.

Even an Erasmus, when reproached for Luther's great vehemence, replied: "God has given the world at this last time, in which great and severe pestilence and infirmities are rampant, also a harsh and sharp physician". *) Melanchthon still says in Luther's funeral sermon that he also leaves it at that, and then adds: "If God awakens such an instrument against the enemies of the Gospel, who run against the truth with great pride, insolence and sacrilege... and if he thus wants to frighten them with Dr. Luther's hard writings, then they may appeal to God about it, but will in vain appeal to him.... Thus, everyone who has known him (Luther) well and has often been around him, must testify that he was a very kind man, and where he was among people, with all his speeches he was kind, friendly and sweet, and not at all insolent, impetuous, obstinate or quarrelsome.... Therefore, it is evident that the hardness he used against the enemies of the pure doctrine in his writings was not of a quarrelsome and spiteful mind, but of a great seriousness and zeal for the truth. All of us and many other strangers who have seen and known him must bear witness of him. Already earlier, Melanchthon had written to Capito, who had taken offense at the fact that Luther had been so vehement against the Elector of Mainz, as follows: "You cannot deny that he teaches the gospel; but you reject this when you reject Luther. I know well that you cannot bear his hard and hot temper: but how if a divine impulse were with him? Dear, consider in what times we live, and whether the thick hearts do not need salt? Now that you have someone who can salt, will you suppress him? Paul commanded not to dampen the spirit. Let it be your concern that this also does not happen among you." †)

) See: Luther's Works XXI, 351

Even the famous historian Johannes v. Müller found himself compelled to say of Luther, in comparison with the so finely writing Calvin: "He might condemn opponents, but he did not allow himself, like Calvinus, to persecute them. (S. Allgem. Geschichte. Tübingen 811. Vol. III, 12. s.)

†) See: Compend. Seckendorf. or Brief History of the Reformation. 1755. 1,288.

Space does not permit to cite here many more testimonies of Luther's polemics by the greatest divine scholars of the last three centuries. A whole book could be filled with them. We want to let only one speak, the old, simple-minded, faithful, but equally ingenious and brave Mathesius from Jáchymov; for no one has ever written about this more wonderfully than this singer of Luther's deeds. He writes in his classic sermons about Luther's life:

"Great men also have great thoughts, and their peculiar temptations, in which we simple ones are not always able to send ourselves. Moses, in his wrath, throws away the two tablets on which the ten commandments were written. Phinehas in his zeal stabbed the lewd Israelite. Samuel executes the king whose Saul spared under a great pretense against God's word. St. Paul gives the Corinthian incestuous man to the devil. God and his people also have their fiery zeal and burning anger; just as it often hurt our doctor heartily that his writings rushed as the downpour, and he often wished that he could rain as gently and sweetly as Mr. Philip and He Brentius; but one spirit has many effects. We, who travel the country road or the common footpath, cannot and should not follow those who set out from the carriage road and the seamed path and take their ways across country, through chamois, water, woods, mountains and valleys. Much less are we to judge easily of great people's earnestness, ardor, zeal, and fierceness; they have their shipwright and harness-master with them in their hearts, and he often gets the better of them and brings them up, drives them away, and often leads them where they do not think of going, just as God speaks good fortune and blessing to their ways and leads the journey out wonderfully, so that everyone has to crucify and bless themselves over it. (7th Sermon, p. 69.)"

To this, of course, Mr. X. X. will say that such a simple-minded man as Mathesius was rightly so modest as to consider Luther such a great man, about whose zeal he should not allow himself to sit in judgment. X., a light of the 19th century, it was something completely different. But Mr. X. X. should know that by nothing more than by his pathetic attacks on Luther's character, writings and polemics, he has proven that one could not put together a Luther out of ten X.X., we do not want to say, but also not yet a Mathesius; for if he were even half a Mathesius, he would at least realize that to judge Luther, as he does, could earn him nothing but - shame and disgrace.

But you, sincere Lutheran Christian, do not take offense at the fact that even those who bear the name Lutheran so disparagingly speak of our Luther.

can talk like Mr. X. X. Rather, consider that the most poisonous enemies of Luther are to be found nowhere but among the false teachers who hold Lutheran preaching offices; for they know that no one can put a stop to them as powerfully as Luther when his writings are brought forth again and his mighty voice, terrifying to all falsifiers of the Word of God, resounds from his grave. When Luther had died, the false spirit Andreas Osiander, who had ducked until then, said: Now that the lion is dead, he wants to deal with the foxes and hares. *) So the false Lutherans now also think: if only Luther would not come on the scene again, this dead lion; with us Missourians, whom they only consider to be poor little foxes and hares, they would then already want to be done with us. But we do not want to give them the pleasure of burying Luther again with them. Let them consider themselves called to be his grave diggers, in our heart, in our mouth and in our pen he shall live on, whether those who are hiding under his name like it or dislike it. Ebr. 11,4.

To the ecclesiastical chronicle.

Bleak prospects for the church in Germany. From the "Weltbote" we learn that the Crown Prince Frederick William of Prussia, the future Emperor, shortly before the outbreak of the Franco-Prussian War, in a speech in the Great National Lodge of Freemasons in Berlin, said, among other things, the following: "Standstill is not suitable for our time. The idea and the deed of our century is and must be: Progress in humanity. The forms of Freemasonry, in which alone, unfortunately, so many brothers feel satisfied, are leaves on the tree of life of this Order, which must wither if the spirit does not give them sap and sun; and this spirit is the continuous work on the temple, the restless work for the brotherhood of mankind, one of whose worst enemies is piety." - To work for that "brotherhood" which the Son of God alone has acquired through the reacquisition of our sonship to God and which he alone establishes through his gospel of grace, the Crown Prince does not call for, but for the brotherhood of mankind without Christ. Masonic humanity is the goal to which he calls striving; Christian piety is for him "pietism" and the worst enemy of true progress. Admittedly, the gates of hell will not overpower the church of Christ, much less has the church to fear an emperor who is only a shining dust; but the most alarming thing about the-

*) See: Heinsius' Unparteiische Kirchen-Historie. II, 158.

The reason for this prospect is that in Germany people still do not want to give up the connection of the church with the state; they want to maintain it at any possible price. But what is this but that the church in Germany does not want to separate itself from the power that apparently seeks to devour it? O that one would recognize the danger and leave the dangerous hostel before it is too late! W. [Walther]

A sign of the times in France. As the Strasbourg Sunday paper reports, a newspaper is now appearing in France under the title: *L'Athee, Journal des materialistes*.

i.e. The God Denier, newspaper of the spirit deniers. As its purpose this Sunday paper announces that it wants to fight the thought that there is a God and to destroy it where possible. - Horrible such madness! But for the consolation of us Christians it is already written Ps. 141: "The foolish say in their heart: There is no God! (Wiscons.Gemeinde-BI.)

Many Presbyterian congregations are now abolishing the renting of church pews, and they are doing well at it. This renting of the pews is not at all praiseworthy, it is unchurchlike and should be abolished everywhere. If a congregation cannot otherwise raise the necessary money for its maintenance through free contributions, then it does not need church pews at all. (Columb.Kz.)

In the "Fröhlichen-Botschafter", organ of the United Brethren, there was recently a correspondence in which bitter complaints were made about preachers "who sleep during prayer hours and other church services, which is certainly very unseemly and sinful". They must have been very used to shouting. (Columbus church newspaper.)

About a hundred clergymen in New York, mostly Methodists, Presbyterians, Baptists and Congregationalists, have issued a call for a convention in Syracuse in which war is to be declared on all secret societies. So reports the "Messenger." Is this not pleasing? Does the Lutheran Church want to stay behind?

A terrible indictment. The "Zion's Herald" says that 9000 drinking places in New England are kept by papists, who are at the same time in full communion with the Roman church. About three-quarters of the beggars and convicts in those states are members of the same church. (Messenger.)

The Evangelical Lutheran Hospital, Asylum and Orphanage in and near St. Louis, Mo.

We owe it to our dear fellow believers, who in the past year have also contributed their mite to the maintenance of these institutions and their inhabitants in heartfelt charity, to lift up an annual report.

Our hospital has been significantly enlarged in the past year. We have built a two-story brick house with four rooms and

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The house is located on the Allep and is therefore in a quiet location. It will be able to build a house with a vestibule and a portico, which will serve especially for the accommodation of the sick, who are afflicted with contagious diseases or are suffering from serious illnesses. The house stands on the Allep and therefore has a quiet location. The courtyard space and garden has lost little because the house has been built in a corner that could otherwise be little used. Accordingly, we now have two halls and seven rooms for the sick. In case of emergency, two more rooms can be given to the sick. Thus, 40-50 persons can be admitted at one time. The number of patients last year was 190; of these, 182 were treated by hospital physicians and 8 by others. 15 deaths occurred. Of those who died, some were only in the hospital for a very short time. People like to move the sick from the boarding houses to the hospital before they die, in order to avoid the sight of a corpse and the commotion and disturbance caused by the burial of a corpse. The report on the deceased revealed that several passed away in joyful faith in their Savior. Others were called in the last hour. Of others it remains uncertain whether they have repented and accepted the offered gospel. In the case of one couple, the remark had to be made that they did not want to know about the salvation of sinners. Of the deceased we name those who were also known in some communities and whose memory will remain in blessing: Father Heinrich Eisenbeiß, from a Lutheran congregation in New Orleans; Johann Dam- man, pastor of the Lutheran congregation at Bellefontain, St. Louis Co, Mo; Carl Nöller, from the congregation at Vincennes, Ind; and the students from the local seminary for preachers: Johann Germann from Ohio, Georg Hieber from Bavaria, August Eckenberg from Sweden. The dates of death are found in the doctor's report. In the past year, our former faithful and unselfish hospital physician, Herm vr. Bosse, the doctors Bang and C. Rohlfing, also members of our congregation, have assisted us for some time, which we acknowledge with many thanks. Otherwise, no changes have occurred. Everything has had its quiet progress under God's blessing. Our dear housefather, Mr. Freitag, was able to remain uninterrupted at his difficult post and serve the sick both physically and spiritually.

The orphanage under the leadership of the dear pastor A. Lehman and his active wife has also had its good existence and progress through God's visible blessing. In the beginning of the year the smallpox broke out and there was great concern that it would spread very quickly among the children; but the merciful God prevented this, and the disease remained only with two children, who also came through happily. The number of children at present is 31; of these, 20 are boys and 11 girls; 6 complete orphans, 19 half-orphans, and 6 children of unfortunate parents. Since the opening of the orphanage in 1868, the total number of children admitted is 46. The half-orphans and the children of unfortunate parents are mostly children of very poor people. As soon as the parents' circumstances have improved and they can take their children in again, they do so, of course, and probably also think of the great benefit they have received from the orphanage.

The majority of the children are from the city and surrounding area of St. Louis. Most of the children are from the city and surrounding area of St. Louis, but children from far away have also been sent to us: 1 from New Orleans, 1 from Memphis, Tenn, 4 from Richmond, Va, 2 from Jacksonville, Jls, 1 to Proviso, Jls. With the exception of 8 half-orphans whose father or mother were Roman Catholic, all are of Lutheran parents. 28 go to the parochial school. Pastor Lehmann reports the following about the condition of the children: "As far as external education is concerned, on the whole they are thriving. Bad habits, which often cling to the age groups of these children, are disappearing more and more. The Lord also gives grace to spiritual education. 14" can read the Catechism in its entirety, 11 the first main part, 3 individual commandments and hymns. Moreover, those 14 already read quite well, some of them fluently, and also in writing some are so far advanced that they already write quite nice letters. In singing, progress is also noticeable. The children can sing quite a number of the songs commonly sung in our churches with considerable skill, not to mention other arias. It should also be noted that there are some very gifted boys among them, for whom it would seem desirable to make a start in playing the piano or the violin. Perhaps the wish to have instruments of this kind could be granted." This year 2 will be confirmed, 1 boy and 1 girl. It is certainly a joy for every visitor to our orphanage to see the dear children lively, healthy, red and fresh, obedient and demure. What often happens in such institutions, that the children

are pale and shy, is not to be found here. You can see it in every child's face that it is happy in its home, where one is kept and loved like the other. Our orphan farm has grown in cleared land. The vineyard and the strawberries and blackberries, the peach and cherry trees will bring us a harvest this year, God willing. The orchard is thriving nicely. Only we lack a building. Now there are 31 children, 3 asylum people, Pastor Lehmann's, 2 assistants, one of whom, a raised orphan child of Pastor Lehmann, will marry after Easter, and the other a deaconess from the Neuendettelsau deaconess house, who, provided with a good report from her superior, reported for service here; thus 38 people in one, albeit large, block house. We are now not able to take in more orphans and especially not asylum people, poor fellow believers who cannot earn their bread. Up to now there are three of them in the hospital, 2 men and 1 woman, and three in the orphanage, 3 men. Several times inquiries have been made by other communities whether we could not care for such a person, but unfortunately a negative answer had to be given. If we could build a new orphanage, the present one could be used for such poor people. As long as someone whom God has blessed abundantly in earthly goods does not give us a great gift, we have to be patient and gradually pay off the debts through the smaller gifts of love that are offered, and then continue to build as best we can. Well, as it pleases the good Lord. To Him be praise, glory and thanksgiving for

what He has given us so far. May he continue to remember these institutions and all their inmates and friends in the best way. A special encouragement to take up these charitable institutions of the Lutheran Church in love may be omitted this time, since the local hospital and orphanage society has decided to have a lecture by Professor Walther in an edification hour on the 8th paragraph of the booklet "The right form of a local Lutheran church independent of the state", which has been transcribed stenographically, printed as a tract, which will then also appear soon. It will certainly contribute, with God's blessing, to stimulate and promote the charity work in the congregations for their own poor and also for these multi-community charitable institutions. Hopefully, the sale of this tract will also bring a profit for our coffers.

St. Louis, March 21, 1871.

behalf of the Board of Directors J. F. Bünger.

*Medical report

of the sick treated in the Lutheran Hospital in St. Louis by the hospital physician from January 1, 1870 to January 1, 1871:

182 patients were admitted. Of these, 155 were male and 27 were female. According to age, from 1 to 10 years 1. from 10 to 20 years 38. from 20 to 30 years 102. from 30 to 40 years 29. from 40 to 50 years 7. from 50 to 60 years 2. from 60 to 70 years 2. from 70 to 80 years 1. 3 were discharged uncured. 10 died, namely: Theodor Seger, February 27, of nervous fever; H. Eisenbeis, May 6, of old age; I. Germann, July 20, of nervous fever; Lisette Krieke, July 19, of smallpox; Anton Maderer, August 31, of nervous fever; Georg Hieber, 26. September of consumption; Johann Dammann November 9 of dropsy; Apollonia Hohn November 14 of nervous fever; August Lekebusch December 13 of nervous fever; Charles Nöller December 20 of pneumonia.

The diseases were: Ophthalmitis 1. tonsillitis 1. blatters 19. ludo rti6umuti6L 1. leg wounds 2. oolico kuturninu 1. oolieu diUosg, 1. oUoleru mordus 2. diurrinsa 4. dysentery 5. dlph- teria 2. dyspepsia 1. intestinal ulcers 2. epilepsy 2. frostbitten feet 1. lrvsipc4us5. Fever, intkrmittevs 26. fever, 9. fever, oatarrlmi-; 5. bilious fever 2. ncrcen fever 31. foot sores 1. lVactura ldluss j. Furruncle 1. oouorrUma 1. heart disease 1. hemor- hoiden 1. insanity 1. scabies 4. liver inflammunq 2. pneumonia 11. pulmonary hemorrhage 3. pulmonary consumption 3. 1. luxation of the foot 1. LIMritis 1. alurnsmus lenilis 1. l?i'a1i8rnus 1. ?aro1iti8 1. clivumatism uoutu8 3. kvpüilis 10. deafness 1. 1u6o7-<niln8i8 3. inmtti-1. ilvcrops 3. dental gc ulcer 1. amputation of the fingers 1. respectfully

Louis Bosse, IK. v.

125.75

Annual accounts of the Lutheran hospital for 1871.

Intake:

Cash on hand at last annual accounting K478.75 Received from virgins' associations of the JmmanuelS and Trinity District153 .80
Receive from out-of-town young Associations
Obtained through monthly contributions:
From Concordia District
" Trinity District
" Jmmanuel district
" Zion District Of New Bremen Received By Ertra-Bcitra'ge Received By Inmates Present Debt
80.65

225.40

51.75

19.50

Issue:

Remaining liability at previous annual 53.80
328.71
1518.90
635.74 -K3672.75
invoice364 .00
Spent on the budget764 .57
the operation " 465.95
the new construction and repairs1857 .30
Utensils220 .93

D3672.75

F. W. Schuricht, Cassirer.

Annual accounts of the Lutheran Orphanage and Asylum Society at St. Louis, to February 3, 1871.

Taffen stock at last annual accounting\$18 .86

Intake:

Charitable gifts through collections, thank-offerings, bequests and other gifts according to the specification in the Cassenbuch and receipts in the "Lutheraner"
\$1913.40

To remuneration for maintenance of some

Children, incl. \$300.00 in advance 885.80

To proceeds for products sold90 .30

\$2889.50

\$2908.36

Issue:

For food, clothing rc. 1312.31

" Furniture

" Farm improvement

" Inventory: 1 horse and 1 cow

" Buildings

"Real property

" Wages

" Utensils

" Christmas gifts

" Abandonment of borrowed funds

"Gratification to Emilie Ohlv, rejecting the \$100.00 promised to her as a wedding gift, in that she has been loyally and unpaid to the institution since its inception.

lich served25 .00

59.76

66.20

145.00

66.00

150.00

68.25

12.25

107.57

775.00

\$2787.34

Current inventory 121.02

\$2908.36

Borrowed funds the company still has \$965.75.

Martin Lstel, Cassirer.

Good advice.

"They say, .harm makes you wise? I say that is bad enough.

It is much better to be advised

And doesn't even have the damage either."

Now that the golden and noble peace between Germany and France has been restored, many a one will intend to undertake a journey to the Fatherland. Since it is a matter of experience that those who travel to Germany are often cheated just as much as those who come from Germany, I believe I can do some people a service if I give them a few rules of conduct in the following.

1. on the journey to New Jork, do not get involved with anyone you do not know well, at least do not confide in such a person. There is a gang of worthless crooks in this city, whose members board the Elsenbahn trains arriving from the interior of our country miles away from the city, ingratiate themselves with those who do not know the English language or are unknown in this city, and try to take them in tow. Whoever gives them an ear and follows them, runs, without suspecting it, into his certain misfortune. I could give enough examples from my experience, if time and place allowed it.

When you arrive in New York, direct your steps unwaveringly to a real innkeeper. If no such innkeeper is known to you, go to Joseph Strebel, whose solid German inn you will find at number 4 Carlisle Street. And if you are told that this innkeeper has died, or burned down, or moved away, these are only tricks of suspicious people who want to shift your goal.

Leave your things at the train station for the time being and give the check for them to the aforementioned innkeeper immediately after your arrival. He will get them to your house quickly, cheaply and safely.

The innkeeper will then direct you to the undersigned, from whom you will readily find all the advice and assistance you need to continue your journey. This includes, for example, the purchase of a ship's ticket, the exchange of money 2c. - — * * *

Since I am still receiving many inquiries as to whether I should also arrange for ship tickets to Germany for those who are to come over, I should like to take this opportunity to mention once again that I am gladly prepared to do so, mainly because this gives me the desired opportunity to get in touch with the emigrants to be expected before their departure from Germany, for their own benefit. I usually send them the main rules of conduct before and during the long voyage and on their arrival in New York by letter and let them know for their reassurance that I will take care of them conscientiously on their onward journey. Accordingly, anyone who wishes to arrange for ship tickets to Germany through my intermediary should contact me by letter.

, March 10. S. Keyl, 13 vroacvva^.

Church News.

After Mr. C. Hartmann, who had formerly been a preacher in the united church, had well passed the examination set with him in Concordia College, had received and accepted a regular appointment from the Erx Lutheran congregation at Atchison, Kansas, the same was installed in his new office by order of the Honorable President of the Western District on the 1st Sunday after Epiphany, January 8, by the undersigned.

May the Lord make His face shine on both the shepherd and the flock, and rebuild what had fallen apart.
Amen.

C. L. Janzow.

Address: Vov. 0. Hartmann,

Lox 51st Xtollison, Kans.

The Lutheran congregation of Christ's Little Nativity in La Peer Co., Mich. having broken away from its former union with the Buffalo Synod on account of false doctrine and practice, called Mr. I. Karrer, until then pastor in Town Richmond, Mich. The same having responded to this call, he was installed in his new office by the undersigned on March 1, by order of the Honorable Presidency Northern District. This to all who rejoice that the false doctrine and practice is losing more and more territory and the pure doctrine and practice is gaining in professors, for the news.

God grant that Pastor Karrer may justify the trust which his congregation has placed in our dear Synod of faithful confession. May he also give the dear congregation strength and constancy to resist manfully the harmful influences which are now being used on the part of Buffalo to disturb their unity. May the Lord God be their sun and shield!

Waldenburg, March 10, 1871.

F. Böling.

On Sunday Estomihi, when February 19, of this year, by order of the Most Worshipful Presidency of the Western District, Rev. E. Lehmann was solemnly installed by the undersigned at his new congregation at New Wells, Mo. F. Köstering.

May the Lord make him a blessing for many!

Address: Rov. V. Velnmann,

HVells, 6a^e Viraræau Oo., ^Io.

On the first Sunday after Epiphany, the First Lutheran St. John's congregation in Wartburg had the joy of seeing the newly called pastor, W. Linsenmann, after being peacefully dismissed from his former congregation in West Ely, Mo., installed in the midst of his new congregation by the undersigned, by order of the presiding pastor, Rev. Gross, assisted by 'Mr. Pastor Dubpernell. The celebration was heightened by the presence of the Schmidtsville Choral Society, which performed several pieces in three parts.

May the Lord of the harvest bless the work of this servant of his. F. Lohrmann.

Address: vov. Vinnon man,

>Vartdur§ I>. 0., I^rtb Oo., Outario, Oanacla.

Synodal - Display.

Pursuant to last year's resolution of the Evangelical Lutheran Synod of Missouri, Obio, &c., Western Districts, the same will assemble, God willing, this year from Wednesday after the. Jubilate, May 3, to Tuesday, May 9, inclusive-in the congregation at Altenburg, Perry County, Mo.

The main subject of negotiations during these meetings will be the lived nine theses (Thesis XII to XXI) About the right relationship of a Lutheran Christian to the local free school.

which were already presented to the synod of the western district last year, but could not be discussed due to the shortness of time. The entire XXI theses drafted by Pastor Fick can already be found in last year's (fifteenth) synodal report of the western district, further in the last (24th) number of the "Lutheran" volume XXVI from the year 1869 to 1870, and finally in our "Schulblatt" volume 1870 September number.

The dear brothers in office are kindly asked not to forget the parochial reports. In last year's synodal report alone over 60 of them were missing!

By order of the Reverend President

F. C. Th. Ruhland, d. Z. Secretary of the District.

* * «-

All who intend to attend the meetings of the Synod of the Western District are hereby kindly requested to report to the undersigned in good time. Those traveling from St. Louis by steamship should be informed that the "St. Louis and Memphis Steamship Company" has offered to transport the person for H1.40 to Wittenberg,

the place of disembarkation, for which the tickets are to be received from Mr. Heinicke L Estel in Samt Louis. Those coming from the south can also obtain an appropriate reduction from the company concerned if they contact the gentlemen in St. Louis and have a ticket sent to them. All, however, who travel from the south as well as from the north with the "Illinois Central Railroad", have to change cars in Carbondale and from there continue their way with the "Mount Carbon Railroad" to Grand Tower, from where they have to be put across the river (to Wittenberg).

Altenburg, Perry Co., Mo.

F. Köstering.

120

Conference - Displays.

The Baltimore District Conference will meet, God willing, on Tuesday after Quasimodogeniti, April 18, at the home of Hm. Past. H. Hanser, No. 400 Saratoga street, at Baltimore, Md.
Baltimore, Md, March 16, 1871.

(5. Frincke, Secretary.

The Buffalo District Conference will, God willing, hold its meetings this year from the morning of May 3 to the morning of May 9 (inclusive) at the home of Rev. Weinbach at Bcrgbolz. Niagara Co, N. A.

Ch. A. Weisel, Secretary.

The one-day St. Louis Local Confercnz will gather, God willing, at Concordia Seminary on the Wednesday after Easter.

C. D. C. Evil.

The Effingham Specialconfercnz will meet, God willing, April 12 and 13 at Pastor Schuricht's church in Wilberton Township, Fayette Co, Jlls. - Pick-up place: Farina, on the Chicago-Branch Railroad.

John Heiniger, Secr.

The Cleveland DistrictS Conference will meet, God willing, on May 9, 10, and 11 at the home of Rev. Mecö in Columbus, Ohio.

Joh. Nupprecht.

The Michigan Pastoral Conference will meet, God willing, April 18 and^19, 1871, at .nerrn Pastor Bolz's home in Cast Saginaw, Mich.

I. F. N. Wolf.

The Cincinnati Pastoral and Liver Conference will be held Thursday after Easter through Monday (incl.) -- April 13-17.

^Main subject of discussion: the doctrine of the inspiration of Scripture.

Cincinnati, March 11, 1871.

Br. King.

The Southern Michigan Pastoral Conference will gather, God willing, at Monroc on April 23-26.
ft ä d t.

W. Hatt

Monroe, March 23, 1871.

To preachers and other philanthropists. *)

In early July of last year, Mr. Jakob Friedrich Kaercher left his (own) home, family and business in Hazleton, Luzerne Co., Pa. without informing the family of his intention and destination. From Chicago Ill, he wrote in August, and from St. Louis a few weeks after to his own, that he wished to give farther west; and nothing has been heard from him since that time. He is 65 years old, rather small in stature, very weak, and paralyzed in one hand, foot and side from rheumatism. He is a very sober man, and in his last letter he hints that he is hiding his name, perhaps using another name. The aged wife of the missing man is extremely worried and asks everyone to inform the undersigned immediately who has or has had any knowledge of such a personality as described above, or who could possibly obtain it.

W. Haßkarl, Lutheran preacher, Hazleton, Luzerne Co, Pa.

*) Excluding this request, the editorial staff declares that it cannot continue to accept such notes if they concern members of the Synod, of which the "Lutheran" is the organ.

Obituary.

It pleased the Lord above life and death to transfer our faithful teacher Ferdinand Warmbold after five years of service from the contending to the triumphant church. He died on February 6, 1871, an extremely gentle and, as we confidently hope, blessed death.

Port Nicbmond, Statcn Island, N. A.

March 16, 1871.

I. E. Gottlieb.

Display.

Published by the Synod of Missouri, Ohio, &c. St. is published and available through the undersigned:

American Lutheran

Gospel Postilla

from

Prof. C. F. W. Walther.

The price is ch.3.50.

M. C. Barthel.

Received in the Western District treasury:

On the synodical treasury, Bon Past. D orns congregation in Elk Grove, Ill, H8.40. Past. Hvils Gent. in Columbia, Ill, H30.40. Two coll. in Pastor Halm's Cross congregation in Bcnron Countv, Mv, äOG50. Coll. in Pastor Mevcrs Mein, in Leaveuworth, Kansas, H6.60, by iknn himself H2.00. Past. Tirnenstcins lionoæmcindc in View Orleans, La., HliO.OO. Past. Gräbners Gem, in ^i. Charles, Mo., H35.00. Past. Bremer in Calbonn Countv, Ill, H.200. subsequent to coll. of TrinityS- Tistr. in ^i. Louis, Mo., H13.50. Don Past. PisselS Ge meinde in Matteson, Ill, H12.00. AuS to the communion fund of the congregation of Past. Riede! in Hymewood, Ill, H15.00. don G. Nabe by Past. Löber in Nilcs, Ill., H3.10. Don Past. Willes Gem. in California, Mo., H30.00. Past. Mangelsdvrls Gem, in Bloomington, Ill, H0.20. Lcbrer Brasc there H5.00. Past. Heinemann's Gem. in New Geblenbeck, Ill., H7.35. TrinityS Distr. in St. Louis, Mo., H13.75. Past. Stephen's congreg. in Chestcr, Ill, H7.50. Past. KleppischS Kreuzgemeinde at Waterloo, Ill., H1.95, Immanuclsgemeinde 90 Cts. Coll. in Past. Free Gem. at Arckibald, O., H12.00. Coll. of Immanuels Distr. at St. Louis, Mo., H220B5.

To the college - maintenance - fund: Dom Trinity Distr. in St. Louis, Mon., H11.00. Dom^Im manuelS Distr. there H11.011.

For inner mission: Bonden pupils in the west district of Addison, Ill, H2.20. Past. Knief's congregation in Rodenberg, Ill, H5.70. N.N. of Illinois by Prof. Walther H5.00. DrcicinigkcitS-Distr. ill <rt. Louis, Mv., H1.15.

On the general building fund: Don Past. Gräbners Gem. in ^t. Cbarlcs, Mo., H15.N0. Don some members in Past. BurfcindS comm. in Claytvu, Ill., H2.50. Mrs. Grane, in Brush Hill, Ill., H5.01'.

To em i gr a n t - M i s s i o n in NcwAork: Bon Past. Buszins Gem. in -Lt. Louis Couniv, Mo., H5.15. Past. Bcvcrs (Sem. in Chicago, Ill, H31.00.

For Past. Brunn's institution: don the shills of north bczirks in Addison, Ill, H2.00. Past. Tirmcn steinS parish in New Orleans, La., H24.15. Don Past. Gräbner's comm. in ^t. Charles, Mo., HM.25. From the missionSbilchse of the Fraucnvrcins in Past. Wunders Gem. in Chicago, Ill-, H0.70. By Past. Ncisingcr in Pekin, Ill-, H15.00. Don Past. Stephen's gcmcindc in Ehcster, Ill-, H0.50. Dom lunwomen's club in Past. Dear Meant in Ncw Orleans, La., H20.00.

For the Hermannsburg Mission: Don Past. Gräbner's parish in St. Charles, Mo., H 10.00. Don the school children in Past. Bergend's congregation in Jackson-ville, Ill, H1.70. Don its branch congregation in Alerandcr, Ill, H3.31>.

For the Leipzig Mission: From Past. Geyer's congregation in CaJinville, Ill, HA.15.

For poor students: Coll. of the Rev. Buebl's comm. in Canal, Fulton Co., O., H3.77.

For Rev. Kähler: Don K.R. in Collinsville, Ill, H1.00. Don N. N. in St. Lvuis, Mv., H2.00.

E. Rvschke, Kassirer.

For poor students received through Pastor Hcid voit Hrn. I. F. Peters H2.00.

For Past. BrunnS Anstalt by Past. Hachenber- ger by an unnamed H5.00; by Hrn. K. Ruppnt in Cleveland HA.10.

C. F. W. Walther.

For the seminary budget received from C. Hagemann from Hrn. Past. Sondhauö' community -1 Bush. Turnips, 4 Bush. Potatoes, 40 heads of cabbage; by Hrn. Past. ^tceckfuß gcs. at the wedding of S. Nythcmeier H3.7H; from the congregation at Jackson, Mo., HA.40; from the Norwegian pastvr S. Ottesen H20.00, through S. Rev. Erdmann (Illinoissvnodej a 3rd box of sausages :c.; from the Faßholz brothers here 6 barrels of all kinds of kitchen vegetables; from Klecman from S. Rev. Landgraf's parish 2 shoulders, 2 bush. Potatoes, 1 F. Gemüse uud 2 Kissenüberzüg; from the Collinsvillcr Gemeinde 2 wagons full of flour, meat, fat, sausages, potatoes, turnips, molasses, apples and apple butter; by Hrn. Pastor Wiese (norw.) from his small August H1.00.

For poor students: Dom Carondeletcr Frauenverein H12.00, u. zw. H5.00 thereof forBöscck; by Hrn. Past. Kilian in Serbin, LeraS, gcs. on weddings H22.G, u. zw. H7.00 for Bärin; by Hrn. Past. Wagner from the Young Men's Association of his parish H20.00; by Mr. Pastvr Burkhardt ges. on the infant baptism of C. Lange H5.(y for L.; by the congregation of Mr. Past. Matthias H2.40 for Bücke; by Mr. Past. Heuriger IllinoiSsvvudcf from his congregation H8.00 for Mariens; by Mr. Praeses Knoll Illinoissynodef from the women's club of his congregation in BeardStown 6 OulltS; by Mr. Past. I. G. Sauer of H. Bentcr H5.00; from Hrn. Past. Baumhvfncrs Gem. of BertclS, Reckcr, Pfeifer, Engclhardt, and Engelken H11.10; by Hrn. Louis Lange of Past. H. I. Müller H10.00; by Hrn. Dr. Preuß from Wittwe Usinger from Hrn. Past. ^ckurichtS Clem. H1.00; by Mr. Past. H. Wvneken of the Clevelander Jungfrauenverein H11.00 for Hcin und Rupprrcckt, by Schneider Sckäfr there H5.M for Hein; by Hrn. Past. Mcrn by Mrs. Wittwe Tor- möhlen H5.01>. A. Crämer.

Tankend received through Mr. Past. Katthcin from Mr. H, Hußmann H5.00E

. Dankworth.

For the.Syuodal printing crei

cchaltcn by Mr. Kassirer Schuricht by Mr. C. Eißfeldt H8.50, Mr. C. Grahl H5.00. H. Kalbflei sch.

For the "Lutheran" have paid:

The 24th year: The gentlemen pastors: SC Kleppisch HU.50, B Burfeind H4.50.

The 25th year: Messrs Pastors: A F Nlmer H15.51>, W Matuschka HtO.OO, S C Kleppisch H38.50, F Dubperucll H12.00, M Guinther H5.00, B Burfeind H1..50.

Further: W Schneider H51>.00.

T h e 20th l a b r g a n g : Messrs: I Schla- termndt, FDubpernell, WHaskarl, K Magelscn, W Hattstädt H15.00, Tb Micßler H8.50, A D Stechr H1.50, B Burfeind H3.00, G.Hcim.

Further: C Lükcr H30.00, FRese HliO.OO, L Jung H20.00.

D en 27th year: Messrs Pastors: F S Eg- gert, R Fröderking H21.75, W Engelbert H34.50, I G Nübel H3.011, Th Gotsck H211.OO, I ^cklattermndt, I F Nieshainmer H25.50, H Flachsbart H4.50, I H Werfclmann Ht.50, L Winter, F König H15310, A Henkel Hg.Illl, P H Dicke Hii.OO, C Stärker H12.00, K L Moll H10W, I C L Fröse H15.00, F Dubperucll H 12.00, W Haskarl, A Lbagner H31t.OO, K Magelscn, L OZevcr H5.00, Tb Mießler H 1.50, F König H17.1>0, H Witte H6.00, N Köhler H7.50, L Larsen, A T Stecker H3.50, Th Pissel H40..50.

Also: A Park, C P Smith, I M Bonnet H10.50, H Maschgr, H Hiehl, ABrauer HAO.O11, A Kregel, F Reese H87.00, H Sckvlcr, I I Hoffmann H30.00, I Weiß, I Heinicke. M C Barthel.

Corrections:

1) In my last ouitt (No. 12 of the "Lutheran licS am Lchluste HAI.Oll instead of "3t CtS." Nackziitragkn: Durch Frau Allendörser in Carlinville vvm löblichen Frauenverein daselbst 6 Buseuhe.nden.

I. C. W. Lindemann.

2) In #13, instead of "H17.00 from the Women's Association of the Congregation of the Past. Miracle in Chicago, Ill. to College - UntcrhaltSkassc": H17.00 from the Women's Association of the Congregation of the Past. Wagner in Chicago for Addison.

E. Roschke.

Changed addresses: Tillen Violen, teacher, Hox 88. I'lllllllll', JIn.

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Hell song from the latest time.

(From the New York Belletristic Journal, March 31, 1871.)

Come, come, all you Germans, in this young age!
Peace is now winding its wreaths from mountain to valley.
And as I look at the victorious Spaniard, it shouts through my soul: Glory to the people alone!

You sing: Now give thanks to God! O people, united in faithfulness. But in your distress you have found God in yourself. In your new day's glow, O people, I would kneel before your pure greatness!

And those who have celebrated your song In jubilant chords, Through your heroic deed alone They have become heroes. In your honor sunshine, O people, you press the oak wreath on your own forehead!

Keep, O people, the reward of victory!
Keep what is rightfully yours!
No crown has ever adorned a hero's head so magnificently.
From the blood-soaked battlefield Your hand raised high Hold the peace of nations palm.

That you deserve, to you salvation burst forth from a dark cloud.
The highest honor is to be a part of the German people. You divine people, the banner is yours, it shall be the banner of freedom! To the people alone the honor!
Frederick Lexow.

Warning voice against

from a friend of the German people.
You German people, glorious in war, mean what I advise you.
Hell envies thy victory, the victory of God's grace. She wants, notice, as a victory adornment of the pride Larv' hang around you, Shall say: "Mine the honor!"

So my advice is: Spit in the face of the lottery boy mouths,
They say, "Just don't thank God;
You stand on your pillars!
Also, your emperor shall walk below; you shall stand on his head;
You are the imperial crown!"

Hark! - The red rooster in Babel does not crow like this!
In that Paris, there free and glad Kam todtschlägt den Abel?
Look! There yawns a maw of vengeance! But you know the reason: God's honor spurned.

Burns even a forest on arid land, Mag water still dampen him;
But when a person gets brain burned. No amount of fighting down will help.
Therefore take away to the fool's house those who shout to you the infernal word: "Give yourself the honor alone!

The emperor praises God's grace, the victory from God's hands. Follow him, if he so calls you, To the source of light to turn. Blow out the will-o'-the-wisp on rotten ground; it makes thee mortally wounded; Give glory to God alone!

Mr. X. X. and the Missouri Synod.

(Continued.)

IV. Still "X. X. and the Missouri Synod"? - some readers will probably exclaim at this heading. But as much as the "Lutheran" would have liked to end his defense long ago, yes, as much as he would not have liked to begin it at all, the word of the apostle still applies here: "I have all power, but it does not improve everything; I have all power, but it does not improve everything. 1 Cor. 10, 23. If the "Lutheran" polemicizes, his opponents chide him belligerently and quarrelsomely; but if he is once silent on an attack, or if he says but little, then the opponents cry out, "Victoria! Behold, he can no longer answer. How 'badly this matter must be going on' with him!" *) Although the "Lutheran" must sometimes let his opponents have this childish joy of victory, Mr. X. X. has attacked our Synod precisely on such points about which the "Lutheran" has long since wanted to express himself. The reader must therefore consider that the attacks of Hm. X.X. are only a welcome opportunity and reason for the "Lutheran" to express himself about certain points against him, the reader,

*) Thus, for example, Mr. X. X. immediately interpreted it when the "Lutheran" did not think it good to refute Professor Fritschel's long defense of usury in detail.

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The discussion of which would otherwise always have been postponed and which is nevertheless so important. But to the point!

The fourth reproach that Mr. X. X. makes to the Missouri Synod is: "Disregard and misjudgment of the theological literature of the present (time?) and of the newly awakened life of faith within and without the Lutheran Church."

This fourth reproach contains a twin pair of reproaches, of which the first one is "disregard and misjudgement of the theological literature of the present time". Of this, then, first!

When Mr. X.X. wrote down this reproach, he obviously found himself in a highly embarrassing situation. He felt that if he were to declare the old theological works to be old scraps that belonged in the junk room of worn-out rubbish, he would only disgrace himself before friend and foe and make himself downright ridiculous. The time in which the rationalistic hollow strawheads, who considered their hollowness to be light, regarded the immortal theological works of the ancients as nothing more than good cheese paper, is, thank God! is over. In order not to be considered ignorant and incapable of judgment, believers and unbelievers now compete to speak of the old theological literature with the highest respect. Only obvious ignoramuses or fanatical enthusiasts, unionists and unbelievers who have fallen behind the times still speak disdainfully of it. One work after another of the ancients is now being reissued and usually finds more buyers than most of the newer ones, and many old books that have not been reissued are now, because the demand for them is so great, only available at enormous prices. Almost forty years ago, the writer of this as a Candidate of Theology bought Luther's *Wecke*, edited by Walch, 24 volumes in quarto, as beautiful as if they had just come from the bookbinder, for 6 Prussian Thalers; Gerhard's *Loci*, 10 volumes in quarto, for 3 Prussian thalers; Stacke's *großes Bibelwerk*, 9 volumes in large quarto, for 4 Prussian thalers; Scriver's *Seelenschatz*, a splendid copy with gilded closers, for a specie thaler, etc. etc. What, on the other hand, must one give now for such works? - So there is no question, one has begun to notice that treasures of true Christian divinity are in the old large pigskin volumes, which one looks for in vain in the dainty half-fringed volumes of the newer ones. The need to be ashamed, which in the time of the writer's youth was the thing of those who dared to praise the ancients even shyly, is now conversely the thing of those who speak contemptuously of them. This is known to Mr. X. X. He therefore writes: "We, too, appreciate the writings of our orthodox teachers of the 16th and 17th centuries. In them we find a simplicity of faith, a golden fidelity, such as we seldom find elsewhere. And it is also our conviction that he who wants to become a true theologian must first lay the foundation with the ancients." - Mr. X. X. obviously found himself in the same embarrassing situation when he wanted to punish our relegation of the moderns behind the ancients. He felt without a doubt that if he were to declare the theological works of the moderns to be better, purer, deeper and richer in revealed doctrine, more appropriate, popular, clearer and more coherent in language, and therefore more useful in the sacred office than those of the ancients, then all those who know the works of the moderns would only smile, shake their heads, and decidedly doubt either his knowledge of the moderns, or his power of judgment, or his truthfulness. Mr. X. X. knows quite well that almost all practical preachers in Germany, who really want to make their congregations blessed, complain loudly that when they come from the university, they know a lot, only not how to lead their office and what they should preach to their congregation, yes, that they use almost nothing of all that they have heard at the university in their office and can confidently burn their eagerly copied college notebooks without any particular loss. Mr. X.X. knows that now the poor student, when he comes from the university, is at best mistaken about many things, has become certain and clear about few things, and then, unfortunately, has not learned to speak of the little that he has brought with him of Christian truth in such a way that the common man can understand him. As I said, Mr. X.X. also knows all this; therefore he himself writes: "We readily admit that the theological literature of our time suffers from many deficiencies. In general, it is too confused, lacks too much that simplicity of faith which we find in the ancients, and does not speak in a uniform manner." The concern that all this might be held against him by us evidently induced Mr. X.X. to rather admit in advance how many advantages the theological literature of the ancients had over that of the moderns and how "many deficiencies" the latter suffered from. But strangely, instead of drawing from this the conclusion that one must therefore not completely cast aside the newer ones, but study the old ones more diligently, he rather draws the following conclusion: "The correct relationship here can only be: Old **and** new, but - **predominantly new**!" When one reads this, one can hardly believe one's eyes after having read the above from the same Mr. X.X.. He admits that the newer theological literature "suffers from many deficiencies" of which the old is free; he admits that with the old one finds "simplicity of faith," the newer ones read "simplicity of faith."

In the old ones there is "a golden fidelity", the newer ones are "disjointed"; without the old ones one cannot become a "right theologian". Without the ancients one cannot "become a true theologian", the moderns do not even "speak the same language", and yet - one should "predominantly study the new"! That is to say, mainly that which lacks faith (for where the "simplicity of faith" is lacking, faith itself is lacking); mainly that which is disorganized; mainly that which does not speak with one voice; mainly that which suffers from many defects! On the other hand, it is wrong and criminal for the Missouri Synod to turn it around and to study mainly what it finds "simplicity of faith", mainly what it finds "golden faithfulness", mainly what one cannot become a "right theologian" without studying! Mr. X. X. wants to attack the Missouri Synod, and does it in such a way that he himself justifies it most brilliantly.

Perhaps Mr. X. X. will say in his apology that he has also given reasons why it is wrong that the Missouri Synod does not mainly study the newer writings. Well, let us look at his reasons a little.

Mr. X. X. says first of all: "What advantages have all the new books, as far as form and presentation are concerned, over the old ones!"

We must confess that when Mr. X. X. wanted to put a reason at the top, he could not have made a more unfortunate choice. First of all, "form and presentation" have not the least value if the content is no good, otherwise, when praising a book, one would also have to start with the fact that it is so beautifully bound. The "form and presentation," even if it is still so good, comes last in any case, as a not to be despised addition, especially when it is about religious writings. Now, however, the "form and presentation" of the newer writings is not even a good addition, but in general rather just a great infirmity of them. Whoever possesses even a little Christian knowledge will admit that clarity, intelligibility, comprehensibility, definiteness are the first requirements of a religious book. Whoever writes darkly, or ambiguously and therefore misunderstandably, about matters concerning God's Word and the salvation of souls, acts unconscionably, commits a downright crime. He who writes darkly writes at best "to the wind" (1 Cor. 14:9), and he who writes ambiguously writes, as far as he is concerned, for hell. It is not wrong to write books that are only for scholars, which therefore only a scholar can understand; but it is unconscionable, a crime, to write theological writings in such a way that even the scholar cannot easily be sure what the writer wants to say. This, however, is the

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break of the newer theological writings in general. Even though the learned gentlemen may be able to say something quite clearly in words, no matter how simple, their scholarly arrogance does not permit them to write in this way; precisely the more ordinary the thought is that they want to express, the more abstractly they present it, so that the ordinary reader may smell great, deep, unfathomable wisdom behind it and the scholar may at least feel satisfied by the fact that the learned fellow of the guild has nevertheless been able to put an erudite cloak around the flat thought. While the ancients, in deep humility, in high and sacred regard for truth and in true love for souls, were above all concerned to write in such a way that they could be understood and could not possibly be misunderstood, without asking whether they would be considered learned or unlearned for the sake of their "form and presentation", the newer ones, on the other hand, are in general unmistakably concerned with their "form and presentation" above all that everyone may see from it how fabulously learned and witty writers they are, unconcerned whether the knowledge of truth and the salvation of souls is thereby promoted or hindered.*) It is true that people like Mr. X.X. look down on the ancients with disdain especially because they wrote so simply and without pomp, but whoever loves the truth and the souls will place the ancients high above the new ones for this very reason. Whoever thinks that the ancients spoke and wrote in such a simple way because of lack of scholarship and depth of spirit, does not know them at all. Many of the ancients had a treasure of thorough and broad scholarship, as in our days many highly famous scholars do not have, who nevertheless arrogantly raise themselves above them. To write as obscurely and incomprehensibly as the moderns is by no means such a great art that the ancients could not easily have shrouded their thoughts in such mists; but, as I said, their humility, their conscientiousness concerning divine truth, and their ardent desire to build the kingdom of God did not permit them to do so. But what do the

*) Of very many recent highly celebrated theological works, therefore, what Hamann said of a familiar writing of Kant's applies: "If it were worth the trouble to refute him, I might well have taken the trouble to understand him". (1,491.)

Luther once said: "Cursed and damned be all preachers who seek high, difficult and subtle things in churches and bring them to the people and preach about them, seeking their honor and glory, wanting to please one or two ambitious people. When I preach here, I lower myself to the lowest level, I do not look at the doctors and magistrates, who are in the forty, but at the heaps of young people, children and servants, who are in the hundred or thousand; I preach to them, according to them, they may. If the others do not want to hear it, the door is open. I see that the ambition of the preachers is growing and increasing; it will do the greatest harm in churches and cause great unrest and

What are the newer ones after that? In the best case, the promotion of science, if not their own honor, is generally the highest interest that guides them in their writing; for it is well known that theology is now regarded as a "science" and not, as the ancients, as a "practical skill" wrought by the Holy Spirit through God's Word. But lest anyone think that only we Missourians judge so harshly the "form and presentation" of the moderns, listen to a man who certainly does not want to be a Missourian, Dr. Mönkel. He writes in the preface to the 1866 volume of his "Neues Zeitblatt": "In addition, the theologians, as soon as they want to mean something, also use their own language, some of them a very complicated one, so that one cannot get behind it, some of them a pompous one, which loses itself in a fog of scientific idioms and foreign expressions and, as it seems, is supposed to hide the ordinary everyday thoughts. If the church has made a habit of using the same kind of speech, modern theologians take it as a sign that one has fallen behind. Or one uses the expressions of the church like the false coiner, probably even putting the opposite meaning into it and making the confusion even greater. For if two now write, teach, and preach of the same thing with quite the same expressions, one is not at all sure whether they are not both bitter enemies in the same thing."

So there is no doubt that the better "form and presentation" that the newer ones are supposed to have is no excuse for Mr. X. X. to punish us for studying "old and new" but not "predominantly new". X. chastises us for studying "old and new" but not "predominantly new".

Mr. X.X. also seems to have felt that his first apology suffers, however, from weaknesses which are likely to be exposed on this occasion by the reckless Missourians; he therefore immediately adds (but unmistakably with a certain coyness), "But the content, too, in many theological writings is a witty one, consistent with the

teaching of the sacred Scriptures. Scriptures." But which more recent writings does Mr. X. X. cite as evidence for his assertion? - The one and only Philippi! by adding: "And so we could cite many more recent works, which would undoubtedly pass the test with the ancients." It is a pity that Mr. X. X. is so cruel as not to shine a light on the Missouri Synod, which, in his opinion, is in such thick darkness, and not to point out to it the newer works in all branches of theology, from which it could draw true theology better than from the ancients! With this

They want to teach high things, to speak magnificently of things, and thereby to gain honor and glory. (XXII, 1062.)

Therefore, it should not be impermissible to give room to strong doubts whether Mr. X. X., when he wrote his essay, could really have thought of another more recent theological work, which through and through contains a sample of the ancients, which we ourselves do not already know and do not already study and use diligently.

Oh, the situation in the field of recent theological literature is very sad!

Theology is divided into exegetical, dogmatic, historical and practical in the narrower sense.

What is the situation, first of all, with the exegetical theological literature of our time, that is, with that branch of it which deals with the interpretation of the Holy Scriptures? Scripture? - It is well known that almost no newer theologian, not even a so-called believer, still believes that, as the apostle writes, "all Scripture is inspired by God and is light" (2 Tim. 3,16. 2Pet. 1,19.) and that therefore in no word, as the Lord says, "Scripture can be broken" (Joh. 10, 35.), yes, it is known that the theologians, who are praised as faithful, do not consider themselves bound to the interpretation of the Old Testament, which the Holy Spirit gives through the apostles, in the New, but reject the same sacrilegiously*). - What kind of reliable exegesis can one therefore expect from such theologians? Even if here and there the newer theologians give an insight into this or that passage, which is not found in the old ones, there can be no question of a special progress in exegesis in view of the attitude of the newer theologians. When in 1865 the old Starke's great Bible work was reprinted, a professor from Erlangen made the following strange confession in the Erlanger Zeitschrift: "Starke's Bible work is still exemplary for the way in which one has to prepare oneself for the practical application of the Scriptures by means of thorough work. By the way, our opinion is not that we have come so far with the scientific understanding of Scripture that there is not still much to learn from "old Starke", even for the well-trained theologian: seen in the light, it does not go so quickly with the -progress* also in this field, and we would praise the Protestant Church happily if its practical theologians had acquired and possessed on average that understanding of Scripture which one can learn from Starke." - Even a rationalist, like the late Winer, who did not believe in the Bible, but did not want it twisted and was a be-

*) We refer the one who desires proofs here to an essay which has appeared about this in the latest issues of "Lehre und Wehre".

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The dispute among exegetes (interpreters of Scripture) has usually led back to the understanding that the Protestant church held earlier in its initial period (i.e., at the time of the Reformation) as the correct one. (Grammatik. 3. Auflage. Vorrede.) Usually, therefore, after the newer exegetes had long argued, studied and quarreled over the meaning of a passage, the end was this: that the passage had no other meaning than that which Luther and his co-workers had already found in it and had taught from it.

But what about dogmatic theology, that is, that branch of it which has to do with the exposition of pure doctrine? - To advise that one should "predominantly" study the more recent dogmatic works if one wants to be properly grounded in pure doctrine is downright ridiculous. Apart from Philippi's not yet completed Dogmatics, there is not one more recent work that does not contain fundamental errors that leaven the whole. Let us let the anti-Missourian Dr. Münkler speak again. When last year in Germany, too, people began to insist that no unbeliever should be admitted to the Lutheran Lord's Supper, Dr. Münkler gave the following verdict on the newer theologians: "Who is the man who could carry out the old Lutheran Lord's Supper discipline in our regional churches? Buddeus says (1712): The fraternal communion of the Holy Communion. The brotherly communion of Holy Communion cannot be where there is not a communion of faith, or where all points of doctrine are not correct, which are necessary for faith to be brought forth and preserved in us/ This is good Lutheran, if one also took into consideration the weak, and Dr. v. Zezschwitz should not have punctuated this with an exclamation mark. The principle should be carried out" (but now) "by someone! He should start with our Lutheran theologians, who surely do not want to belong to the weak! How many will he allow, even if we want to look up one or two deviations in the main articles? He then goes on to the ecclesiastical regiments, the superintendents and pastors. I fear that the great proud forest will be tremendously thinned out, and in a few moments a boy will be able to count the trees that are left standing." (Neues Zeitblatt of March 18, 1870.) Mr. X. X. will of course say: But aren't the newer dogmatics at least much more systematic than the old ones? But also to this Münkler has already answered: "Our old theologians", he writes, "have not worked with strictly structured doctrinal edifices" (which is basically already too much to admit), "so-called systems; instead they work with unbelievable caution and conscientiousness".

from one piece, always having the whole of the divine truth before their eyes. Nothing foreign is added to this whole without bringing grains of sand into the eye. Modern theology is the opposite; outwardly processed into a

well-structured system, but inwardly stuccoed from disparate components, whose joints are covered with conceptual polish and putty, so that the untrained person really believes to see something whole before him". (Preface to 1866.) And not to do this theology, which is impure according to its content and stitched together according to its presentation, "predominantly", is what Mr. X. X. reproaches us!

Thirdly, what about the historical theology of our time, that is, that branch of it which has to do with sacred and church history? - It would be foolish to deny that especially in historical research our time has achieved admirable things and, equipped with a greater knowledge of language and untiring in the investigation and research of hitherto buried and unnoticed documents, has shed light on innumerable historical subjects: a doubtful criticism, the addiction to chase the glory of impartiality, indifference to the purity of divine doctrine and enmity against zeal for the same, false doctrine of the church, its nature and purpose, lack of the only standard for the assessment of historical persons, The lack of the only standard for judging historical persons, their character and their efforts, which only the living insight into the basic doctrine of the gospel of justification by faith alone and the experience of it in one's own heart gives, all this makes the newer presentation of history often unreliable, often a falsification of history. What distorted images we receive as a result of these deficiencies from the new historians of the dearest servants of God of the past!) In what a brilliant light, however, do the enemies and disseminators of the pure doctrine often appear among the newer ones! How wrongly the history of the antichristic popes is presented, here even Guericke is not excluded!

What about practical theology in the narrower sense? We ask: Can a student from the new catechetics properly drive the catechism, from the

The most unbelievable thing concerning the old Lutheran teachers was done by Mr. Tholuck, in whose Bible it seems to be written: "Remember your teachers, who have told you the word of God, whose infirmities you seek out and do not follow their faith. Something else is written in our Bible Ebr. 13, 7. Dr. Delitzsch goes so far as to declare that the heresies "for the most part contain preoccupied elements of the gradual ecclesiastical development", i.e. that the heresies have mostly only hurried ahead of the necessary theological progress. (Biblical prophetic theology. p. 8.)

How can we learn to preach rightly from the new homiletics, to practice pastoral care rightly from the new pastoral theologies, and to proceed rightly in all cases of ministry? - We know the works in question, which are considered the best of the recent ones, and must confess that these treatments of strictly practical theology are mostly exceedingly impractical, so that a student, after having studied them, is certainly as helpless as before, when he has now entered the ministry. There is no room here to substantiate this serious accusation with evidence. However, we are prepared, where necessary, to do so in another place.

So it is obvious, our enemies will now exclaim, that the preachers of the Missouri Synod are throwing out the baby with the bathwater and also want to throw away the good things that the new age has brought forth! But go ahead, gentlemen! This is neither our opinion nor our practice. Perhaps it is questionable whether new things are not studied more eagerly in our synod than in any other German synod. We are already taught by our Luther, "that without erudition pure theology cannot exist at all" (XXI, 830.), and: "The pen must remain empress, or God will let us see another" (XX, 2667.); but we also hold true what Luther once wrote to Amsdorf in, 1534: "It is better that science perish than religion, if science does not serve Christ, but wants to trample Him underfoot." (De Wette IV, 545.) What the old church father Jerome wrote: "It takes great caution to extract the gold from the dirt," *) let us also be told this with regard to the newer theological literature. We study it, but we "lay the foundation", as even Mr. X.X. demands, "first with the ancients". Mr. X. X. therefore had no reason to point fingers at the "Lutheran Theological Library for Pastors" in "Lehre und Wehre", because if he had looked closely at the article, he would have found that it is not yet complete and that only those works are listed in it that belong to the first class, with which one "lays the foundation" and which therefore must not be missing in any pastor's library.

Summa: the motto of Mr. X. X.: "Old and new, but mainly new" we reverse; our motto is:

Old **and** new, but:
Mainly Everything!

(Conclusion follows.)

"Whoever teaches anything other than Moses does not sit on Moses' chair." (Luther, XIX, 734)

"What is changed according to God's word is not an innovation." (Same, XVI, 1154.)

*) "Magnae prudentiae est, aurum in luto legere." (^d

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To the ecclesiastical chronicle.

The Canada Synod. After the "Lutherische Volksblatt" of March 15 gave as the first reason why the Canada Synod continues to attack ours so furiously, that it would like to expel the Missouri preachers from Canada, where they were earlier than it, the "Volksblatt" continues as follows: "Another reason why the Canada Synod is so hostile to us is: because we cannot recognize it as a faithful Lutheran Synod, and have already told it so several times. - It does indeed bear the name "Lutheran Synod", and in its constitution it also professes the

confessions of the Lutheran Church; but in fact and truth it is only partly Lutheran, partly papist, and partly also unist; and what its individual preachers teach and how they do it, it cares next to nothing about. Now these are not slanderous or mere assertions, but we can prove all this. It is not Lutheran if only the "ordained pastors" are granted the right to judge doctrine, but according to God's Word and the confession of the Lutheran Church, this is also granted to the laity. It is a shabby papist robbery of the church and only promotes the priestly rule if one takes away the right of the laity (the members of the congregation) to judge about doctrine. - But the Canada Synod is not honest, because it allows Calvinists and Zwinglians, i.e. those who do not believe in the Lutheran doctrine of the Lord's Supper, to go to God's table. To please them, the bread is broken at Holy Communion. Some of their preachers even use the unfortunate, ambiguous formula: "Christ speaks," which means: Christ has indeed said: "This is my body," but you communicant can believe as you wish. - In such congregations, the true and false doctrine of Holy Communion is deliberately never discussed. The Lord's Supper is never preached,

so as not to antagonize the opponents of the pure doctrine of the Lord's Supper. - With our own ears we have heard in a so-called "synodal sermon" that the "unity in the spirit" consists in believing what is written in the three articles of the Christian faith. But what is written in them is also believed by the Catholics, the Methodists and other enthusiasts; therefore, one should also be able to be "united in spirit" with them. - This is indeed a broad "platform". The motto of the "Kirchenblatt" was also drawn to this: "Unity in necessities; freedom in secondary matters; love in everything. So the three articles of faith would still be the "necessary things for unity"; what would go beyond that would be "secondary things" and in them is "freedom. Is this not really preached unionist? - Hopefully

It would not occur to any of you to deny that the synodal preacher preached in this way, exactly like this. - We want to close herewith for this time, so that it does not become too long. You see, dear reader, this is the faithful Lutheranism of the Canada Synod; and because we reprove and have reproved this, that is why we are so hostile, and one would like to have us off one's back. But we also wanted to tell the reader once, so that he knows it. - May God grant the Canada Synod repentance, righteous faithfulness and sincerity toward God, His Word and their congregations. There is already a pure, righteous core in the synod, especially the Hermannsburg Brethren. If they will do their duty, open their hearts, eyes, ears and mouths (also against the eternal suspicions of the Missourians), then there is hope that things will get better; but if they will also remain silent and allow themselves to be blinded, then they themselves will suffer more and more damage. God wait it for the best! Amen.

The "truth friend" of Cincinnati shows a great moral indignation, among other things, about the fact that we, in spite of his "most convincing" reasons against it, still maintain that the acquisition of the so-called Papal States on the part of the Pope was a "fraudulent" one and that it was basically a "thieving" one. That we have not further substantiated our assertion after the answer of the "truth friend", he interprets as a proof that we feel defeated. How it stands around this consolation, he shall experience in his time. As soon as we find the time, we will prove from history how honestly the pope has attained his worldly possessions. Of course, we cannot promise the "truth lover" that we will deal with him very carefully. We know quite well that 'there are true Christians also in the Roman Church, but it does not occur to us to look for these true Christians among the Jesuit party and among the Mamelukes who have come from the Protestants in the Roman Church.

W. [Walther]

"Daheim" is the name of a German entertainment magazine which was founded seven years ago to replace the so-called "Gartenlaube", in which the most obvious unbelief is spoken. Unfortunately, the "Daheim" has not fulfilled the hope that it would at least never bring anything ungodly and obviously offensive. Especially during the last Franco-German war, there was in the "Daheim", as in other papers, a political drunkenness and idolatrous patriotism, which is quite incompatible with Christianity. In the fifth issue of the seventh volume, for example, there is a rather godless poem by a certain Ferdinand Bäßler about Metz. In it, among other things

Prince Moritz said that because he had once bartered Metz to France, he had been denied admission to heaven since his death until the recapture of the fortress and city of Metz, and that he had only now been admitted to heaven. Yes, at the end the poet says that whoever will hand over Metz to France again, commits a sin that is as great as the sin in the Holy Spirit; it says in the poem:

"Metz again to France, - that is a sin, "Which there no more and here no more forgiveness find't".

Is it not frightening when such blasphemous things are included in a magazine that is supposed to be especially intended for Christians? It is indeed a real pity that almost all means of fine education are at the same time in the service of Satan. Oh, dear Christians, watch, watch therefore that you "keep yourselves unspotted from the world"! The word of the Lord applies here: "If thine eye offend thee, pluck it out, and cast it from thee. It is better for thee to enter into life with one eye, than to have two eyes, and be cast into hell fire." Matth. 18,9. Think, dear Christians, what the Lord wants to say here, and at the same time consider that it is the "eye" with which you read. Dr. Münkler also complains about the content of a paper that "in a certain sense

wants to be Christian"; for this is precisely what makes the un-Christian content all the more dangerous and pernicious. W. [Walther]

Protest.

In Pastor v. Rohr's twelfth synodal letter page 18 are the following words:

"The Missouri Colloquents asserted: The words of the sacrament may be put into the mouth by whomsoever it pleases, so it is a sacrament, and brings about the presence of the body of Christ, although it is sinful if it is done by an uncalled person. This should also be justified by the fact that even when the Word of God is abused in a magical way, there is still an effect of the Word!"

With these words v. Rohr accuses the other colloquists as if they had claimed that the word of God works in a magical way. Cf. Buffalo Colloquium p. 18.19.

A further lie is found in his 10th synodal letter page 46, where it is claimed that I should have recognized and confessed before the pastor (v. Rohr) and church council the false doctrine of the Buffalo Synod to be pure.

I must protest against these lies before God and the world.

Bergholz March 21, 1871.

Christian Krull.

Filling stone.

First wanted to spend some time school master. When the old Dr. Siegfried Saccus was appointed preacher by Prince Georg von Anhalt in his younger years,

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he refused the appointment with the explanation that he wanted to remain a school teacher for a while. But the godly prince was so little displeased that he replied: "That is right, my dear son, the schoolmasters make the best preachers. - As is well known, Luther was of the same opinion. When the excellent teacher Hieronymus Nopus had been appointed by the council of Regensburg as the city's own preacher, and Nopus only asked to practice preaching a little more (until Shrovetide), Luther wrote to the council: "Although such attempts seem unnecessary to us, since we know that a good schoolmaster cannot be a bad pastor, we have not urged him harder than that he should certainly appear with you on Shrove Tuesday; but on your food and sustenance." (XXI, 478.) In the Table Talks, Luther also gives the reason why capable Christian schoolmasters are so excellently suited for preaching. He says: "For schoolmasters have been accustomed to speak in school with their pupils, how one should act and interpret the sayings of the Holy Scriptures in a fine way. I did not want anyone to be chosen as a preacher if he had been a schoolmaster before. Now the young journeymen all want to become preachers and flee the work of the schools. But Luther also adds: "But if one has held a school for about ten years, he must be a preacher.

years, he may with good conscience refrain from it; for the work is too great." (XXII, 1028.) The latter, too, should be remembered by the dear Ge-.

note that the parishes. To burden the preacher with the school for more than ten years without urgent need is certainly very unreasonable.

W.

Church consecration.

Herewith I want to give the dear readers of the "Luthe-raner" but once a church consecration of one of my congregations, the one near Bryan, Williams Co, O., to communicate. It took place on the Sunday of SIXDAYSIME. Mr. Pastor A. Detzer, who was in charge of this congregation

Founded in 1846 and served for several years with the means of grace, had been asked to deliver the actual inauguration sermon. However, reasons prevented him from coming.

Therefore, Pastor Krafft, who had prepared himself for an afternoon sermon, took on the task of preaching the inauguration sermon. Based on the words of God from Jer. 17, 12. 13. he posed the question as a topic: "What is this house of God talking about today? Answer: 1. what it is, 2. what the Lord has already done in it, and 3. how we should cling to it and keep it. At the end of the

On the second Wednesday, I preached on the basis of Matth. 20, 1-16. about: "The grace of God offered to all people, but missed by many". How it is offered to all but missed by many. Three of my singing choirs significantly elevated the celebration by singing spiritual-lovely songs. The collection made that day was H12.00. It was earmarked for the synodal treasury.

May the gracious God, who has finally brought this congregation, through many external and internal struggles, so far that it has built a house for His name, grant that the honor of His name may always dwell in it under the banner: "God's word and Luther's teaching perish now and nevermore". Amen.

Archibald, Ohio. I. C. L. Frese.

Church News.

On Sunday Oculi, March 12, Rev. L. Winter, having repeatedly received a regular call from the Lutheran congregation not far from Hampton, Ill., and having finally accepted the same with the approval of his former congregation at Montana, Boone Co., Iowa, was ordained by the undersigned in the Auf-
He has been introduced into his new congregation with the support of the Reverend Presidium of the Western District, where the Lord may continue to grant him His grace, zeal and faithfulness to proclaim the Council's decision to blessedness to many open ears and hearts with the joyful opening of his mouth! C. A. Mennicke.

Address: Uev. I^ouis behind,

Hampton, ILoolc Islanä Oo., III.

On the first hol. Easter Day, afternoon, was the candidate of the holy preaching office, Mr. Theodor Mattfeld. Theodor Mattfeld, from the Mission House in Hermannsburg, on behalf of Praeses Bünger, as my assistant preacher solemnly introduced by me.

May the Lord make him a blessing for many.

I. F. Dö scher, Pastor.

On Reminiscere Sunday, Rev. I. C. Renz, having received a regular call from the Hudson and Hinsdale churches,
Columbia Co., N. I., received and accepted with the consent of his congregation at Martinsville, Niagara Co. was installed in his new office by the undersigned, assisted by the Rev. S. Keyl, on behalf of the Honorable President Eastern District.

May the merciful God bless the work of His servant for the salvation of many souls.

G. Fr. Stutz.

Address: Rov. O. Rens,

Lox 4. 8ucl8on,

After Mr. Pastor L. E. Knies, hitherto at Rodenberg, Jlls. had received and accepted a regular appointment from the Lutheran congregation at Marysville, Union Co., O., the same was installed in his new office on Sunday Lätare in the Austrag of the Honorable President middle District by the undersigned under the assistance of Mr. Pastor Nützel.

H. Horst.

Address: Hev. I^ D. Xnie!, ^lar^Zvillo, Ilunion Oo., O.

On the Sunday of Invocavit, Pastor A. Feddersen, who received his training for missionary service in Hermannsburg, but who, as a result of the war, was sent out with several more brethren for the service of the Lutheran Church in America, was introduced by the undersigned, assisted by Pastor S. Heiniger, into the newly organized congregation near Farina, Fayette Co.

May the Lord's rich blessings rest on the work of His servant. "F. Wolbr.ech t.

Address: Rov. ^oäersoo,

Marina, Hielte Oo., 1118.

Heartfelt request.

For a long time I was convinced that my colleagues were right when they complained again and again that our mostly old pianos were not sufficient to give the relatively large number of students the necessary piano lessons. I have therefore finally decided, on my own responsibility and through the mediation of Prof. Brauer, to purchase a new piano at a cost of 375 dollars. In my opinion, this was the quickest and safest way to remedy the lack that is felt so much every day. So I alone bear all responsibility. But I would never have assumed this responsibility if I did not live in the confidence that the faithful Savior would also this time make the hearts of some willing to help that this instrument be paid for, which is absolutely necessary for the training of organists. As often as I have asked for help in similar cases, I have never been deceived! Therefore, this time I also ask cordially and cheerfully: Dear brothers, help that this instrument also becomes the real property of our institution! - I know it well: there is giving and helping on all sides; but it is also true that there are many hands that give gladly, and that some give gladly for a piano in our seminary, because they themselves love the noble music, and because they know that without playing the piano, no organists can be formed! - But if someone should say: you only got a new piano about a year and a half ago; I would like to answer that with all my love: Friend, what are 4 (now five) pianos for about 80 students, who have to practice diligently every day, if a skill in

playing is really to be achieved! So everyone can contribute his gift with the conviction: the piano was necessary, - I serve the young brothers in the institution by acquiring it, - my work pleases my Lord and Savior well! - May he himself help us to find cause to praise his kindness and goodness this time as well. The work for this

I ask you to send in the designated gifts either to me or to Pastor Wunder (Xro. 98 LuroQ 8tr., Chicago, Ill.). An account shall then be publicly given at a time. J. C. W. Lindemann.

Addison, April 4, 1871.

The

American Lutheran Gospel Postilla of Prof. C. F. W. Walther

has already been announced in the previous number of the "Lutheraner" without a word of recommendation, which it does not need, it recommends itself. Since, however, the purpose and layout of a postilla can be so different, the undersigned believes that he is doing the dear readers of the Lutheran a service if he acquaints them with the special purpose and layout of this postilla, and that from an entirely authentic source, from the "Preface" itself. In it it says right at the beginning:

"By presenting the present collection of sermons to the public, the undersigned is doing

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This, urged from various quarters, is merely to serve as a public testimony of how the Word of God is presented to the congregation in the American Lutheran Church, and especially in the ecclesiastical body to which the author belongs. The sermons therefore appear unchanged in content and form as they were delivered. They originate from the most diverse times of the author's now almost thirty years of activity as pastor of the first German Evangelical Lutheran (Gesammt-) congregation of the Unchanged Augsburg Confession, which for some time has consisted of four districts with four churches, the Trinity, Emmanuel, Zion and Kreuz Churches. Because the sermons, as noted, are intended to serve as a testimony, the references in them to the circumstances of the time in which they were preached and to the conditions of the congregation before which they were preached have intentionally not been deleted. The intention of the editor could therefore not be to select the most appropriate sermons, not even the most appropriate texts, but those sermons that most clearly characterize the way in which God's counsel for salvation is preached to our dear listeners, law and gospel, grace and good works, repentance, faith and sanctification.

I could certainly say and prove from exact knowledge how masterfully this task was solved by the author. But I refrain from this and only say: Check for yourself, and the more carefully you do this, the more you will profit from it. - Also the enclosed well-done portrait and the beautiful decoration of the book, although not desired by the author himself, will certainly be very desirable to you. —A . C.

Subscription Invitation.

Under the title: "Map for the Survey of the District of the German Lutheran Synod of Missouri, Ohio, &c. St. Louis, Mo. a very neatly drawn and really excellently done map. This map covers an area of about 22 feet square, counting the margin, and represents the state territory from the eastern tip of Maine to the middle of Kansas, and from the 25th to the 49th degree of north latitude. In a separate map, a part of California is also drawn. The borders of the individual states are illuminated. All counties of the mentioned territory are delimited and named; the most important cities, rivers and railroads are marked. Those counties in which congregations associated with our Synod are located bear an easily recognizable illuminated sign, next to which the number of parishes and branch congregations present therein is noted. Thus, German immigrants of the Lutheran confession, whose needs were first taken into account in the preparation of the map, can easily see where they have to direct their steps in order to get in touch with congregations of our synod. Everything is arranged in such a way that every owner of the map can easily correct and modify it in the course of continuous changes.

so that it will retain its value in the long run. In the hope of fulfilling a wish that has already been expressed many times and in general, and of rendering a service and benefit both to our own dear Synod members and especially to our immigrant brothers in faith, the above-mentioned Pastoral Conference intends to arrange for the publication of this map in lithographic print, provided that the number of 1000 subscribers necessary to cover the printing costs can be found. In this case, the price of the card would be 50 cents and at the same time it would be possible to give it to the immigrants either free of charge or at a very reduced price. Therefore, we kindly invite you to subscribe to our new synodal card as soon as possible, and all dear brothers in the preaching and school offices, as well as other friends of our emigrant mission, are especially requested to submit to the collection of subscribers. The lists in question are to be sent as soon as possible to Herm Prof. A.

Crämer, Concordia College, Jefferson Ave, St. Louis, Mo. The money would have to be paid upon delivery of the card.

On behalf of the St. Louis Monthly Preachers' Conference.

F. C. Th. Ruhland.

New images.

I. It gives us special pleasure to be able to recommend an Easter gift of German art in this Easter season. Our dear friend Wehle, already known to Lutheran readers, has drawn a picture of Christ's resurrection which is not only executed with artistic sense and taste, but also gives expression to his Lutheran, scriptural faith by having the angel roll the stone from the empty tomb door only after Christ's resurrection. The picture, 19x24, neatly printed on stone, costs \$1.00 individually, the dozen \$8.00, the half dozen \$4.50, and is available from the artist himself, W. Wehle, 1900 Carondelet Ave, St. Louis, Mo. The reasons why this particular artist deserves our special support are already known to readers.

C.

Two splendid pictures, originally painted by the famous Protestant painter Karl Friedrich Lessing, have recently appeared in lithography; the first depicts the posting of Luther's theses at the castle church in Wittenberg, the other the burning of the papal bull of excommunication by Luther. They measure 21x26 inches and make excellent room decorations. The price of a pair is \$5.00, framed in black walnut \$10.00. The pictures can be purchased at the address: 1.

2 LUrle HouLo, Vorlc. W. [Walther]

Display of the Synod of Illinois et al. St.

The Lutheran Synod of Illinois a. St. will meet, God willing, this year on the Thursday after Trinity, June 8, at Beardstown, Cass Co., Ills. in the congregation of the Rev. Knoll.

The main subject of the negotiations will be the doctrine of the ministry of preaching.

Okaw, Washington Co, Ills, April 4, 1871. fr. Wolbrecht, Secr.

Synodal display.

Pursuant to last year's resolution of the Evangelical Lutheran Synod of Missouri, Ohio, &c., Western Districts, the same will, God willing, assemble this year from Wednesday after Dow. Jubilate, May 3, to Tuesday, May 9, inclusive in the congregation at Altenburg, Perry County, Mo.

The main subject of negotiations during these sessions will be the last nine theses (Thesis XII to XXI) On the right relationship of an evangelical Lutheran Christian to the local free school system which were already presented to the synod of the western district last year, but could not be discussed due to the shortness of time. The entire XXI theses drafted by Pastor Fick can already be found in last year's (fifteenth) synodal report of the western district, further in the last (24th) number of the "Lutheran" volume XXVI from the year 1869 to 1870, and finally in our "Schulblatt" volume 1870 September number.

The dear brothers in office are kindly asked not to forget the parochial reports. In last year's synodal report alone over 60 of them were missing!

By order of the Reverend President

F. C. Th. Ruhland, d. Z. Secretary of the District.

All who intend to attend the meetings of the Synod of the Western District are hereby kindly requested to contact the undersigned in good time. Those traveling from St. Louis by steamship should be informed that the "St. Louis and Memphis Steamship Company" has offered to transport the person for H1.40 to Wittenberg, the place of disembarkation, for which the tickets are to be received from Mr. Heinicke & Estel in Saint Louis. Those coming from the south can also obtain an appropriate reduction from the company concerned if they contact the aforementioned gentlemen in St. Louis and have a ticket sent to them. All, however, who travel from the south as well as from the north with the "Illinois Central Railroad", have to change cars in Carbondale and from there continue their way with the "Mount Carbon Railroad" to Grand Tower, from where they have to be put across the river (to Wittenberg).

Altenburg, Perry Co., Mo.

F. Köstering.

Announcement.

Since I have often been asked to give "information" about some vagrants, who, especially in Canada and Michigan, wander about "begging" and, pretending to come from my parish, receive "support" from our fellow Christians, but regularly "drink up" what they receive, I hereby give all those concerned the information that I do

not know any of the aforementioned vagabonds, for such subjects are not tolerated in our parishes. Whoever moves from my parish to the West receives a certificate of dismissal; whoever cannot produce such a certificate is therefore not accepted.

Joh. Wilh. Weinbach.

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To the synodal members concerned, preachers, deputies and teachers, for the news that, as has been brought to their attention here, 'hei 8th NelOart, 28 Narlrst 8tr., OkieaZo, for the journey from Chicago to St. Louis Rouiiä 2?rip Helvsts can be obtained for H12.60. - Those coming on the kaeisie and on the Aortlr Ni880uri **8th R.**, however, if they have paid the full price by the time they reach St. Louis, can obtain a free ticket for the return trip from Pastor Büngr.

Notice.

The pastors and teachers traveling to the St. Louis Synod who are interested in organ building should not miss the opportunity to see the beautiful organ just completed for Pastor Saupert's congregation at Evansville, Jnd.

The same is the test piece of a new company, and stands northeast corner of Soulard and Fulton Streets, one block north of Trinity Church.

I. G. Kunz. M " M

Where is Carl Kracht from Belitz, Mecklenburg-Schwerin? His aged mother is anxious to hear from him. The last news came from him four years ago from Milwaukee, Wis.
A. Taebel, teacher.
Dundee, Kane Co, Illinois.

Conference - Displays.

The Buffalo District Conference will, God willing, hold its meetings this year from the morning of May 3 to the morning of May 9 (inclusive) at the home of Mr. Past. Weinbach at Bergholz, Niagara Co, N. I.
Ch. A. Weisel, Secretary.

The Cleveland Districts Conference will meet, God willing, May 9, 10, and 11^ at the home of Rev. Mees in Columbus, Ohio.

Joh. Rupprecht.

The Southern Michigan Pastoral Conference will gather, God willing, at Monroe on April 25 and 26. W. Hattstädt.

Monroe, March 23, 1871.

Obituary.

It pleased our Prince of Sorrows and Overcomer of Death to bring home to Himself again in His week of martyrdom a faithful servant of His Church, whom He had scarcely entrusted with the office of the New Testament.

On the 3rd of April, after severe suffering, but, as we are of good confidence, blessed in faith in his Savior, our dear brother Sebastian Ruettinger, pastor of the churches of Lake Ridge and Tecumseh, Mich. passed away at the youthful age of 21 years 2 months and 13 days.

He had received his education at the practical seminary in St. Louis, Mo., where he was gladly seen by all his colleagues and was loved and respected because of his modest nature; then last summer, after passing his exams well, he was called by both congregations as pastor and presided over them faithfully and with the sacrifice of all his strength for 8 months; which testimony is given to him by both congregations, who often asked him to spare themselves and who now painfully lament this hard loss.

For some time he had been complaining of lassitude in his limbs, until a fortnight ago he began to show signs of a hot-tempered nervous fever; I visited him at that time, but found him more lively than I had expected, and returned from him with cheerful hope. On the Saturday before Palmarum I suddenly learned through a messenger that he was already dying. I hurried to him at once, and found him in a violent fancy, but soon he became calmer, consciousness returning more often, as he recognized us, prayed with us, and called upon his Savior. On Palm Sunday morning, however, we believed that his end had come, only until Monday afternoon ^2 o'clock he still struggled in a constant death struggle, where his soul then gently left the earthly shell, after he had shortly before recognized us bystanders.

At his deathbed, his old mother wept, a widow who had lost her only son, her only earthly support, to him, to whom she had turned everything and had saved the morsel from her own mouth, only that he lacked nothing in his studies, and who now saw her hope destroyed to spend her old days in peace and quiet in his house.

Likewise his bride, who had already prepared everything for the wedding, which was to take place right after Easter, and whose day of joy and honor has now turned into a day of mourning.

Well, he entered the wedding of the Lam-

He may also take care of the bride who is so heartily afflicted, fill her with His consolation and be her true bridegroom. As He was once grieved by the widow of Nain, as He had mercy on her mother at the cross, and gave her John the Baptist.

If he has given us one of his own, may he also have mercy on this mother and widow.

I held the funeral sermon on Matth. 25, 21. and Prov. 10, 7. As the deceased wished, his body was brought to Jda, where Pastor Jske once again held a memorial sermon on Acts 21, 12-14. and then buried in the graveyard there. The weeping and sobbing of his six confirmands at his coffin, who lost their beloved teacher, and now saw their confirmation postponed again, the wailing of the old mother, the hot pain of the bride, and the wailing of his two congregations, along with that at Jda, was heartrending.

The congregation at the funeral service was large, even Pastor Hattstädt from Monroe was present. But the Lord, who has taken such a young strength from his church, may he now, since the harvest is so great, raise up young men in all places and send them as faithful workers into his vineyard. Amen.

Adrian, on Char Friday 1871.

' F-Johl.

With heartfelt thanks to God and the benevolent givers, I acknowledge receipt of the following Contributions to the procurement of auxiliary means for science teaching in our school teachers' seminar:

Collected at the wedding of teacher A. Beyer K7.00; from Milwaukee: by the youth club Concordia K12.50; by the society Gemüthlichkeit P15.00; by the singing club in Past. Lochner's congregation K15.00; by teacher CH.Weigle collected in his class K12.35; by teacher G. Steuber K10.00; by teacher W. Hoffman* collected in his class K3.40; by N. N. K1.00; by teacher S. Simon of Monroe, Mich. community,

About the use of these and any other more in-depth gifts I will report to his time.

Addison, Ill, March 15, 1871, H. Dümpling.

During my protracted illness, which required me to resign my ministry, I further received the following hymns, given by Minnesota pastors and congregations! From Rev. Herzer's congregation in Maple Grove K10.00, through Rev. Herzer by W. Cornelius -K1.00, by Past. Rolf** F. Henke K1.65, by Past. Damms congregation K5.50, M whose branch K2.50, by himself H1.00, by Past. Herzn's congregation in Minneapolis K16.00, by Past. Both K7.55, Collecte of his congregation in Waconia K3.45, from two members of the congregation Friedrich EggerS and Konrad Vosz each K5.00, from the school children K3.00, from his branch Hol., Wood K3.68, from Past. Fischer's congregations in Bentonand Carver K32.67.

"The good Lord repay the kind givers abundantly in heavenly and earthly goods," is the wish of their still suffering brother in the Lord.

C. G. T. Krause.

Received **for the Lutheran Orphanage near St. Louis:** From Mr. Weidemeier in California, Mo" H1.00, by Past. Mertz forwarded 75 Cts, by Past. Holst from Wittwe N. N. in Troy, Jlls, K2.00, by C.H. Clestermann there K1.50, by Past. BuSzin Coll. of his parish K4.63. By Mr. Estel from a friend of the orphanage 2 boys' skirts; by G. Greb 37 lbs. beef; by Rev. Bünger 12 lbs. of woolen yarn; from L. Marx in St.Louis 5-gallons of loaf syrup; from N. N. in W. 1 shoulder, 1 piece of bacon, J Galt. Grease; from P^A stör Kleist in Washington 1 bor with Christmas gifts: 6 pairs of rothwollcne stockings, 2 pairs of gloves, 4 sash, 4 dolls, 2 suits, werth K7.00; from Fr. R. in St. Louis some old clothing. from the sewing club in Carlin- ville through Mrs. Allendörfer 2 sheets, 6 pillow cases, 1 quilt; from Mr. Haas in St. Louis 1 box of soap; from H. Mencke here 1 peck of beans; from G. Beckmann in St. Louis (Jmm.Distr.) 200 lbs. flour; from L. Marx 145 lbs. sugar; from G. Lindemann dahier 2Bsh. Ruffel potatoes, 7 peach trees, 1 plum tree.

Many thanks to the kind donors!

On behalf of the orphans A. Lehmanp, Hansvater.

For the Fort Wayne college household and poor students.

The following gifts were received from February to March 5: From the Women's Association in Past. Jäbker's parish 12 new shirts, 2 sheets, 1 straw sack, 3 quilts, 14 towels, 2 pillow cases, 1 feather pillow, 19 handkerchiefs, 14 pairs of socks. From Past. Zagel's parish from Konrad Trier 12 gall. Molasses. By Past.-Z. F. Müller in Amelith for A. Däuschein wedding coll. at F. Dollhopf K8.00. From Past. Neichhardt's parish by Wich. Liecke 2 p. grain, 2 p. wheat, 1 pig. From Past. Jor' parish 2 barreis meat, 1 do. Lard, 1 boron with sausage. From knPeru parish, Jnd. by teacherKors 1 barrel meat, 12 peck beans, K1.50 baar. By Past. Müller in Pittsburg Kindtauf-Coll. at I. Dölbers K3.45. From Pastor FleischmannS.congregation by Georg Gricbel H5.00. From Past. G. Präger for Georg Hafner K10.00. From Pastor Stock's congregation by C. Bratmüller 1 peck of beans.

Chr. Hengerer.

For poor students received by Mr. Brödehest in Brighton, Ill, in whose Hausgeminde after the service collectirt K5.00; by Past. Nützel m Columbus, Jnd, at the baptism of Mr. H. Holtke's child collectirt !>2.25; from the worthy women's association of the local DreieiniakellsDistrict 12 shirts.

For Brunn's institution by Past. König in Cmcinnati from Mr. Marx K1.50 and from Mrs. Pohlmann KIM; by Pastor Hügli in Detroit from the worthy women's association of his congregation K12.00. C. F. W. Walther.

From Mr. and Mrs. Papendorf in Past. Ahnrrann's congregation received as a thank-offering for recovered recovery H2.00; from the congregation of Hcrrn Past. H. Harmemng P16.50 for the synodal treasury; from Fr. Sewing of the same congregation for the seminary budget there K5.00.

St. Louis, Mo. E. A. Brewer.

For the college students sent by Mr. Pastor Brunn, undersigned has received: through Past. Jäbker K31)M, by Past. Schöneberg K20.00, by Past. Jox K10M; from his congregation by W.R. K5.00, Mrs. R. KIM, D. D. K2.00. W. S. Stubnatzy.

Fort Wayne, Jnd, March 16, 1871.

With thanksgiving to God and the benevolent givers, Pastor Muckel's widow hereby certifies to have received K19.00 collected by Mr. Faulstich at Albert Zimmermann's wedding.

Changed address:

Rev. 8. 0. Kekxvav, 222 Drie 8t. Olevslnä, Ollio.

Printing Office of the Synod of Missouri, Ohio, et al. St.

Volume 27. St. Louis, Mo., May 1, 1871. No. 17.

Mr. X. X. and the Missouri Synod once again and for the last time.

(Conclusion.)

There are only two more reproaches that Mr. X. X. makes to our synod, whose we have to defend ourselves for the sake of completeness now still, on what we are then greasy with him.

Our unnamed opponent writes first of all the following:

"As exclusive and one-sided as the Missouri Synod is towards the new theological literature, it takes an equally harsh position towards any life of faith outside its synodal district. Instead of rejoicing that there are still churches of God everywhere where Christ's name is preached; instead of thanking God that also in other church communities much is done for the spread of the Kingdom of God; instead of admitting that we also have much to learn from others, one always seeks out only the dark sides, one always looks only at what separates us, but not at what unites us. There, only the false teachings of others are pointed out, and thus every common sense for the kingdom of God is cut off. What they build in theory with one hand through their doctrine of the invisible church, they take away in theory with the other hand.

practice ten times over. Only within their synodal association do they see salvation for the church. But where one looks at others with such proud self-conceit and contempt, the spiritual life must ossify and atrophy with time. This has always been the way of the sects, to see everything good only in themselves. Thus the Albrechtians believe they alone have the best doctrine of sanctification; the Methodists, they alone the best doctrine of conversion; the Missourians, they alone the pure doctrine." In what follows, Mr. X. X. now dabbles in a prophecy as to how the Missouri Synod will fare in the future. We do not want to get into that, since at least we do not want to get into the zu-.

But as far as the register of sins is concerned, we take the liberty of remarking on the following.

With regard to the life of faith outside our synodal district, our sin is, first of all, that we do not "rejoice heartily that there are still children of God everywhere where Christ's name is preached". Our answer to this accusation is simply that it is not true. That there are children of God everywhere, where God's word is still essential, we do not rejoice about it.

only heartfelt, that is just part of the consolation,

which still keeps us upright before others in this frightening time and which we do not want to let snatch away for all the world's good. Or is Mr. X. X. a heart-denouncer who knows better?

Another of our many sins is said to be that we do not thank God "that also in other church communities much is done for the spreading of the Kingdom of God". Our answer to this accusation is again simply that it is also untrue. Unfortunately, we have to admit that our thanksgiving in these last sorrowful times is bad enough, that we are much more inclined to sing the Kyrie Eleison than the Hallelujah. If it is better with Mr. X.X. in this respect, it is certainly shameful for us and praiseworthy for him. But we cannot let this be taken away from us, because God has given us the right to rejoice in the salvation of every soul, which also happens among the sects, and to thank God for it. Or did Mr. X. X. already in

peeped into the closet of every Missourian and spied the opposite?

A third sin of our Synod is said to be that it does not admit "that we also have much to learn from others".

Our answer to this is that we do not only do this

but that we are also really aware of the

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We hope that the whole historical development of our synod proves that we have learned many things from others. Or is Mr. X. X. the only one who follows our development and has not noticed that?

A fourth sin of our synod is said to be that it "always looks at what separates us, but not at what unites us". Now does Mr. X. X. means that we do not look at that in which we agree with others, then this is a gross untruth; for wherever we have noticed an agreement of others in some doctrine or praxis, then we have emphasized this with joy. But Mr. X.X. does not seem to want to deny this either, because he writes that we do not look at "what unites us". In this respect we have to admit ourselves guilty, because with false believers we find nothing "that unites us". If Mr. X. X. finds such things in the sects, which unite him with them, then that is his business. But then he is also not a Lutheran, but a Uniate, a syncretist, a religious man. And that he really is this, he unfortunately proves only too clearly, when he continues: "There, only the false teachings of the others are pointed out, and thus every common sense for the Kingdom of God is cut off. What they" (i.e. the Missourians) "give in theory with one hand by their doctrine of the invisible church, they take back tenfold in practice with the other." Mr. X. X. obviously wants us not only to admit that the invisible church of the true

believers and the blessed extends through all parties within Christianity, but he also wants to see this put into practice, namely through joint work for the purposes of of the Kingdom of God, through pulpit and altar fellowship, through mutual attendance at synods and joint consultation at the same, through mutual honoring with the name of brother and sister, through entering into covenants, alliances, and so on. In short, Mr. X. X. wants us, because we believe in the invisible church hidden among all parties, to deal with them as if we formed together one visible church in faith. We should really do what the old Buffalo Synod always slanderously said we would do, namely, that we should regard the Babel composed of all sects as the One Holy Christian Church of the third article. We should regard the Church of Christ as a rainbow of many colors, and the so-called denominations of different faiths only as the different colors of this beautiful rainbow. Mr. X. X. wants to allow us to call ourselves Lutherans and to make up a special church with other name Lutherans, but we are to follow the sect.

We believe all in one God"; in what we Lutherans differ from you, that is only different directions, views, opinions, open questions; we go different ways, but after one goal, therefore we also want to walk hand in hand and work together. We have to admit to Mr. X. X., however, that we do not want to know anything about this beyond all measure ghastly unionism. X., however. We confess with the godly Philipp Jakob Spener, who is highly respected even among the unbelievers: "Since, through God's fate, Christianity has been divided into more parts because of false doctrine that has crept in, I cannot call any other 'brothers' than those who confess the Lutheran church. *) "As far as the outward brotherhood is concerned, which is based on the fellowship of the faith which one believes, or the religion, all Lutherans are my brothers, since they profess and hold to one faith; but no Reformed" (we add, also no Methodist, Baptist, Untitled Evangelical 2c.), "as long as he remains such, is my brother, because he professes another and that is such a religion, in whose doctrine I believe to recognize dangerous errors. **)

The writer of this wants to make a public confession here. I, too, came to the knowledge of Christ (as a student) in the midst of unbelievers, and for a long time I did not want to know anything about the resolute Lutherans, because I was firmly convinced that there were truly believing souls, righteous children of God, in other communities as well. I did not want to let myself be robbed of this comforting and certain conviction. I thought that if I became a Lutheran and were to recognize the Lutheran church as the only true visible church of God on earth, then I would also have to believe that there is no salvation and no bliss apart from it, and thus condemn all non-Lutherans. But I could not and would not do that, because I was aware that I would then have to deny the work of God in myself and thus condemn myself. But oh the faithful God! When I began to study the doctrine of the Lutheran Church more diligently, in its symbolic books, in Luther's and other purely Lutheran teachers' writings, I saw with joy that one could be a decided Lutheran without having to deny that, that the true church of true believers and the blessed can also be found outside the visible Lutheran church, without having to claim that one can only be blessed in the visible Lutheran church, in short, without having to condemn all non-Lutherans. I saw with joy that the pure doctrine of the church, which the right luther-

*) Conformity with the Augsburg Confession. S. 226.

**) Final theological concerns. II. 665.

I was glad to see that all church unionism and religious mongering must be avoided only so that one does not fall prey to the errors of the false-believing sects. I was glad to see that one must avoid all ecclesiastical unionism and religious warfare only for the sake of not making oneself a party to the errors of the false-believing sects, that is, not because the visible Lutheran church is the One Holy Christian Church, apart from which there is no salvation, but for the sake of the confession of truth demanded by Christ and renunciation of all error. Since I have now clearly recognized this, I have returned with joy to the noble church of my fathers, pure in doctrine, and now, through God's help and grace, I want to remain with it, to believe and confess with it, to serve it and to fight for it until my, God grant! blessed end through Christ's blood. And so the synod, of which I am a member, stands on the whole. It does not want to know anything about either of the two deviations, the Romanist one, according to which the Lutheran Church alone is to be the One Holy Christian Church of the third article, and the unionist one, according to which a Lutheran can stand together with false believers, work together, hold ecclesiastical communion, and thus practice unionism. Our Synod, therefore, on the one hand, decisively confesses with Luther: "We must confess, however, that the falsifiers have the Scriptures and God's Word in other articles; and whoever hears it from them and believes it will be blessed, even though they are unholy heretics and blasphemers of Christ." (XVII, 2675.) "For this reason the church is holy everywhere, even in the churches," even though the weak-minded and the red-blooded reign, as long as they do not deny and reject the Word and Sacrament. For those who deny these things completely are no longer a church. But where Word and Sacrament remain essential, there also remains a holy church, and there is nothing in it, although the end-Christ reigns there." (VIII, 1591.) On the other hand, our synod confesses just as decisively with Luther, Melancthon and the entire Lutheran church according to the Schmalkaldic Articles: "It is difficult that one wants to separate from so many countries and people and lead a special doctrine. But here (Matth. 7, 15. 2

Cor. 6,14.) is God's command that everyone should beware and not be in agreement with those who lead unrighteous doctrine" (*socii* = standing in company).

Now when Mr. X. X. finally writes: "The Albrechtians believe they alone have the best doctrine of sanctification; the Methodists, they alone the best doctrine of conversion; the Missourians, they alone the pure doctrine," - our unknown friend may mean to say either that the Missouri Synod believes it alone has the pure Lutheran doctrine, or that it believes that the Lutheran doctrine which it has is the pure one alone. Is the first meant.

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this is such a blatant falsehood that this accusation deserves no refutation, for whoever knows us knows that the Missouri Synod has made it known before all the world that, for example, in America the Wisconsin, Ohio, Norwegian, Illinois, and English Concordia Synods also have the pure Lutheran doctrine. If, however, it is meant that the Lutheran doctrine which we have with the synods mentioned is "the pure doctrine alone," then we are guilty of this crime in the eyes of Mr. X. X. If, however, he does not believe this, he should be ashamed to call himself a Lutheran, and if he knows of another church besides the Lutheran, "where the gospel is preached with one accord according to pure understanding and the sacraments are administered according to the divine word," let him name it.

V. Finally, the fifth and last reproach which Mr. X. X. makes of the Missouri Synod is its alleged "false doctrine of usury."

When discussing this point, our knight with closed helmet grille obviously displays a courage that is not usually seen in our opponents who want to be Lutheran. He calls our doctrine of usury "confusing to the conscience", which "has been refuted by Prof. Fritschel in several highly instructive and interesting essays", therefore "the glory of the pure doctrine is over forever" at the Missouri Synod.

Where might this great courage have come from? - We think that it has three main sources. The first source is that Mr. X.X. knows what an immense army is behind him, namely the whole world drowned in the sin of usury and, in addition, almost the whole of the present Christianity with all its great scholars, which is caught in error as far as this point is concerned. But if a fighter knows this, then it is certainly not surprising if he has unusual courage. He knows in advance that whatever he says in defense of usury, the whole world will applaud him and, the more confidently he speaks, will shout "Bravo! The more confident he is, the more the whole world will applaud him and shout "Bravo! Bravissimo!" to him; all those who practice usury laugh their hearts out, and even most Christians do not find the counter-reasons unacceptable. The second source of our opponent's courage is obviously that such highly respected theologians as Jakob Andreä and Johann Gerhard are partly on his side. People, such as Mr. X.X., continue to reproach us that we are only followers of the old theologians, because we often cite them as proof of what our church has always taught; they continue to tell us that we do not stand on God's word, but on the reputation of men: but when they themselves can cite one or two old famous theologians for their opinions contrary to Scripture, then they find heroes who, with their shouts of victory, have made the world a better place.

Then they feel as if they were sitting on a secure tree, from which they challenge all passers-by who cannot climb like them to a bloody duel. O, there is just in those gentlemen who always and always cry, "Away with your old dogmatics! Scripture, Scripture here!" there is evidently a confidence in great human names, such as one does not easily come across otherwise! *) A third source of our opponent's great courage in this matter is evidently also this, that we have not up to now defended our doctrine of usury to the utmost like other articles of faith. From this, then, such opponents as Mr. X.X. immediately conclude that we have already lost our courage in this struggle and that, as he himself expresses it, "things must be very bad in this matter. Nothing, however, gives a fighter more courage than when he thinks that his opponent has already lost his courage, and that he is therefore already thinking of a concealed retreat in order to escape the dangerous situation with the least possible loss. The latter therefore also seems to be Hm. X.X. especially so courageous. The readers of the "Lutheran" see from this how necessary polemics are, and how erroneous it is, if one thinks that the best thing would be to always teach only the truth, but then not to start a dispute about it with those who contradict the truth. The example of Mr. X. X. shows where this would lead. With regard to the doctrine of usury, we have now once almost only testified to the truth and then let the opponents of it shout and rave to their heart's content, and what has happened? As a result of our silence, their comb is so swollen that they now proclaim us to be people whose fame of having the pure doctrine is now "over forever"! What would have happened if we had proceeded in the same way in regard to articles of faith as in regard to the doctrine of usury? Without a doubt, our opponents, some of whom today know how to speak so beautifully orthodox, would still today, as in the past, fight the most precious teachings of our church as heresies and trample us underfoot as silenced false teachers with triumphant courage.

Know then Mr. X. X. and everyone who wants to know, that we know how to make a distinction between articles of faith and such scriptural doctrines as are not. It is true that we do not allow any clear doctrine of

Scripture, whether great or small, to be made an "open question"; but while we consider it necessary, for every article of faith, on each of which our faith and hope hangs, to

If, by the way, it were necessary to cite respected human authorities for his doctrine of usury, then the greater right would obviously be on our side, because not only all pure teachers of Christianity before Luther stand on this side, but also Luther himself, Melancthon, Chemnitz, yes, even the pagans who only follow the natural light. But far be it from us to build the matter on this! Our reason is the sun-clear word.

On the other hand, we do not consider it necessary under any circumstances to fight to the utmost for other scriptural doctrines that are not articles of faith, much less to pronounce a verdict of condemnation on the opposing error, even though we reject it, and to pronounce the brotherhood of faith on those who err only in this respect. If a doctrinal dispute is about doctrines that do not belong to the articles of faith, everything depends on whether the opponents show that they contradict because they do not want to submit to the word of God, that is, whether, although they seem to leave the basic doctrines of the word of God, they overturn the very foundation on which all those doctrines rest, the word of God.

In addition to this, our opponents are sure and certain that the pure doctrine of usury will never again come on the scene in these times, which have been completely swallowed up by usury; they are sure and certain that they could not better scare the poor people away from the pure doctrine of faith, which the Missouri Synod preaches, by anything than by saying to the poor people: Behold, the Missouri Synod condemns all who do not admit "that all and every taking of interest on loaned money, even if it were 5 cents of \$100.00, is in itself damnable usury". Therefore, our opponents try to provoke us in every way to fight for the correct doctrine of usury, just as they fight for the doctrine of Christ, of the sacraments, of the church, of the ministry, and so on. As much as our opponents are otherwise against sharp polemics, nothing would be more desirable to them than if we were to use the most severe polemics in regard to the doctrine of usury; for in this way, they calculate, our effectiveness for the kingdom of God would be greatly hindered. But since we do not fight for the doctrine of usury, as for the doctrine of the way to eternal life, according to their wishes, and do not make it a test question, they fight against it as against a fundamental error, and make it a sign of a false teacher. They, as a sign of a false teacher, mischievously interpret our moderation in this point, which throws such a fatal spanner in their works, as a recantation, all in order to plunge us, where possible, into a zeal with ignorance and into a fight that sets the whole church on fire, as if by force. But can anything more disgraceful be thought of than such a charge on the part of such people who keep pretending that they are annoyed and offended by our heated polemics?! Should not their conscience, which is supposedly so easily wounded by doctrinal disputes, rather enable them to thank God that we are

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We must be careful not to tear apart the church, which is truly torn apart enough, even more for the sake of the usury issue? *)

Finally, Mr. X. X. reproaches us with the following: "Instead of the Missouri Synod publicly revoking this annoying doctrine before the whole of Christendom, they have rather, in a completely dishonest manner, sought one back door after the other, have fled into this corner and into that one. At first, they referred stiffly and firmly to the Old Testament passages dealing with usury; when these could no longer be upheld (?), to the New Testament passage Luk. 6; when the ground was pulled away from them here too (?), to the general commandment of love. Such a procedure we must call dishonest." - This polemic of Hm. X. X. has a strange similarity with that of the clever Calvinists. When the Lutherans in the doctrine of the Holy Communion once first referred to the Holy Communion, they were not honest. When the Lutherans in the doctrine of Holy Communion once referred to the clear word of Christ: "This is my body," the Calvinists said: "Yes, that is written there, but is it not also written that Christ ascended into heaven and sat down at the right hand of God? After the Lutherans had refuted this objection by saying that the right hand of God is everywhere, the Calvinists further said, "Suppose it were so, is it not also written that Christ had a true human body? When the Lutherans finally proved that Christ's humanity had been given divine attributes through personal union with the Godhead, including omnipresence, the Calvinists exclaimed: "Behold, the Lutherans base their doctrine of the Lord's Supper not on the words of institution, but on their doctrine of Christ's omnipresence! Thither they have finally fled

Some of our opponents in Germany do not do much better than our opponents here, as we can see from Brunn's paper: "Evangelisch-Lutherische Mission und Kirche", twelfth number of last year. Brunn writes there: "The accusation that the Missourians have changed their position on the usury question is unfounded. They have simply done what Prof. Walther wrote last year (1869) and which I had already printed at that time, that they, the Missourians, 'would not proceed with banishment and heresy' against dissenters, because 'this point is not an article of faith', therefore -decide about the one who judges in this or that way, nothing but the position which he thereby takes notoriously and against conscience'. The Missourians acted according to these principles. But their opponents expected it differently, they hoped that an opportunity should arise here where the Missourians should show their supposedly rugged spirit of law so that they would be publicly disgraced. But now that things have gone differently, one prefers to see an inconsistency in the conduct of the Missourians than to admit that they had the right evangelical principles in handling the matter from the beginning."

Isn't it strange how seriously our Mr. X. X. takes it with the false doctrine when he thinks to have discovered it in the Missourians? X. takes the false doctrine seriously, when he thinks to have discovered it among the Missourians? They should immediately recant in front of the whole Christianity, while they are admonished to be lenient against the false teachings of others and never recant even the grossest scoundrels. Oh hypocrisy!

to save their false doctrine of Christ's presence in the Sacrament!" This is exactly what our opponents are doing now in the doctrine of usury. First, we too simply referred to the clear passages in Moses, the Psalms and the Prophets, in which usury is condemned in explicit words. Then our opponents said: "These are parts of the Old Testament which are abrogated in the New Testament! So we appealed to such passages of the New Testament as Luk 6:35: "Lend, that ye hope nothing for it." Then the opponents said, "But is not nothing but love commanded in the New Testament?) So then we sought to prove that usury is contrary to love, indeed, contrary to all righteousness. What then do our opponents do? They exclaim as learned Calvinist disciples: "Behold, behold! The Missourians base their doctrine of usury not on clear scriptural words, but on their doctrine of love! Thus we have chased them from one corner to the other, until they finally slip away from us through the 'back door' of charity and want to save their false doctrine of usury with it." But blaspheme Victoria, you advocates of usury, you should tell us such words of God as: "Lord, who will stay in your hut? Who shall abide in thy holy mountain? - He that giveth **not** his money upon usury." (Ps. 15:1. 5.) or such words as, "Giveth on usury, translated, should he live?" He shall not live; but because he hath done all such **abominations**, he shall surely die the death; his blood shall be upon him" (Ezek. 18:13.), we say, yet ye shall not overthrow us such words of the living God, but "let him stand, and have no thanks." - —

Herewith we take from Hm. X. X. and our dear readers, beseeching God to keep us in this last sorrowful time by His only true and sure word against all the wickedness and deceitfulness of men, and in His grace against sin, death and hell, but to enlighten our adversaries, and so fulfill His promise also to us: "Before thou shouldst fall to them, they must rather fall to thee." Jer . 15:19, W. [Walther]

(Sent in by Pastor Scholz.)

The work of God in the children.

(A story from the present.)

It is now about four years ago that I spoke to the children in catechism class, on the occasion of the second petition of the Holy Prayer. Our Father, to the children

*) Mr. X. X. By the way, concerning the words: "Leihet, dass ihr nichts dafür hoffet", even makes the ridiculous evasion, that these words contain only a "figurative idiom", for which "every man of sound senses must immediately recognize" them, like the speech of "tearing out eyes" and "cutting off hands"! We have hardly ever read a more stupid interpretation of scripture.

said that they should also ask the dear Lord Jesus diligently for His Holy Spirit to help them promote His kingdom through their testimony of faith, as well as by helping them with gifts. I told them some stories of Lutheran children in Silesia from the time when this country still belonged to Austria and the Lutherans were persecuted there. After my admonition, some of the children raised objections, some this, some that. Some said that they would gladly give something for their dear church, for synodal purposes, heathen mission and the like, if only someone would give them some money. I answered: "I am glad that you say that if someone gave you money, you would gladly use it for the furtherance of the kingdom of God; but it would seem much nicer to me if children could see how they could earn money for themselves, and the Farmers' children in America could do that very easily. Some of the children replied that they did not know how. Then I said, "I will help you out. You, who are from the same house, may only ask your father and mother to give you a quarter or a half or a whole acre of land to plant, the yield of which you would like to use for the furtherance of the Church of God." Father and mother would certainly be happy to grant them this request, and if they all did so, a not inconsiderable sum would be collected in the fall. "You need not be ashamed of this," I continued, "for many children have done similar things. I know one of the richest counts in Germany; when he was still a boy, he made pots and pans for night lamps in his leisure hours, sold them in the city, and gave the money he made from them to the missionary fund. I myself received such money from him when he was ten years old." To the question, "Will you remember all this and try to practice it by the grace of God?" most of them answered, "Yes. But a little boy of ten years said very kindly, "I will remember and do it. Which he really did faithfully.

This little Thomas Stach told what he had heard to his brothers and sisters. And when the planting began in the spring, the parents were asked to give them some land to work themselves, so that they would have money for the synod treasury, the mission and the like, which request the parents gladly granted them. So they started to cultivate the land, and the dear children planted such fruits on their land that brought a lot of money, and every corner that the father did not consider worth plowing had to be plowed. Since that time, receipts for gifts sent by these children are always to be found in the "Lutheran". Last spring, when I came to see them, they told me with great joy that they now had more and more money.

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and this year they would be able to plant quite a lot of land for themselves, and in a few years they could probably earn over a hundred dollars. However, the children worked their land only mostly in the noon hours,

the oldest among them, little Thomas, always in front. But with each month and year, they learned more and more diligently, and little Thomas taught the other brothers and sisters as much as he could in book stability and reading, arithmetic and writing, and above all, he made sure that they learned the catechism. Since the parents are the only Lutheran family living in the middle of a Lutheran congregation, and the Lutheran preacher has to serve several congregations, and therefore cannot hold as much school as would be desirable, little Thomas began to hold the office of schoolmaster in a larger circle. In the winter evenings, the children from the neighborhood came together, where he taught them the Lutheran small catechism, the beautiful songs from our hymnal by heart and also the melodies to them; reading, arithmetic and writing were also practiced, the Bible was read and read aloud, and the evening was spent with it until 10, even 12 o'clock, so that the dear angels had to have their pleasure in it, and the Lord Jesus found a real home in these children's hearts. Everybody, even the university preacher, was happy about the little schoolmaster. The boy himself increased noticeably in everything, also in faith and knowledge, so that by his thirteenth year he possessed such a knowledge of the dear Bible, the symbolic books, the hymnal, and the catechism, as would be desirable for many who should have it. In addition to his mother tongue, which is Moravian, he could speak, read and write German and English quite well, and wished nothing more than to be confirmed last Easter, so that he could then go to our school teacher seminary and, with God's help, one day become a capable school teacher. But man thinks and the good Lord directs!

In January of last year, Thomas's youngest sister died, and the children were so eager to die that they all, without exception, wanted to be with the dear Lord Jesus. At the end of May, the neighboring children in V. became ill, and the little schoolmaster and his pupils had to come to the sick children and sing beautiful songs to them, such as: "Jesus, My Confidence", "Because I am Jesus' little sheep", etc. Thus, in three weeks, they sang three dear children from this house to their home.

upstairs. Soon after, the children in the next home sick. A girl of twelve

Now the little schoolmaster and his pupils also wanted to be sung to the dear Savior, as they had sung to the other two dying children, which also happened. Also

This little girl died. And still there was great joy among the children, all of them wanted to be with the Lord Jesus. To make a long story short: in July, sickness came among the dear Stach's children and now struck a dear boy of seven years. When I visited him the next day, I soon saw how the angel of death was also waiting for him, and told him, among other things, as he was leaving, that he would soon go to his dear Savior. Then he was quite happy and said to one of his other brothers, who was a year older: "John, if I die today or tomorrow, I will give you my share of what we have planted for the expansion of the kingdom of God; wherever you send yours, send my share there, too; see to it that none of it is lost. When I came back the next day, I saw that all the

eight children in the house were sick, although none of the others complained, and I told them so. At one o'clock in the afternoon I left, and by three o'clock they were all on the sickbed. The little schoolmaster, who was now in his 14th year, had been ill to a lesser degree for some time, and in this cross was a faithful comforter to the parents and no less to the brothers and sisters, so that the dear children waited with comfort and joy for the Lord to call them home, which soon happened. After the boy who had first fallen ill had died, a good girl of ten years died in the following week with the aforementioned John in one hour, who, when the parents wept over the death of the little daughter, jumped from his bed and looked at his dead sister, immediately lay down again, and, behold! when after a while the father wanted to give him medicine, he had also fallen asleep gently and blissfully. Thus, five dear children from this house were buried in a short time, so that the little schoolmaster on earth did not like it any more, because so many of his dear pupils were buried at their home.

were at home in the land. And behold, the Lord also called him to Himself. A few days before his death, he wrote these words on the wall in large Latin letters: "I will not leave my JEsu," and underneath: For He will also not let. - Of the planted fruits, sugar cane has been bequeathed to me by the children, which I have long since received cooked in molasses. Since under these circumstances much of the fruit in the field has perished, and the cattle have trampled some of it, the yield is not as great as it would otherwise have been. What could be saved, if sold, will be delivered to the synobalkassirer. Since a young sculptor, who also knew and loved these children, has made a gravestone for four of the dear Stach children, so beautiful that one seldom encounters such work, I will also provide the epitaph for each child, Perhaps this will be a blessing for many a child. It is for the youngest child:

Do you want to know what my price is? Do you want to learn what I know? Do you want to hear what my glory is? Jesus, the Crucified.

The second child's epitaph reads: "Who is the foundation of my faith? Who strengthens and awakens the mouth? Who bears my punishment and guilt? Who creates the Father's mercy for me? Jesus, the crucified.

The third child's epitaph reads: "Who is the strength of my life? Who is the juice of my spirit? Who makes me righteous and wicked? Who makes me God's servant? Jesus, the crucified one.

The fourth child's epitaph reads: Who is the death of me?

Who will help me in my last hour of need? Who will make me like the angels? Jesus, the Crucified.

May the faithful Savior grant that this short children's story may bring much blessing to the hearts of all who read it, especially to parents and children.

Well-meant reminder to certain dear readers of the "Lutheran".

First of all, dear Lutheran readers, allow me to ask you a question: What do you do with the "Lutheran" after you have read it through? Will it perhaps be thrown into some dusty corner? Is it occasionally pulled out again, soiled and smeared, to be used as breakfast or window cleaning paper, as a child's toy or for decorating kitchen and cupboard utensils, etc.? If you do it that way, then - don't take it amiss, then do it. you've got it all wrong and are doing very wrong. - Perhaps you have not yet thought about it properly. Therefore let it be shown to you. If you deal with the dear "Lutheran" in the same or similar way, as just remarked, then you first of all act against the respect you owe to the word of God and the confession of the pure doctrine. For what do the "Lutherans" bring to you, for the most part, other than pure and truthful explanations, applications, confessions and defenses of the Word of God and the Lutheran doctrine based on it? Does he then deserve to be so rudely and shamefully treated? Certainly as little as any of your good orthodox books of edification, catechism-prayer book, hymn book or sermon book. If you use worthless newspapers and other disgraceful papers, which are not worthy of respect, for the above purposes, you have certainly not done badly; but such a delicious paper as the "Lutheran" is, should truly be held in honor for the sake of the precious Word of God, which it teaches us. This is the

One. You act with such destruction of the sheet but secondly also against the grateful.

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Love and respect, which you usually consider yourselves bound to have for the dear writers of the "Lutheran". Consider, however, that to produce such a paper every 14 days is truly no easy feat; it takes more than just cobbling together rips raps of this and that from other papers and filling the columns with all kinds of meaningless, pulpy and feeble rubbish, as certain speculative church newspaper manufacturers do, but to write the "Lutheraner" requires laborious work, much reading, thinking and praying, serious study, wakefulness and worry. And all this is done without a cent of remuneration or salary, solely for the sake of God and His kingdom, for the benefit of the synod and especially for the readers. Therefore, do they not owe all thanks and heartfelt love to the dear writers of the "Lutheran", especially those at St. Louis, as those who also teach us the Word of God in the "Lutheran"? But why is it so wrong to let the dear paper, the blessed fruit of such faithful and righteous work, peruse only once and then let it rot and perish as if it were a bad commodity? Whoever does so robs himself or at least shortens the rich manifold blessings that God has intended for him and offered him through the "Lutheran". And this is the third great wrong. The

glorious blessings and benefits that the "Lutheran" is to bestow and - praise be to God for this -

The purpose of this book is not only to provide its readers with an hour or so of edifying spiritual entertainment every 14 days, but also to offer them healthy, nourishing food for their souls for their entire lives, to help lead them to a righteous and ever richer knowledge of the one pure, saving doctrine and to fortify them in it against all deceitfulness of false teaching; to make them quite confident, joyful and certain of their faith in the Savior Jesus Christ and their perfect redemption and righteousness, through and in him; to fill them with love for Our dear Lord Jesus Christ.-Lutheran Church; to encourage them in a truly godly walk, and finally to strengthen them both in the desire and perseverance for all good works and in patience in suffering. Yes, the blessing of the "Lutheran" should, can and will come not only to the readers themselves, but also through them to others, and especially to the families and congregations to which they belong. He wants to help educate his readers to become faithful, God-fearing househusbands and housemothers, and to become righteous Lutheran parishioners, well-versed in sound doctrine. But look, this and every other blessing must understandably be miserably buried to the greatest extent, if the "Lutheran" is treated as worthless waste paper after the first reading. In truth, it is also said: *Mie gewonnen, so zerronnen!* For the ordinary

Experience teaches how it is impossible in the vast majority of cases to absorb Christian doctrinal articles, such as the "Lutheran" is wont to bring, with their explanations, proofs and defenses, so clearly into the understanding after only a single perusal and to retain them so precisely and faithfully in memory as is nevertheless necessary in order to be able to make a blessed application of them in one's own time. In a short time, one thing is often forgotten over the other, one thing is confused with the other, and when an opportunity arises where so much is at stake in the correct knowledge, demonstration or application and defense of this or that doctrine, then those must stand there poor, helpless and helpless, who have perhaps once read the matter in the "Lutheran", but have used it up for cheese paper and have now forgotten everything. Matters of the soul should not be seen like clouds.

and peepshow pictures pass before the eye only once, but they want and need to be looked at once and again and again.

be considered with all Ernjuand prayerfully. And this must also be done with the "Lutheran" if it is to be of real use. Therefore, dear readers, keep the magazine in good condition, put one number after the other, keep everything carefully, and let

then neatly staple together each volume where possible. You have a true spiritual treasure and armory full of teaching and comfort. So get yourselves right in there.

Home and "Stop reading" and reading again. Many things that might seem less necessary and important to some at first glance, will later be recognized in their great importance in times of need, struggle and challenge, and will now be understood more fully. God gives so many beautiful hours on Sundays and after work, which, unfortunately, only too many spend doing nothing or

The thorities will be brought through. Well, use these hours to read diligently in the "Lutheran", and you will experience the great blessing of this reading more and more in yourselves. And now, in conclusion, one more thing, especially for you, dear readers, who are fathers and mothers: Parents should teach the children....

but to collect treasures; certainly not only earthly perishable ones, but especially also such

Treasures that serve them as a good foundation for the future, so that they can take hold of eternal life. But this includes above all the

right instruction in God's Word and pure wholesome teaching. And it is precisely this instruction that the "Lutheran" also gives. - Therefore, if you gather him for your children, you gather for them a

Treasure, the value of which will always remain the same, and for which, if they only learn to know and use it properly, they will still bless and be grateful in eternity. So Summa Summarum: Use and preserve the "Lutheran" properly! - F. C. Th. R.

To the ecclesiastical chronicle.

"The Peace Festival." We have just read in the "New Yorker Staatszeitung" how the great peace festival in New York was celebrated in church. Among other things, this newspaper also reports two sermons which two local Lutheran preachers held on this occasion on the first Holy Easter. In the German Lutheran St. John's Church, according to this report, Dr. Held spoke before a large congregation of parishioners and "many strangers", among other things, at the beginning of the following: "One may now call the Easter story real, as the,

who stands here and has the word, does it, and his church with him: or one may call the same "Easter story" ideal, as one or the other among the listeners of today's festive evening, which is set as a preparation for the great triumph of peace of the morning, may call it: always the one great truth remains in it, that the Lord wonderfully entered to his dear young ones, greeted them with his Easter peace greeting, showed them his hands and his feet, and called out to Thomas - according to John 20. 20 - who was not present in the circle of disciples at his first appearance, on the following Sunday evening, when all the disciples were together, he called out to him: "Reach out your finger and see my hands, and reach out your hand and put it into my side, and do not be unbelieving, but believing! In any case - no matter how ideal the Easter feast may be called - in any case it is in its most ideal meaning 'a world rejuvenation feast', as you will sing in the closing verse of our service. - And to this more ideal life, which could cope with the unfortunately! in our days prevailing and more and more rampant materialism, have, thank God, the years 1870 and 1871, - outwardly at least and also inwardly well, -

For it is not only on ecclesiastical ground that Romanism has fallen from its self-made heights, but also the hitherto dominant Roman race has crumbled, and the Germanic race has taken the reins of the world regiment into its own hands". More ignominiously

probably no preacher who wants to be a believer has ever professed to deny it! At the end the speaker said: "With pride every German today looks at his first German Emperor Wilhelm of Hohenzollern, looks with pride at all the great men who stood by him, looks with pride at his sons, who in their mighty army columns could conquer the world, but do not want to, looks with pride at his daughters, full of sacrificial, holy love. And if once in the first war of freedom a loyal, noble, German heart, which exchanged the lyre for the sword, sang full of melancholy:

German people, you most glorious of all. Your oaks stand - you have fallen!"

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today, after the second war of freedom, now afterhem a holy peace has been won, every German mouth sings full of enthusiasm:

German people, it calls to you from all lands: Your oaks stand - You Yourself are risen anew!"

Amen!" A little better was Dr. Moldehnke's sermon on the "Pre-Celebration for the Peace Festival", however, his sermon was also nothing but a crass desecration of the pulpit on which he stood and of the Easter Festival, to the celebration of which he spoke. His topic was: "German Christians' joyful Easter", which was then 1. a glorious victory feast, 2. a lovely peace feast and 3. a hopeful joy feast. In each part of this sermon, Christ's resurrection was compared with Germany's present uprising! In the first part, the speaker said, among other things: "Without sacrifice nothing great can be achieved, without sacrifice no true victory, without sacrifice also not the victory of Christ, for whom victory could have been easy, but who out of love brought the heavy sacrifice of Charlemagne. The victory is a blessing for time and eternity; from the seed of blood grows the new life of the Church. Christians are also patriots, although they do not make as much noise as the children of the world. Thus the blessing of the German victories for Germany, even for France, for the whole earth is one indescribably great in religious, political, social, commercial terms." However, when Dr. Moldehnke spoke to a larger audience the following day, he too got into the same boat as his colleague, Dr. Held. The former spoke, among other things: "Today we feel with pride, that we are Germans, that we belong to the people that has proven itself to be the first on earth through its great deeds; it has only now really come to know its power and strength; it has learned in bloody battle, in glorious victory, what it is capable of achieving. We here, too, know and will learn even more that the Germans in America occupy the first place among the nationalities here - hopefully the Yankees and Irishmen will have had the same impression when they saw the magnificent

The Germans are a people who love freedom, but at the same time, as today's demonstration proved, they are a people of order. The Germans are a people who love freedom, but, as today's demonstration has also proved, at the same time a people of order, a people at the forefront of civilization through culture and education." This is undoubtedly not the language of theologians, least of all of Lutherans, but -of demagogues, and such speeches are not sermons but harangues. We are not noting this both for the sake of the aforementioned gentlemen and for the sake of the Lutheran church, which is by the same, as well as a warning that this kind of union with the world does not spread under the cover of patriotism and destroy our church. W. [Walther]

Tract - Association.

The following have declared their affiliation to the "German-American Lutheran Tract Association" by sending in the respective contribution
 The pastors: C. F. Seif, G. Spockhardt, A. Detzer, K. Köberlin, H. Walker, Weisel, E. Gottlieb, A. Ebendick, Ch. Schmidt, T. Körner, Paul, Diedrich, S. Keyl, G. Hollis, I. I. Kündig, Wm. Wackernagel, A. Ch. Großberge?, W. Vomhof.
 Furthermore the gentlemen: P. Stahmer, Joh. Stahmer, Heinrich Oldsen, Heinrich Dose, Jakob Struve, Fr. Meier, H. Kirchenwald, Heinrich Vomhof.
 St. Louis, Mo, April 8, 1871.

G. Schaller.

Received in the treasury deS.Western District:

To the Synod also: By Rev. Gräbner's congregation, St. Charles, Mo., \$20.00. By Immanuel's Distr. in St. Louis, Mo., \$29.00. Coll. of Zion's Distr. there, \$65.80. By Rev. Schmidts Gem. in Schaumburg, Ill., \$13.53. by Past. Loeber, Niles, Ill., \$3.25. by Teacher Ulrich in St. Charles, Mo. \$2.00. subsequently to Coll. of Trinity Distr. in St. Louis, Mo., \$5.50. by the Gem. of Past. Sondhaus, Kimmswick, Jefferson Co. of St. Louis, Mo. \$7.70. Of the Trinity Distr. in St. Louis, Mo. \$15.70. Of the Past. Bartling's Gem. in Chicago, Ill., \$30.29. Of Past. Wunders Gem. in Chicago, Ill., \$40.56. By E. John of the Gem. in Prairie City, Bates Co. in St. Louis, Mo. \$9.20. By N. N. in Addison, Ill., \$5.00. Subsequent to the Coll. of Immanuel's Distr. in St. Louis, Mo. \$44.00. By Past. Ruhland's comm. in Pleasant Ridge, Ill., \$25.00. by Past. Ruhland \$2.00. Easter coll. of the Gem. of the Past. Pennekamp, Darmstadt, Ill., \$10.00. Easter coll. of the comm. of the Past. Kathain, Hoyleton, Ill., \$5.00. of teacher Deffner, Red Bud, Ill., \$1.00. of Past. Biewend's parish, Belleville, Ill., \$9.00. by Past. Biewend \$1.00. Easter coll. of the congregation of the Rev. Schwensen, N. Bielefeld, Mo., \$27.00. Easter Coll. of the congregation of the Rev. Köstering, Frohna, Perry Co, Mo., \$10.00. From Rev. Thurner's congregation in Guttenberg, Iowa, \$6.00. From Rev. Thurner \$4.00. Easter Coll. of the congregation of the Rev.

Synodical- Display.

The Northern District of the Synod of Missouri, Ohio, &c. St. will hold its sessions this year, God willing, at Trinity Lutheran Parish, Detroit, Mich. from Wednesday after Dom. I. p. Trin. the 14th of June, to Tuesday the 20th (inclus.). The subject of the proceedings will be: the discussion of the remaining theses on the doctrine of good works, etc., written by Rev. A. Hügli.

The dear brothers in office are kindly asked not to forget the parochial reports.

F. A. Ahner, currently Secretary of the District.

Display of the Synod of Illinois et al. St.

The Lutheran Synod of Illinois a. St. will meet, God willing, this year on the Thursday after Trinity, June 8, at Beardstown, Cass Co., Ills. in the congregation of the Rev. Knoll.

The main subject of the negotiations will be the doctrine of the ministry of preaching.

Okaw, Washington Co, Ills, April 4, 1871. fr. Wolbrecht, Secr.

Conference - Displays.

The Cleveland Districts Conference will meet, God willing, on May 9, 10, and 11 at the home of Rev. Mees in Columbus, Ohio.

Joh. Rupprecht.

The New York Districts Conference will meet, God willing, on the Tuesday after Pentecost, May 30, at St. John's Lutheran Church in Port Richmond, Staten Island, N. I.

Meriden, Conn, April 8, 1871.

C. A. Graves, Secretary.

Grupe, Champaign, Ill, \$12.00. coll. of the congregation of the Rev. Große, Chicago, Ill, \$28.00. easter coll. of the congregation of the Rev. Franke, Addison, Ill, \$37.48. of the Rev. Frederking's congregation at Prairietown, Ill, \$8.50. of the congregation of the Rev. Holls, Centerville, Ill, \$10.00. Easter coll. of the congregation of the Rev. Kähler, Chariten Co, Mo, \$10.00. Of the Rev. Schaller, St. Louis, Mo, Bon of the congregation of the Rev. Th. Gotsch, Akron, O., \$16.18. Of the congregation of West Ely, Marion Co, Mo, \$5.20. Of Teacher Erk in St. Louis, Mo, \$2.00. Easter coll. of the congregation of the Rev. Dorn, Elk Grove, Ill, \$6.00.

To the college maintenance fund: from Jmmanuels Distr. in St. Louis, Mo., \$11.00. from Dreiemlgkeit Distr. in St. Louis, Mo., \$11.00. from Pastor Köstering's congregation in Frohna, Perry Co, Mo., \$16 35' Vo" Pastor Ficks congregation, Collinsville, Ill.,

For inner mission: From the missionary box of Jmmanuels Distr. in St. Louis, Mo., \$16.30. From Th. Reinhardt in Chicago, Ill., \$5.00. From Trinity SDIstr. in St. Louis, Mo, \$2.16. Of W. Grote in Ad" dison, Ill., \$5.00. Of the students of the WestbczirkS in Addison, Ill., \$2.30. Of Jmmanuels Distr. in St. Louis, Mo., \$2.15. Of Past. Thurner's congregation at Gutttenberg, Iowa, \$6.00. Of Rev. Fick's congregation, Collinsville, Ill, \$9.35.

On the emigrant mission in New York: From Th. Reinhardt in Chicago, Ill, \$2.00. From some members of the congregation of the Rev. Claus, St. Louis, Eo, \$10.00.

For Rev. Brunn's Institution: From G. Kleinstaubcr, Chrcago, Ill, \$2.00. From the Women's Association of the congregation of Rev. Beyer, Chicago, Ill, \$25.00. From the school children, collected in the Sunday afternoon Christian teachings, of Rev. Grosse, Chicago, Ill, \$25.00. From Mrs. Kath. Becker, St. Louis, Mo, \$1.00. From some members in Oast.Claus Gem. in St.Louis \$10.00.

For Hermannsburg Mission: from D. Kornhaaß, Addison, Ill, \$2.60. from Pastor Ruhland's congregation at Pleasant Ridge, Ill, \$11.00. from an unnamed m Pastor Schwncscns congregation, New Bielefeld, Mo, \$5.00.

For the Leipzig Mission: by D. Kornhaaß, Addison, Ill, \$2. 60.

For Rev. A. Kähler: From D. Kratz, Chicago, Ill, \$5.00. From K. Köbel, Chicago, Ill, \$1.00. Coll. collected at Mr. Fr. SchuckartS infant baptism by Rev. Schuricht, Vandalia, Ill., \$2.00. By Rev. Fick's congregation in Collinsville, Ill., \$15.00. Bon teacher Ulrich St. Charles, Mo., \$2.00. By teacher Walther, <Ä. Charles Co, Mon, \$1.00. by Fried. Schuricht, St. Louis, Mo., \$1.00. From Mr. Jungkunst, St/Louis, Mo., 50 Cts. From Rev. Mertens, Aork Centre, Ill, \$5.00. From Mrs. Puscheck, Chicago, Ill, \$5.00. From Rev. Ruhland, L. Wüllner and I. Schöttle each \$1.00, together \$3.00. From Verw. Mrs. Körner in St. Louis, Mo. \$5.00. From Mrs. Sarah Meier in St. Louis, Mo/, \$5.00. From Rev. Wagner and some members of his congregation in Chicago, Ill, \$12.00. From Wilh. Borchelt through Pastor Schuricht, Vandalia, Ill, \$1.00. From Past. Frederking's congregation, Prairietown, Ill., \$6.85. From Mrs. Pohle, St. Louis, Mo., \$2.00. From an Ungen by Pastor Schaller in St. Louis, Mo.

For Addison Seminary: By members of the congregation Pastor Claus in St. Louis, Mon., \$5.00

For verw. Mrs. Past. Kleinegees: From the congregation Pastor Flachsbar, Pilot Knob, Mo., \$8.00.

E. Roschke, Kassirer.

Received in the Middle District Treasurer's Office:

To the synod treasury: from A. Michel at Pastor Fleischmann's congregation, thank offering \$1.00. Past. Bode'S congregation near Fort Wayne \$20.16. Past. Jox'S congregation In Logansport \$18.70. Past. Jüngel's congregation at Jones- ville \$12.20.

Regarding the synod building fund: from Past. Maack's Gc- memde in Sugar Grove \$7.40. Past. Jüngel's congregation In Jonesville \$41.00. Ch. G. by Past.Lehner \$1.00. ^To the I^miger and Teacher Wittwen Fund: by Past. Wyneken's congregation in Cleveland \$47.35. ".For the school teachers' seminary in Addison: by Past. Schwan's congregation in Cleveland \$82.42.

^unn'S Institution at Steedenr R- " Jonesville \$5.00. F. Kruse there \$4t)OoO 3abkers Gememde m Adams County, Jnd, For the Heathen Mission: by Past. Lchner by an unnamed person \$2.50.

For the inner mission: By Past. Lehner by an unnamed person \$2.50.

For the Lutheran Orphanage near St. Louis: Gratitude offering from Bro. Meyer in Jonesville \$2.00. Desql. from Mrs. S. I. there \$2.00.

Addendum to No. 2 of the "Lutheraner" (last receipt of Mr. D. Droste:

Regarding the synod treasury: from Past. Bode's congregation at Fort Wayne \$15.16.

C. Grahl, Treasurer.

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Get

for the seminary household in Addison, Ill.;

From the community at Addison: From D. Kornhaaß A6.00. 5 psd. butter, 4 sacks of grain, 1s. Oats, 1 p. potatoes, 2 sheets, 5 pairs of stockings, 3 dozen cheeses, and 5 psd. butter. I. Kuhlmann 4 p. potatoes, 1 p. oats, 1 p. grain. Fr. Weiß 2 p. potatoes, 1 p. wheat. Gottg. White 1 p. Potatoes and A1.00. H. Biermann 1 p. Potatoes. A. Schnake 1 p. grain, 1 p. potatoes. H. NeuhauS 1 p. grain, 1 p. potatoes. F. Kuhlmann 1 p. grain. A. Daake 1 p. potatoes. W. Drechsler 1 p. Wheat, 1 p. potatoes, 1 p. oats. F. L. Weiß A1.00. Wm. Knüppel 1 p. grain. F. Polzin 1 p. apples. H. Dücker 1 p. potatoes. E. Pflug 1 p. grain, 1 bush. Potatoes, 4 heads of cabbage. F. Dammeyer 1 p. potatoes. H. Heitmann 2 p. potatoes, 2 p. grain. Fr. LührS 3 p. grain, 1 p. barley, 1 piece of bacon and A4.IX). D. Dammryer 2 p. grain. D. Göllner 1 p. potatoes. L. Frillmann 1 p.grain, 6 cabbage heads. F. Beier 2 p. grain, 1 p. potatoes. L. Jeske 1 bush. Grain. H. Drechsler 1 p. grain. F. Kurd 1 p. cabbage heads, Z peck beans and 50 cts. D. Hahne 1 p. wheat, 1 p. rye. I. Licht 2 p. grain, 1 p. potatoes. F. Mesenbrink 2 p. potatoes, 2 p. oats, 1 p. grain, 1 p. cabbage. H. Finke 1 p. grain. G. Zinke 2 p. wheat, 3 p. grain, 1 p. potatoes. Wittwe AhrenS 2 p. grain. H. Mönch 2 p. oats. Wittwe Plagge 2 p. wheat, 1 p. potatoes. F. Krage 2 p. wheat, 2 p. potatoes. A. Graue 1 p. grain, 1 piece bacon, 12 cabbages. Wittwe Graue 1 p. potatoes, 1 p. grain. L. Heinemann 3 p. grain, 1 p. potatoes, 1 roll butter, 6/pieces meat, 12 cabbages. Wittwe Backhaus 2 p. potatoes, 1 p. oats, 1 p. grain, 1 roll butter. L. Fiene 1 p. Wheat, 1 p.grain, 1 p. turnips, 1 p. cabbage. B. Hackbusch 75 cts. B. Heinberg 1 p. of potatoes, 1 p. of grain. Grain. W. Fiene 1s. Wheat, 2 p. potatoes, 1 p. grain, 8 lbs. butter. Wittwe Bergmann 1 p. wheat, 1 p. oats, 1 p. grain. D. Plaste 1 p. potatoes. F. Stuwe 1 p. grain. D. Fiene 2 p. wheat, 2 p. oats, 1 p. potatoes. H. Geils 1 p. grain. L. Blecke 1 p. potatoes, 1 p. grain, Z Bush. Apples. W. Noddcrmyer 2 p. oats, 2 p. potatoes. Fr. Meyer 1 p. potatoes, 1 p. grain. H. Hachmeister 1 p. wheat, 1 p. oats, 1 p. potatoes, Z Bush. Apples. 7 p. butter. W. Schaper A2.00. H. Roscnwinkel 2 p. potatoes, 1 p. grain, 1 p. wheat. Bro. Fiene 2 p. potatoes, 1p. Cabbage, 5 pieces of meat. F. Reinftld 1 p. potatoes. W. Leseberg 1 p. potatoes, 1 p. wheat. F. Stünkel 1 p. wheat, 1 p. oats, 1 p. potatoes, 6 pieces of meat. W. Stünkel 1 p. wheat, 1 p. oats, 1 p. grain. Ch Heidemann 100 p. flour. L. Homeycr 1 p. grain, 1 peck beans. F HolsteinA1.00. D Kruse 2 p. potatoes. C. Schaper 2 p. oats. Ch. Wegener 1 p. oats. Jürg Brackmann 1 p. potatoes, 1 p. com, 1 piece of meat. H Negel 1 p. potatoes, 1 p. turnips, 2 pieces of meat. W Marquardt 2 p. oats, 2 p. grain. F. Bünzow 1 p. oats. F. Völker 1 p. oats. H. Marquardt jun. 2 p. grain, 1p. Oats. Wittwe Kruse 2 p. potatoes, 4 bush. Turnips. Fr. Knigge 1 p. barley. W. Nabe 1 p. grain, 1 p. potatoes. H. Weber 2 p. potatoes. 2S.grain. H. Piehl 7 pieces of meat. F. Kornstedt 1 p. grain. L. Thießc 1 p. grain. L. Kehrbach 1 p. grain, 1 p. turnips. D. Roscnwinkel 2 p. turnips, 3 p. oats, 1 p. grain, 1 p. wheat, 1 piece of meat. F. Kruse 2 p. potatoes, 1 p. wheat. Wittwe Rotermund 2 p. potatoes, 2 p. oats. L. Stünkel A3.00. C. Schulte A1.00. W. Buchholz 2 p. potatoes, 2 p. grain, 1 piece of meat, 1 peck of beans, 6 p. butter. H. Buchholz 2 p. grain, 1 p. oats, 1 p. potatoes. H. Stünkel 2 p. potatoes, 2 p. grain. B. Willen 2 p. potatoes, 2 p. grain and A1.00. F. Leseberg 2 p. grain, 4 p. potatoes, 1 p. wheat. Wittwe Preuß- ner 2 p. potatoes, 2 p. grain, 1 p. oats. F. Tonne 1 p. apples, 1 p. grain, 1 p. cucumbers. H. Oehlerking 2 p. wheat, 2 p. potatoes, 1 ounce grain. Wm. Heuer 3 p. flour, 25 p. butter. W. Precht 1 bale of hay, 1 bale of straw, 5 p. apples. H. Marquardt sen. 1 cartload of hay, 2 p. of potatoes, 1 cartload of grain.

From Aork Centre, Ill: FromE. AhrenS 2 p. potatoes, 1 p. wheat, 1 cartload of straw.

From Rodenberg, Ill: From F. Mensching 2 p. grain, 1 p. oats, 1 p. wheat, 1 p. potatoes, 1 quart meat. H. Geistfeld 1 pig, 1p. Flour, 1S. Cabbage, 6 rolls of butter, 4 bush. Beans. Hinzc 1 quart meat, 1 p. wheat, 1 p. oats. E. Afleyer 1 quart of meat. A. Meyer 1 quart of meat. F. Lichthardt 1 p. wheat, 2 p. oats, 1 p. grain, 1 p. turnips, t quilt.

From Schaumburg, Ill: From blacksmith Becker 1 quart meat,3 p. oats, 1 p. potatoes, 1 p. wheat, 1 p. cabbage, 2 p. grain, 1 p. flour, 9 p. butter. F. Lichthardt 1p.wheat, 2p.grain, 1p.oats, 1p.turnips, 30 sausages, 3 rolls of butter, j peck beans.

From Elk Grove, Ill: From the bell bag of the comm. A19.80. From H. Jltcn 40 p. meat, 2 p. grain, 1 p. wheat, 1 p. oats, 2 calves, 3 p. apples. H. Bremer 1 cartload of hay. Ch. Busse 2 p. apples. L. Bust 2 p.

Henjes 1 p. potatoes. F. Thieß 2 p. potatoes. H. Lühring 3 p. apples.

From Mr. Past. HartmannS Parish: From H. Blume 10 Bush. Potatoes.

From Niles, Ill: 3 ounces wheat, oats rc.

From Dunton, Ill: 2 ounces wheat, oats :c. From H. Lieburg 1 quart of meat. H. Rehliug 1 quarHleish. C. Kölling 1 p. flour.

Collecte, collected on Hrn.,Past. Huntziker's wedding A5.35.

By Mr. Wald, teacher in Michigan A5.00.

By Mr. G. Brauns at Crete, Ill, from I. O. Domeier 1 piece of bacon; from C. Salier 4 rolls of butter, 1 shoulder: W. Rinne, Sr. 3 rolls of butter; W. Rinne, Jr. 4 rolls of butter, 1 shoulder, 1 piece of beef; I. O. Piepenbrink 2 rolls of butter, 1 box dry apples, 25 lbs. beef, 12 lbs. bacon; Ph. Willharm 1 piece bacon; Joh. O. Meyer 13 rolls of butter; John Wilkening 5 rolls of butter, 1 piece of bacon; C. Banser 1 ham; Aug. Lücke Z Bush, dry apples, 1 shoulder, 1 piece of bacon, 1 piece of beef; Ph. Wille 4 rolls of butter and beef; H. Fritsche u. Chr. Niemeier each?1 piece of bacon; Dr. Perlewitz Z Bush^ dry apples, 1 roll of butter; CHS. Nuppert 1 calfS quarter; Wm. Diersen 9 lbs. butter, 17 lbs. bacon; John Diersen 26 lbs. dry apples; Wm. Wehmhöfer 71 lbs. butter; O. Piepenbrink 35 lbs. cheese.

By Mr. Past. Jox of the congregation in LoganSport, Jnd, A7.00.
Addison, Ill, April 18, 1871, H. Gehrke.

For the seminary household received from Herru Seifensieder Waitke of Lowell 1 box of soap; vorLHerrn Tügel daselbst 8 Pf. Butter; from Mr. Seifensieder Meyer from Rock Spring 1 box of soap; by Mr. Past. Matthias, Easter Collecte of his parish, A5.00; by Mr. Past. Pallmer, Collecte of his parish A25.00 gold; by Mrs. Ude in CollinSville 1 ham; by the parish of Mr. Past. Heinemann 260 dozen eggs, 4 bales of butter, 18 pieces of smoked pork, 2 sausages, 1 barrel of preserved beans, 2 pots of lard, 1 sack of beans, 2 sacks of grain, 1S. Hops, 10 Bush. Oats; by Mr. Past. Clans from some members of his parish A15.00; by Mr. Rev. F. Schneider from his parish A4.55; from Staunton parish by C. Schön Al.00 and 1 ham, by I. Wachholz 1 shoulder, by A. Sievers 1 ham and 100 lbs. flour, by A. Schön 1 shoulder and A1.00, by F. Mai 1 ham and 1 shoulder, by I. Lich A2.00, P. Hunsinger 50 CtS., I Streb 1 peck of beans, H. Beckemeier 2 shoulders, teacher Trcttin Al.00, W. Hering 100 lbs. of flour and 1 ham, H. Sievers 1 ham, 1 side piece and 100 lbs. of flour; by Mr. Past. Bergen Öfter-Coll. of his parish A9.50; by Mr. Past. Wangerin 1 part of the OsterColl. of his parish A6.10.

For poor students received: From the Loweller Frauenverein 6 pairs of underpants; through Mr. Past. T. Körner from the women's association of his parish A5.00 for Kattenhusen;

Easter Coll. of my congregation in Minerstown A10.00 for Fort Wayner sophomore I. Krause: by Mr. Pastor ClauS from some members of his congregation A5.00 and Kindtauf - Collecten at Bruning and Mehrhoff A7.25; by Mr. Past. Liese sJlinoiSsynodef from the Women's Association of his congregation A20.00, namely for Sartorius; by Mr. Past. Bergen by Mrs. E. Hofmann, thank-offering for recovery, A4.95 in silver; by Mr. Past. Wangerin, 1 part of the Easter coll. of his congregation, A6.00 for Wolf; by Mr. Past. Stürken, thank-offering from Mrs. Fitzberg er, A5.00, from Mrs. Krauk A5.00, from Mrs. Lohmüller A2.00, for Mäurer from the Jungfrauenverein A20.00, from Mrs. Ecksturm A1.00, from himself A2.00.

A. Crämer.
Received for poor Schu la'm ts - scholars in Addison: From Wittwe E. Weiß in Addison A4.00. From Bloomington Township by Teacher Brase for Meyer A25.00. From Past. Mr.. Meyer Al.00. From the Young Women's Association in East Cleveland by Teacher Lcutner for Iahn A10.00. From Crete: By Wilh. Siefker A5.00, G. Brauns A1.75; H. Müller, C. H. Wiistenfeldt, H. Krögel, Conr. Behrens each 50 CtS.; Fr. Sennholz, H. Brandt, B. Heinemann, M. Becher, I. Diersen each A1.00; John Wilkening, Chr. Knabe, D. Seehausen, W. Ruhe, C. Harmening A2.00 each; J.O. Meyer A5.00, E. Rinne A3.00, H. Rohe A1.50, H. Schwer 50 CtS., G. Brauns A2.55. From the virgins' association of the congregation of the Rev. Große in Chicago for Müller A15.00; from Fr. Werfelmann Jr. Al0.00 and A10.00, Fr. Werfelmann sen. A2.00 for M. Werfelmann. By Past. Knies: from Fr. Hinze A25.00, vou the congregation of Rodenberg ^Collecte A5.00, from the bell bag A4.00. By Past. Stege collected on infant baptism at C. Neese A4.60. By teacher Messerli from N. N. as thank offering A5.00. By teacher Brase for Meyer A2.00. By Past. H. Meyer Coll. on Reformation Day A5.50. By Kassirer Eißfeldt A34.18. By Pastor Moll for Schmidt: from the Women's Association in Past. Hügli'S congregation A5.00 n. A10.00, by Mr. Bieth A1.00. By teacher Zacharias collected at the baptism of children at C. S>.

A8.90. From the congregation in Duntvn for Rueder A12.50. By Past. Moll for Schmidt A10.00. From the women's association of St. Johannissgemeinde m Chicago for Müller Al0.00. By Past. Franke on infant baptism collected from Lucian Weiß A2.75. By Past. Hudtloff A9.00, for PolSdvrrfer A4.00. By Teacher Koch as a thank offering from his wife A5.00. By F. Werfelmann for his nephew Al0.00. By Past. Schmidt as a thank offering from Mr. König A4.00, from Mr. Pfingsten A2.00 and 1 pair of woolen stockings. By Mrs. N. N. in Addison 3 pairs do. By Mrs. C. Eißfeldt from the Women's Association of the Trinity Church in Milwaukee 12 bust-shirts, 6 undershirts, 6 underpants. From the Women's Association in Rock Island 10 pairs of woolen socks.

For the household: By Kassirer Eißfeldt H649 nnd A17.30. By teacher I. Brase A3.00. By the school children of teacher Denninaer in Grand Rapids A4.50, of teacher Selle A2.00. By teacher C.F. Arndt A2.50. C. Aug. T. Selle. '

Received **for the Lutheran Orphanage near St. Louis:** From Mrs. Ramond Wheelerley at Ehester, Ill, A2.00. From Messrs. Leonhardt <L Schuricht at St. Louis A100.00. Wedding coll. with Mr. Jost Jüngerl at St. Louis A5.55. From Mrs. W.B. at CollinSville, Ill, thank offering for happy delivery A5.00. From an orphan by Past. Bünger A13.04 in silver. From the Loyalist Virgins' Association of the Loyalist District in St. Louis A30.10. From B. F. Hänichen in St. LouÜ 2 bedsteads and 1 large table, werth A20.00. From the schoolchildren of the 4th Klaffe of the Dreieimgeits-Distr. in St. Louis A2.50. From the Women's Association of the North Prairie-Distr. by Past. Gräbner's congregation in St. Charles, Mo., A5W, thank offering for happy delivery of wife of Mr. Joh. Deutsch in Hartington, Ill, A3.00. Bequest of blessed father Karl Querl A25.00. From Johann Werner in Mokena, Ill, 50 Cts. From Past. Kühn's Gem. K14.32, From C. Martin thank offering for previous year's harvest A5W. C. Meyer A1.00. Elise Kühn A1.00. H. Eickhoff A1.M.

Sincerely thanking the kind givers

I. M. Estel, Cassirer.

For poorStudents received from Pastor H. Grupe at the baptism of his child collected A3.50. From Past. L. A. Detzer A5.00. From Past. E. D. K. Böse A5.00.

For Past. Brunn's Anstalt: By Past.Schüssel- mann from an unnamed A10.00, from Mr. Zelt A5.00 and from a confirmand A3.50.

C. F. W alther.

For the seminary organ in Addison and for musical instruments received by teacher H. Ilse in Pittsburgh, Pa. from H. EverS A1.00, from Ph. Wagner 50 Cts. from H. Stadcl- mann 50CtS.; by Kassirer E. Roschke A12.00; from teacher Fr. Bodemer A1.00.

Addison, ill, April 3, 1871, K. Brauer.

^For the "Lutheran" have paid:

The 25th year: M. Guinther A8.85, W Stubnatzi, E. I. Homme, F L Michter, S Hunziker.

Further: A. Vogel A6.50, L. Denner, F. Wink.

The 26th lahrgang: The gentlemen pastors: M Guinther A10.75, P. Fleischmann A12.00, V. Both, A. Ernst A27.00, W Stubnatzi, F Döscher A6.00, E I Homme, F L Richter, A C Kuß 25 CtS., I L Hahn A4.50, W Hattstädt A13.50, H. Stub.

Further: C A Weber, G M Fritze, A Vogel AA.IH I L Backhaus A6.00, F Fischer A49.50, G Scholz, A Kiefer, K Lauterbach A9.25, H Seim, E Erb A6.00

The 27th year: Messrs Pastors: I G Kunz A27.00, L E Knies A4.50, W Brackhage A18.00, . M Merz A10.50, F C Becker, W Schwartz, P Fleischmanv A7.50, I C Fleckenstein 75 Cts, A Michaelis, I List A25.50, C Braun, H Wunder A30.00, B Muus, E Sitzmann A18.00, IAFW Müller A20.00, Th Mertons, F Kleist A25.50, C Engelder A24.IIO, C Bock, JAFW Müller A46.05, G Landgraff A6.00, E I Homme, W Husmann A10.00, Prof L Larsen, F L Richter, E Aulich A28.50, A W Freese 13.50, L E Kähler A18.00,1 Heiningen, F Erdmann A4.50, A C Kuß, C Brüggmann, E Georgik A12.00, C F Liebe A29.35, E Multanowski, I Thurner A10.50.

Furthermore: C A Weber, I H MeycrS, G Bernthal 75 CtS. H Bartling A3.00, C Götz, A Hoppe, C Göks, I H Stogemann, H W Bewie A31.50, A Vogel 2.50, I C Ulrich A10.00, I Ernst 2.00, A Bohn A73.00, F Krmmel, A Dohrmann A24.00, G Schwarzberg, H Schnucke K27.75, A Kiefer, KLauterbach A1.75, S Bauer, AKrohmeA25.00, H Bödecker A3.00, C Hcrpolsheimer, I G Möckel A3.00, J Schaller. M C Barthel.

Beränderle Address:

R6V. R. Xoelilor, Lox 88. HI-

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Our Schoolteacher need.

Through verbal and written communications, I have learned that the opinion is quite widespread, as if school teachers were now abundantly available within our synod, - indeed, as if those who would devote themselves to schooling would hardly have a chance of finding a place where they could utilize their gifts and strengths in the service of the Savior and His Church. This is a completely groundless rumor! It probably arose from the fact

that in the last year all the changes could be complied with, which the congregations had brought here until the end of the school year. This may also have contributed to the fact that some teachers who had already been employed in the past could not be provided for elsewhere as they wished. But already last fall, many more teachers were in demand, and since then the shortage of capable teachers has become more noticeable every day! In fact, there is still a shortage of schoolteachers, and there is no prospect that this will be completely remedied in the next twenty years, if the last day continues to pass and the Lord continues to bless the Lutheran Church in this country, as he has done so far.

Teachers are coveted from all sides!

But of course, the congregations are not looking for a man who only has the name of a teacher, but is otherwise not up to his important and responsible office. They generally desire teachers who can not only give the necessary German lessons, but who are also proficient in the English language and who can accompany the congregational singing with the organ. And the congregations have a right to demand such teachers! They should receive the seminary; they should bear all the expenses of the parish school; it is quite in order if they therefore also desire teachers. It is quite alright if they therefore also demand teachers who really do what they are paid for. Yes, the communities also have the duty to desire and employ the most capable teachers, since God requires them to care for their children in the best possible way, and for the sake of their conscience they cannot use the state schools, to whose maintenance they must also contribute! It will be of little use to us to fight against the use of the state schools if our teachers do not prove that they can do better than they do there! - Therefore, it cannot be denied that some well-meaning and pious teachers cannot find satisfactory employment because they lack the necessary knowledge and skills that are necessary if a large number of students are to be educated.

The teachers must be able to satisfy the growing community in the long run and to achieve the necessary goal in the school. Such teachers, however, who are at least mediocre in all respects, have the most beautiful prospect of being able to serve their Savior in a profession which, with faithful work, will be crowned with unspeakable blessings in time and eternity!

Thousands of children of German descent and belonging to the Lutheran Church are eagerly waiting today for a teacher to come and feed them! About forty congregations have been asking urgently for some time: send us teachers, so that our children do not perish and perish! And this year we have about twelve that we can send; to most of the churches we have to answer: we cannot help! Is this not need? Is this not to be deeply lamented? - The number of those who ask for teachers is not decreasing, no, it is increasing from year to year. Immigration is bringing in ever new crowds, and even older inhabitants are coming more and more to the conclusion that things cannot go on as before; we must establish German parochial schools! - Truly, our need for school teachers is great! The Lord has given us a field of work in which hundreds more will be trained in the next few years with the greatest success.

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But usually only when such subjects have done infinite harm, have secretly spread the poison of their unbelief and their sinful ways, have breathed a completely false spirit, a godless worldview, etc., into their fellow students, and have perhaps disgracefully ruined an entire class. It is appalling how carelessly this is often done! - Nowhere can a hypocrite hide more easily than in an institution like ours! Nowhere can a loose boy do more harm than in a boarding school where no one can supervise what is done secretly in the rooms, in the dormitories, etc.! When the bad boys are finally exposed and have to leave, who will be blamed (and not only by the world, but also by Christians)? The institution and its teachers are often hit, and that to the detriment of the work they do. It is certainly a sin (i.e. an act that angers and offends God) to send people to the institution whom one has not first observed and tested! Of course, even the most vigilant person is not safe from deception, but that is why it is necessary to be vigilant. - —

Whether a boy or young man possesses the necessary qualities to administer the teaching ministry with love and with benefit, can be discovered by only a few people in a short time; by far the greater number need longer observation, and that means diligent, careful observation. Even in the case of boys with outstanding gifts, it is often difficult to decide to which profession God has destined them. Only careful examination with diligent sighing to God teaches what is right! Many a boy toils for years in the Gymnasium with vocabularies and must finally (perhaps only when he has entered Prima) give up learning languages, must nevertheless take up another profession! Why the futile effort? The parents wanted to make a pastor out of him without having checked whether God himself had given him the necessary gifts! - Many a boy should become a teacher, but God has given him neither a clear mind nor the gift of teaching! Oh, they are unhappy people whom God has created to be farmers or craftsmen, and who are then to study; who would gladly stir hands and feet and have to sit at the school desk! Not the favorite thoughts of the parents, not the quirks of the bases and cousins must decide here, but the talent!

What qualities must a boy or youth have if he is to be suitable for teaching and capable of being admitted to the seminary? - He must have two things: he must be pious and he must have teaching gifts.

Above all else, he must be devout, must truly believe in his Savior.

A field of work in which victories can be won, which admittedly have no value in the eyes of the blind world, but over which the angels rejoice, which are highly respected by God and which will be followed by eternal peace in heaven. Is it not a blessed work to serve the children, that they may get to know their Savior, that they may live to him, praise him and thank him, - that they may also be a salt as citizens of this world and seek the true good of the land, until they go home to JEsu and thank him that he has given them teachers, who have fed them with the bread of life, watered them with the water of life! Is it not a glorious, delicious effort to do a work in the name of Jesus and in his stead, the fruit of which lasts forever, which God himself wants to reward forever?

But, oh, who believes that? - If it were believed more generally than is really the case, more boys and young men would come forward to be trained for this beneficial office! This faith is rare! But the Holy Spirit produces it, when parents, teachers and pastors esteem the school office, praise it, - when they testify to their sons and pupils again and again and cheerfully: to whom God has given the gifts for the office, he also wants to have it! If this were to be testified to more often, emphatically and cheerfully, if worldliness were heartily attacked and fought against, but the self-denying love of Jesus were clearly and warmly laid to the heart, should not God awaken people who would cheerfully and confidently say: "Test me; if I am capable, I will go! - I live in the firm conviction that this repeated admonition, appeal and enticement would bring forth good fruit!

Of course, it is also important to keep an eye on whether the applicants are really suitable for the school. As is generally known, in the old homeland the rule was often: "The boy is too stupid to be a cobbler, he must become a schoolmaster! It seems that this principle has also been carried over into the new world. It is amazing what kind of people are sometimes sent to us to make teachers out of them! In spite of glasses and magnifying glasses, one often cannot discover what could qualify them for the teaching ministry! But once they are there, they are tried for one, two, even three years, and then they are sent away! - But it is even more saddening that often (!) people are sent to us whom we do not know at all, whom we have not yet observed and tested. One gets to know them, so to speak, on the street, - one trusts their beautiful promises without further ado and sends them (not seldom even without any registration) to Addison. There, you think, everything will take care of itself; you will find out whether you need them or not. Yes, we fin-
believe and walk in the fear of God. This is a supernatural gift, which is not innate in any human being, but which the Holy Spirit miraculously gives when and where he wants. - Of course, I cannot look into the heart of any man, and I cannot say with complete certainty about anyone other than myself whether God dwells in his heart or not, whether he lives in his heart or not.

I can see whether a boy has a living faith or whether only his head has grasped the knowledge. But this I can see, know and judge: whether a boy attends the sermon, Christian instruction, the Lord's Supper, - whether he learns his tasks diligently from God's Word and otherwise reads the Bible, - whether he withdraws from ungodly conduct, confesses his sin, punishes his comrades when they do evil, - whether he lets himself be instructed by God's Word, and especially: whether he honors his father and mother and is obedient to them! When I read such pieces

I conclude: this is a pious child, who could well be suitable for a teacher in this respect! And only among pious boys and young men one must look around, if one is looking for future teachers; among the despisers of the word they are not, at any rate not! But one should not be deceived by temperament and disposition. Träg-
The truth is that piety is not cowering or hanging on to one's head, and that being merry, happy, even a little boisterous and boorish is not a sin.

But piety alone does not qualify a person to be a schoolmaster, otherwise all Christians would also have to be good teachers. Experience teaches that a person can be heartily pious, but at the same time a heartily bad "clay. Whoever is to become a useful teacher and work in the profession with a lifelong inclination must also have the necessary natural gifts, - the gifts must already be innate in him, which enable him first to learn what is necessary and then also to teach it again. Whom God has destined to be a teacher, he has already equipped in the womb, he expresses this, without even suspecting it, already in youth; and it is the duty and task of parents, teachers and preachers to pay attention to these expressions of natural talent. But he to whom God has not given the necessary natural gifts, and who nevertheless becomes a clay, will either sooner or later leave this profession again, or he will work in it with constant inward dislike, because he sees that he is only a bungler, accomplishes nothing, and only stands in the way of more skilful ones! - Of course, natural gifts must be sanctified by the Holy Spirit if they are to be used in the service of Christ.

But where they are not there, they do not come again; they become innate! It is true that the natural gifts of teaching need not be present to any great extent; but it is also true that no man is able to make a teacher out of

a boy who has no gifts of teaching at all. Oh, if only those would take this to heart who intend to hand over their sons or pupils to the teaching profession!

With some attention one can already find out whether these natural gifts are present in a boy or not. If he is friendly with his younger brothers and sisters, if he stands by them, helps them, protects them; then he will most probably have a natural inclination to deal with children, which will later enable him to stay gladly among the school children and to take care of them to the best of his ability. If a boy likes to tell stories, if his brothers and sisters and his classmates listen attentively to him as soon as he relates a fairy tale or a story he has read, then he has the gift of communication. If he tells a story fluently, clearly and distinctly, he has the gift of teaching, which becomes even more evident when he willingly answers questions and tries to explain incomprehensible expressions. If he is able to reproduce a story, which was perhaps told to him only once, quite word for word, then he possesses a quick grasp. If he soon learns his task by heart, he has a quick memory; if he retains it completely for a long time, he has a faithful memory, which is even more valuable than that. If he easily learns a melody by heart in a singing lesson, if he whistles the melodies of folk songs that he overhears, then he has a musical memory.

It is then highly probable that he will also learn to play the violin and piano. If he keeps his notebooks neat and tidy, **keeps** his books in their proper place, goes to school on time and returns home on time, then the sense of order and discipline that is so necessary to the teacher is evident. If he does not rest until his task is completed, even though he sweats and sighs, this indicates a strength of will that enables him to pursue the set goal until it is achieved. If he can recite a letter twenty times without losing his equanimity and becoming enraged, he possesses a natural calm and patience that serves him well in the teaching office. In this way, even more characteristics of natural talent could be named; but it must be enough here. To him who is not naturally gifted to keep an attentive eye on the fees of his environment, further discussion is of no use; but he who possesses this gift is by no means alone in the world.

some winks already made inclined to pay attention,
whether he can discover these gifts among pious boys.

Boys who are spiritually and naturally gifted in the way described above are our favorite pupils under the circumstances that once existed. We have a good number of them and for the most part they are brave boys. The parents can be assured that all possible care will be taken to educate them the longer the more to become righteous Lutheran Christians and capable teachers. Of course, the close living together in the institution brings with it many dangers that an individual family does not know; living in the country also has its dark sides; but the real advantages far outweigh these, and the word of our God prevails in the institution, not only so that it is taught, but also so that it rules in the hearts and consciences of the students. However, the devil has tried a few times to usurp the rule here, but he has so far passed with disgrace. By God's grace, this will also be the case in the future, and the up-

This is also a great gain for the whole life of real students, when they learn already here that God reveals the dishonest, brings the liars to light and puts out the impenitent. - Since there are now four teachers working at the institution, each student has the most beautiful opportunity to acquire the kind of education that adorns every truly educated man, and which enables him as a teacher to carry out his ministry with success.

However, young people from 16 to 18 years of age are also welcome, provided they have had good schooling and, in particular, that they have the

natural gifts in sufficient measure. In particular, I must emphasize the musical talent. How rare are the school positions that do not necessarily require singing, playing the violin and the organ, where help can be found elsewhere! Whoever can no longer learn these things must have other, especially brilliant gifts that could encourage him to still want to study, - that could make us want to spend time and effort on him in order to make a teacher out of him! - With even older people the admission is even more questionable! Mere good will does not qualify a man to be a teacher; it also requires a not insignificant measure of knowledge and ability. Whoever does not have this, cannot teach; and whoever has it, must also have the gift to bring it to the man again. I sincerely ask that we be spared the old journeymen who first have to learn how to spell in the seminary, who have to work with

20 and 25 years do not know what one learns in every proper village school. It may be regrettable that they did not choose the teaching profession earlier; but now it is once too late! In more mature years only one-

The order of nature is that the youth should be the first to study.

learns! Our task is not to provide only temporary help, but rather to see to it that a body of teachers gradually arises among us, which, though in very different degrees, is nevertheless in all its members equal to the task which God Himself has set us here.

May he bless this and rule the hearts of many parents, so that they may be willing to dedicate their son to the exquisite school ministry; may he raise up many boys and young men who, out of love for him who bought them with his blood, will speak joyfully: Here I am, I want to make the school ministry my life's vocation! I want to serve the youth of our church, who loved me and them until death!

J. C. W. L.

**Petition of the Lutheran Association in Dresden and Other Places to a High Saxon
Church regiment regarding the admission
Reformirter and Unirter to Holy Communion. *)**

Dear readers already know from the December issue of our newspaper that the aforementioned association held a meeting in Dresden at the end of October of last year, in which it was unanimously decided to take steps with a high church regiment in regard to the ecclesiastical union, i.e. the admission of Reformed and Uniate Christians to Lutheran altars and the resulting unethical mixed communion of the Lord's Supper, which is also breaking out more and more in the Saxon regional church. Since the decision of the high church regiment has been unfavorable, the members of the association, as faithful Lutheran Christians, have believed that in the following petition to the high church regiment they must once again testify against the above-mentioned conditions of the Saxon state church, which are contrary to the confession, combined with the renewed respectful request that they be stopped accordingly. They also consider it their duty to give public account of their step by the following publication of this petition to the high church government.

**To
the High Church Regiment of the Saxon Regional Church of
Dresden.**

In response to our devoted inquiry concerning the admission of other confessions to the altars of the Lutheran Church of Saxony, we were referred to a decision issued on June 28, 1869, as a result of a petition by preachers and laymen. In this decision the High Church Regiment declares:

- 1) That the admission to Holy Communion of members of the reformed and unconformed

*) From Brunn's Blatt: Ev.-Luth. Mission und Kirche.

Church does not violate the Lutheran Confession if only Holy Communion is administered according to the Lutheran rite.

- 2) That both the ecclesiastical and the spiritual quality of the recipient is not essential for a blessed communion.

3) If the High Church Regiment considers the question debatable, i.e. undecided, whether un-Lutheran congregations or church members have really lost their Lutheran character by joining the Union.

- 4) Does the High Church Regiment declare the phrase: "communion of the Lord's Supper is church communion" to be valid only if communion of the Lord's Supper is understood to mean something other than the

Admission as a guest to the table of the Lord.

- 5) The High Church Regiment considers the refusal of this guest admission not justified in such a case, in which also every member of the Lutheran Church would have to be refused the Lord's Supper.

6) The High Church Regiment considers a decree by which non-Lutherans would be rejected from the Lutheran Lord's Supper, especially in larger parishes, not only completely unworkable, but also violating consciences.

- 7) If the High Ecclesiastical Regiment declares the access-
The Lutheran confession of the Lutheran Lord's Supper is a truly evangelical freedom that is compatible with fidelity to the Lutheran confession.

8) The timely admission of other confessions to the Lutheran communion table is declared to be an unavoidable need in accordance with the spirit of Lutheran love, which requires neither a denial of Lutheran faith nor a sacrifice of ecclesiastical law.

- 9) The High Church Regiment declares the refusal of other confessions to participate in the Lutheran Lord's Supper to be a subjective opinion of the preacher, and finally declares:

- 10) That there is such a one from the consequences of such

The first step is to make sure that the people can act in a way that does not free them from their actions.

To this we have the following to reply to the High Church Regiment:

The original and unchanging characteristic of the Lutheran Church, as the Church of the pure Word and unadulterated Sacrament, is that it unwaveringly adheres to the Word of God as the revealed truth. According to its character, it has only one direction, it is animated by only one spirit, namely the spirit of unconditional obedience of faith to the written Word of the Lord, and therefore no direction can rightly exist in the Lutheran Church that has a spirit other than that of the Lutheran Church, namely the unconditional obedience of faith to the Word of the Lord. Since this unchanging character of the Lutheran Church is common to all other church communities, the Reformed, Luther had to confess to the Reformers: "You have a different spirit than we do."

Since the Lutheran doctrine in the main parts of the dissent takes a position everywhere vis-à-vis the reformed doctrine, the reformed doctrine, on the other hand, does not take a position vis-à-vis the Lutheran doctrine.

gation, then if position and negation are declared indifferent, as happens in the Union, then the very idea is not the

The Union, therefore, considered in itself, is a victory of the Reformed doctrine over the Lutheran doctrine.

We must therefore see in it a complete misjudgment of the character and spirit of the Lutheran Church, as well as a dangerous error, if it can still appear questionable to a high church regime whether a Lutheran congregation or church member has lost its Lutheran character by joining the Union.

As the very same misrecognition of the character

The assertion of the high church regiment, further announced in the decision, that a Lutheran preacher can admit reformed and un-reformed people to the communion table without denying his faith and confession and without violating ecclesiastical law, must also appear to us to be a violation of the faith and spirit of the Lutheran church.

The decree of the high church regiment completely misunderstands the nature and character of the orthodox church. For it is the character of the Lutheran Church, to be driven by its life-

We must continue to bear witness against all false teaching, lies and error in accordance with the will of the Lord. For as little as our

If the church in its confession cannot suffer the intrusion of even a single error in any article of faith, but must immediately expel every error, on the one hand and above all because every article of the Christian faith rests on the clear words of holy scripture and is founded in them, On the other hand, because it is not a unionist-pietist pseudo-love, but love born of right faith that drives it to free the erring person from an error which, increasing like an avalanche, can cost his soul its salvation. Whoever does not pay attention to this connection between Scripture and confession in each individual article proves that he has no righteous fear of God and a word.

Luther therefore rightly condemns love to the abyss of hell, which proves itself by damaging faith and doctrine and thus disputes the honor of God and His Word.

and is revealed as reprehensible humanity.

For this reason, a faithful Lutheran preacher cannot admit unlearned people to the Lord's Supper, unless he has first instructed them that in their fellowship error is equally justified with truth. If the

If a Lutheran pastor can convict an erring person of his error, it is self-evident that he will no longer participate in this error and will decisively confess the Lutheran church; if, however, he cannot be convicted, love alone commands the Lutheran preacher not to admit the erring person to the Lutheran communion. In general, a righteous Lutheran, whether he is a pastor or not, would rather give his life and limb than allow himself to be involved with the Reformed and the Unrighteous in this so-called ecclesiastical union of love, which the high church government calls an unquestionable need in accordance with the Lutheran spirit of love.

It is true that in large cities the high church regiment considers the rejection of all those from the Lutheran communion table who do not belong to the Lutheran church to be impracticable; but above all, a servant of the church in a large or small city, with regard to his office, has to ask for nothing more than what he, the steward of God's secrets, is commanded to do by the master of the house; then also the confessional fidelity of such a preacher in a large city requires him, on Sundays from pulpit and altar, not only to instruct and warn the congregation against the godless deed lie, which in our days is called union, but also to confess-

If he does not do so, he denies his faith and confession at the altar, and his practice is contrary to the Lutheran sermon that may have just been preached; If he does not do this, he denies his faith and confession at the altar, and his practice is contrary to the Lutheran sermon he may have just preached and contrary to the Lutheran catechism he may have just warmly recommended, which, in its interpretation of the first petition, declares that disrespect for and indifference to pure doctrine and the holy life that develops from it is disrespect for and indifference to the Lutheran Church.

is the glory of God and the holiness of his name; who, in the fourth question of the fifth main section, places the spiritual qualification in faith in the words: This is my body, this is my blood, given and shed for you for the remission of sins (see Luther's Large Catechism on Holy Communion). This spiritual qualification can only be shared by those who have the right doctrine of the sacrament of the Lord's Supper, that is, neither the Reformed, who contradict the word of God, nor the Unrighteous, who say yes and no at the same time.

But an altar that is no longer fenced in by the barriers of the Lutheran confession, and likewise a congregation whose indifferentism and confessional ignorance make it impossible to erect any barrier of faith and ecclesiastical discipline and order around the holy sacrament, such an altar and such a congregation have long since ceased to be Lutheran. There can be a faithful

conscientious Lutheran preacher no longer the

We must only proclaim: "Woe to him who lends his hand to such a motley crew of all kinds of people, blindly and unseeingly: Woe to him who gives his hand to distribute the holy sacrament to such a motley crew of all kinds of people, blindly and unseeingly, whereby Christ and his holy name, his word and sacrament are most shamefully denied and desecrated.

Now the pro-Union church policy of our days has objected to the evasion of the so-called guest admission; but we can see in it only an evasion of human reason, of which there is nothing in God's Word. We can simply answer: if the admission of false believers to the Lutheran Lord's Supper were right and permitted according to God's Word, then one could not only admit them as guests, but always and everywhere; but if this admission is sin, as it really is, then one may do it as little as otherwise.

The proposition that communion of the Lord's Supper is church communion cannot be contested with reason, for where there is communion of the Lord's Supper there must necessarily also be communion of doctrine and confession, since the Holy Supper itself rests on doctrine and confession and is thus essentially constitutive of communion, that those who celebrate Holy Communion together without restriction must, the longer the more, come to recognize in doctrine and confession no distinction and thus concede to error the same right as to truth.

Our church also confesses this in its symbols. Thus the Augsburg Confession: "Concerning the use of the sacraments, it is taught that the sacraments are not instituted for the sole purpose of being signs by which Christians may be outwardly known" (*Notae professionis inter homines*), Art. 13, and the Leipzig Theological Faculty wrote in 1620: "Thus also this sacrament is a sign of the Christian churches. Since we do not recognize the persistent Calvinists as righteous members of our church because of their unbelief, we may not communicate our marks to them either, because no greater annoyance can be given than when the religions are thus mixed."

It is true that our opponents object that the sacrament, and even the sacrament mutilated in the sects, is a distinguishing sign of confession of Christianity in general in relation to pagans, Jews and Turks, and therefore Christians can quite well cultivate communion among themselves. But this too is erroneous, for if the sacraments are signs of confession, they are signs of pure confession. Therefore, if someone comes to the Lutheran altar, he must first be asked: Do you also believe and confess what we Lutherans believe and confess? And if someone wants to answer: whether the Lutheran or Reformed faith is the right one, I do not know and cannot decide.

If a person decides to leave the Lutheran communion table, he should know that he must stay away from the Lutheran communion table until he is able to make the decision through proper instruction and, as a result of this knowledge, professes the doctrine of the Lutheran church.

Since Holy Communion is also a sign of confession of the faith and doctrine of those with whom it is celebrated, the admission of members of unbelieving communities to the celebration of Holy Communion within the Lutheran Church is controversial.

- 1) against Christ's institution,
- 2) against the required unity of the church in faith and confession,
- 3) against the love against the one to whom it is served,
- 4) against love against one's own co-religionists,
- 5) against the prohibition of making oneself a party to other people's sins and errors.

The jrthy of the assertion that the Zu-

The fact that the admission of members of the unchurched and reformed church does not violate the faithfulness of our church if the Lord's Supper is administered only according to the rite of our church is so obvious that it does not need to be refuted.

We must deeply deplore the fact that not all preachers sworn to the Lutheran confession have unanimously protested against the decision of the unionist spirit: We must deeply regret that not all preachers sworn to the Lutheran confession have unanimously protested against the decision of the high church regiment, which is supported by the unionist spirit. We do not presume to judge whether the protest was omitted out of fear of mankind or whether

The reason for this omission was either complacency or a lack of a denominationally sharpened conscience. On our part, however, we must firmly protest against the decision of the high church regiment, in the conviction that, since unionism and religious warfare are the sin and ruin of our time, the fidelity of the orthodox church demands all the more that Holy Communion not be abused as a means of outward union without inward unity of faith.

After all these reasons presented in the foregoing, we must confess with the deepest pain that we can nowhere see the assertion of the high church regime that the sacred duty to keep the confession of the Lutheran church "intact" has been confirmed. The ecclesiastical conditions of our time in general, and in particular the history of the Saxon church under the present church regime, have shown nothing of the practice of righteous doctrinal discipline.

The high church regiment, for example, calmly watched as a court preacher who died not long ago publicly taught something that contradicted not only the Lutheran confession but also general Christian truths.

The Lutheran Church is a member of the Protestant Association, which in its deepest essence rejects everything the Lutheran Church professes.

By offering to give further account of what we have claimed from God's Word, from the confessions of the church and the writings of its church teachers, we believe that we are at the same time acting in the right spirit of evangelical love when we dare to ask a high church government in the deepest humility and reverence to recognize the grave sins against the confession of the Lutheran church so far. We dare to ask a high church government, in deep humility and reverence, to recognize the grave sins against the confession of the Lutheran Church, as they have been caused by church practice until today, and accordingly to introduce the doctrinal discipline that is indispensable for the observance of the Lutheran confession, and above all to issue an unambiguous decree regarding the admission of people who do not belong to the Lutheran Church to the Lutheran communion table.

If the high church government does not listen to our pleas, we as Lutherans would be bound in conscience to keep away from all those altars and congregations of the Saxon regional church where the Lutheran confession is denied through public false teaching or admission of unirritated and reformed people to Holy Communion; However, as those who remain faithful to the Lutheran doctrine and church, we would not be the ones who cause division, but a reproach of this kind could only affect our opponents who deviate from it; likewise, we are not the ones who confuse the consciences, but rather fortify them in the one truth, so that the reproach would again have to affect our opponents who make the consciences doubtful through indifferentism in doctrine.

Dresden, February 17, 1871.

The **committees of the Lutheran Association**, in Dresden E. Gnauck, d. Z. Chairman, in Zwickau A. Deppe, d. Z. Chairman, in Niederplanitz C. F. Böhm, d.Z. Chairman, in Dresden E. Gnauck, d. Z. Chairman, in Zwickau A. Deppe, d. Z. Chairman, in Niederplanitz C. F. Böhm, d.Z. Chairman.

Open letter to the editor of the "Lutheran Herald".

Against the knowledge and will of the readers of the "Lutheraner", you have done a good service by including Mr. X. X's submission in your paper; for the reply to it in the "Lutheraner" has brought up various points, such as, for example, about the different nature of error, which can only be helpful and useful to the readers of the same. However, you have done no honor to the name of your paper by that inclusion; for it is very un-Lutheran, that is, dishonest and insincere, that you have not compelled the sender to open his visor, that is, to give his name or the inclusion of his entry.

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to refuse to send. To the Lutheran nature belongs also an open honest warfare, but not that one as a Franktireur from the bushes mechlings his rifle to shoot an honest man of war. Now the bullets of Herm X. X's bullets are not exploding bullets, but rather vain towels, which do not exactly wound the "Lutheran"; but they do have the hostile intention of doing so; and if you yourself were not filled with the un-Lutheran spiteful and bitter party spirit of Mr. X. X., you would have been able to recognize very well that his attacks and accusations are against all truth and justice and against the historical facts and circumstances, and are therefore slander and sins against the eighth commandment. However, in my opinion, you are more guilty of violating this commandment than Mr. X. X. For if this fellow, who would so gladly be knighted at Missouri, is such a one, who earlier received the well-deserved rebuke and punishment when his name was mentioned and similar omissions were made, then it is certainly very understandable that his injured arrogance now spreads even further and broader.

ter has poured out. But they have committed a greater sin in regard to us and all Zhre readers, in that they have given their outpourings of unrighteousness Zhre have opened columns.

Fort Wayne March 31, 1871.

W. Sihler.

In the "**Lutherischer Kirchenfreund**", in the number of April 28th of this year, which was sent to us by a friend, there is an anonymous letter directed by the notorious Brandt and sent in by him, in which not

only the most frightening accusations are made against Dr. Preuß in an almost unprecedentedly vile manner, the justifying testimonies, on the other hand, are declared to be falsified, but also the Doctors Tholuck and Köstlin are named by the writer of the letter as the source of his accusations.

Since, as far as we know, only anti-Christian and papal journals have raised serious accusations against the aforementioned, Christian organs of various kinds, on the other hand, have publicly testified to his innocence and declared the accusations to be lies (among others, the "Monatsschrift für die ev.- luth. Kirche Preußens" and the Guericke'sche "Zeitschrift"); indeed, since not only on our request Mr. General Superintendent Dr. Büchsel in Berlin recommended Mr. Dr. Preuß for employment in an official document bearing the seal of the General Superintendency, but also, without being asked, a well-known linguist of Berlin in a letter addressed to us described Hm. Dr. Preuß as a person slandered merely for the sake of his faith.

and persecuted: *) so we, firmly convinced of his innocence, have believed that we had to disregard the accusations repeatedly raised from time to time in anti-Christian publications, comforting ourselves with Matth. 5, 11. 12. and Luk. 6, 22. 23. But now that the "Lutherische Kirchenfreund" has published a letter allegedly coming from Germany, which itself bears the stamp of the most unchristian attitude on its forehead, but cites Christian theologians as its guarantors, whose truthfulness is not doubted by any Christian, This has in no way shaken our conviction of the innocence of the accused, but we have deemed it necessary to write to these gentlemen immediately with the inquiry as to whether they have really pronounced the accusations made in that letter and, if this is the case, whether they have really accused him.

how they justify the same. As soon as the answer of Hm. Doctors Tholuck and Köstlin will be received, we will not fail to inform our readers.

Luther's People's Library.

Post tres saepe dies piscis vilescit et hospes. In German: A fish and a guest does not last more than three days. The truth

of this old saying seems to be confirmed also by Luther's People's Library. While it used to be a dear and welcome guest of many and sold 4000, even 6000 copies annually, its sales have decreased remarkably in the last years, until it came down to about 1300 copies in the last year. What may be the cause? Has the fish really declined in quality and taste? Has the dear man become a boring, unpleasant guest, so that one has become justifiably tired of him? Or has the poverty of the previous guest-friends become so great that one can no longer apply 50 cents annually for his guest? I think that the decrease in sales has a completely different reason. Should the lack of participation in the until-

increase to the same extent as before, I fear that dear

Luther would soon have to stop his visit completely. I would like to prevent this and therefore call upon all those to whom Luther's public library has been a dear guest to lend their hands so that this guest may continue to stay with us.

The next double volume is already ready for printing. It will contain: 1. the conclusion of the interpretation of Joh. 14-16, 2. the interpretation of the high priestly prayer Joh. 17, 3. Luther's two last sermons: the last one on Wit-

These and other "justifying testimonies" are reported in our "Lehre und Wehre", in the July issue of 1869. The originals are in our hands and are available for inspection by anyone.

The first of these is the first article in the book, the second in the book, and the third in the book, the second in the book, the third in the book, the third in the book, and the third in the book, the fourth in the book.

Unfortunately, I must not conceal the fact that quite a few of those who took volumes of Luther's popular library on commission in earlier years have not yet sent in their money, nor have they returned the volumes that have not been sold. Surely it is only a forgetfulness. If those concerned would hurry up with their submissions or at least ask for a deferral by letter, they would save our book agent Mr. M. C. Barthel a great deal of trouble, which he would have to take upon himself if he were forced to send invoices and reminders to each individual.

Finally, I take the liberty of one more inquiry. Would it find applause and support if Luther's Church Postil were to be included in this our people's library? The wish has been expressed to me several times that this should happen. Although several editions of Luther's Kirchenpostille have already appeared in Germany in recent times, the import duty and the shipping costs make the book more expensive than it could be delivered here. In addition, the individual annual deliveries of the same size as Luther's popular library at 50 cents each would make it possible even for the impecunious to gradually come into possession of this treasure without feeling it difficult. And even if two deliveries were to appear annually in one volume, in order to complete the entire work in as short a time as possible

time to complete, a dollar would not exceed the powers of even the impecunious.

I would appreciate it if the honored brethren would make inquiries in their congregations and send in reports at the next district synods.

Rejoinder.

In the 8th number of the Iowa Church Gazette of April 15, volume 14, an article has appeared in which everything is presented as a "lie" and slander" that was occasionally said about Pastor Kleinlein's activities in this area in the introductory advertisement of our pastor C. Meyer in the 9th number of this issue of the "Lutheran" of January 1.

We, the undersigned members of the congregation Pastor C. Meyers, do hereby certify:

1) Pastor Kleinlein, however, here among us and in the entire region, has very much disparaged other orthodox Lutheran preachers as hirelings and has also badly reviled entire orthodox Lutheran synods, especially the synod of Illinois, with the vilest blasphemous words. That may be at least one of

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The "various reasons" why his congregation felt moved to accept him as a preacher (especially since he claimed that he was not a hireling like others) and to dissolve their membership in the Illinois Synod. That blasphemy against other preachers and synods, however, became a reason that we, as it is rightly said in the "Lutheran", were saved from the danger of falling especially into Pastor Kleinlein's hands.

2) We confess that he made every possible effort to draw the congregation to himself in all kinds of ways, so that we were offended by his importunity, especially since he gained access to our meeting, although he was told several times, verbally and in writing, that they did not want his presence, and he was thus to blame for a deplorable division.

We are ready to testify to this at all times with a clear conscience. What else is said in the Iowa Gazette, we leave to those concerned to illuminate.

Carl Heinicke.

G. I. Büß, - Norüeber

*J .H. Fleßner, Z^akyer.

Ulfers Behrens.

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Since the undersigned was not yet here when the dispute and the split arose, and thus had no real knowledge of the situation, he felt bound in conscience to assemble his congregation in order to learn the truth, especially since in the Iowa church bulletin not only his fellow ministers but also his congregation was pilloried. The above result was then arrived at without a dissent in the congregation. C. Meyer.

Synodal - Display.

The Northern District of the Synod of Missouri, Ohio & a. St. will hold its meetings this year, God willing, at Trinity Lutheran congregation at Detroit, Mich. from Wednesday to from. I. x. Drin., June 14, to Tuesday, June 20 (inelus.). The subject of the proceedings will be: the discussion of the remaining theses on the doctrine of good works, etc., passed by Rev. A. Hügli.

The dear brothers in office are kindly asked not to forget the parochial reports.
F. A. Ahner, currently Secretary of the District.

*

The undersigned hereby requests all those who wish to travel to the Synod to notify him in good time so that he can make the necessary arrangements for lodging. A reduction in the fare could not be obtained on the Detroit-Milwaukee Railroad. Since some brethren from Minnesota and Wisconsin have extraordinary expenses this year because of the great development, I take the liberty of calling the attention of the dear congregations in the vicinity of Detroit to the fact that there is probably a work to be done.
of love, if not of guilt, if a collecte were to be organized in support of these brothers.

I. A. Hügli.

377 Oratiet 8treet, Detroit.

Display of the Synod of Illinois et al. St.

The Lutheran Synod of Illinois a. St. will meet, God willing, this year at Beardstown, Cass Co., Jlls, on the Thursday after Trinity, June 8," in the congregation of the Rev. Knoll.

The main subject of the negotiations will be the doctrine of the ministry of preaching.

Okaw, Washington Co, Jlls, April 4, 1871. fr. Wolbrecht, Secr.

Conference - Displays.

The New York Districts Conference will meet, God willing, on the Tuesday after Pentecost, May 30, at St. John's Lutheran Church in Port Richmond, Staten Island, N. I.

Meriden, Conn, April 8, 1871.

C. A. Graves, Secretary.

The Effingham Specialconference will gather, Lord willing, on May 31 and June 1 in Effingham, Illinois.

John' Hei H' ger, Secretary.

The Fort Wayne Preachers and TeachersConference will hold its next meeting in Fort Wayne from noon May 30 to noon iool June 2.

L. Dulitz.

Received in the eastern district treasury:

For the Eastern District Synodical Fund: from the following congregations: Por" Richmond A55.00, Williamsburg A12.00, Wolcottsville A6.73, Elmira A22.50, Berlin A5.07, Flora A3.50, Elmira A4.63, Paterson A6.40, Williamsburg A11.50, TrinityS - Congreg. in Buffalo A26.92. By Past. Ren; A6.70. by N. N. A1.10.

For the heathen mission: By R. Voskamp A2.50. Dor. Hartmann 50 Cts. From the school children of Teacher Bürger A4.62, Teacher Will A2.02. From Joh. Braun's Söhllein A1.00. H. Söhner A1.09. St. Paul's Parish in Baltimore A33.50. M. Mattusch A1.10. N. N. in Pittsburg A13.00.

For inner mission: From'd. Parish in Schmidville A5.50. Parish in Paal A5.00. H. Söhner A1.09.

For general synodal - building fund: From Pittsburg congregation A46.60. Trinity congregation in Buffalo A35.75. H. Soehner A2.20.

For Past. Brunn's proseminar in Steeden: By R. Voskamp A2.50. Reb. Sieger A5.00. Jmmanuelsgemeinde in Baltimore A44.23. Gem. in New York A10.00. Gem. in Middleton A7.60. Gem. in Philadelphia A13.00. H. Söhner A1.09. St. Paul'sgemeinde in Baltimore A36.00.

For the College - Maintenance - FundFrom the Pittsburg Congregation Reformation Festival- un^Christmas Coll. A54.55. N. N. A6.15. Community inNewVork AI 0.45.

For the "Preacher's"" Teachers' Wittveil" Fund: From I. R. Niebaum A5.00. From the congregation in Middleton A1.75. Congregation in Berlin A3.00. M. Mattusch A1.10. From Mrs. Past. Arendt, thank offering for happy recovery, A4.35. Gem. in Eden A12.60.

For the Lutheran Hospital in St. Louis: From N. N. in Pittsburg A5.00/.

To the Lutheran Orphanage atSt. Louis: From the congregation at Port Richmond A7.80. WeddingColl. at Th. Bowen A4.53. Thank-offering for happy delivery of Barb. Nohde A5.00. M. Mattusch A1.10. Thank-offering for happy delivery of I. M. Pfänder A5.40.

For the Leipziger Missions-Anstalt: For Missionary Wanske by N. N. Thanksgiving offering A2.20. For the same from W. Dörmfeld Thanksgiving offering for happy recovery A5.00.

For teacher salaries: By Past.'RenzV'.80.

On the emigrant mission in "Baltimore: By Past. Rademacher A3.00.

For the support of poor students: From Reb. Stegelmann A5.00. From Mrs. Hanau A5.00. From the congregation m Rainham A6.25. From the Holy Trinity Parish in Buffalo: Wedding coll. at G. Rausch for I. Stiemke A5.75. Wedding coll. for P. Gramm A5.80. Desgl. for F. Leesky A5.80. From A. Her AI.00. From Schweichhardt 50Cts. By Past. Renz for Fort Wayne A1.82, for Addison A1.46, for Kröning A4.13.

New York, April 1, 1871. I. Birkner, Kassirer.

Received in the Northern District treasury:

For the college household at Fort Wayne A third of the Collecte at Frankenlust on 1 Advent A5.06. From E. Reinbold at Frankentrost 50 Cts.

For physical instruments in Addison: On Past. Jos. Schmidt's wedding collected A11.00.

For poor school district pupils inAddison: By the St. Johannismgemeinde in Amclith A2.00. Past. I. F. Müller AI.00. By Past. W. Friedrich KindtaufColl. by H. Blume A2.20, by A. Erdmann A2.60. Wedding Coll. by Christ. Hellmold A2.20. By Past. I. List A1.00. Whose congregation A4.00.

Regular contributions to the widows' fund: From the teachers: P. Rüge A4.00, F. Bodemer A2.00. From the pastors: I. L. Hahn A2.00, Werfelmann A4.00, E. Aulich A4.00, H. Lemke A4.00, Präger AI.00, Ch. H. Löber A5.00.

On the Synodal Treasury of the Northern District: By Past. E. I. Chr. Markworth A4.00. Past. A.'E. Winter' A2.00. Past. M. Günther A1.00. Past. E. Aulich AI'.00. Past. G. A. Sußner AI.00. Past. W. R. Radüchel in Weyanwega AI. 00. Weih nachts coll. of congregation in Mequon A3.00. From Frankenlust: coll. in ^conference services A17.14, at Christmas A16.01, of Fr. Zill A5.00, I. G. Arnold 75 Cts. From St. Johannismgemeinde in Amelith A10.27, Past. Schumann's Gem. in Freistadt AI3.00. Past. Hattstädt's congregation in Monroe A8.15. Epiphany feast coll. in Kirchhain A1.50. N. N. in Saginaw A3.00. From Past. Guenther for sold older synodical reports A2.00., Past. Links congregation A22.43. I. Pritzlaff in Milwaukee A50.00. past. H. Fischer's congregation A15.30. Past. S rasenS congregation in Watertown A23.85. Past. A. Crulls congregation in Grand Rapids A20.55. Past. Links Parish in Lebanon A17.50. Past. Hörnicks parish in Wilson A5.00. Past. Stechers Gem. in Sheboygan A14.00. Past. Hügli's congregation in Detroit A30.10. Past. Aulich's Gem. in Howards Grove A10.70. Past. Sußner's Gem. in Sandusky A2.50, in Willow Creek A1.50, in Loid A1.00. Past. Wambsganß' upper Jmmanuelsgemeinde A9.tz5, its lower Jm.-Gem. A7.58. Past. Reinsch's Jmmanuelsgemeinde in Milwaukee eastern coll. K16.15. Past. Böling's congregation in Waldenburg A20.00. Past. Partenfelder's congregation in Bay City A11.75. Easter coll. in Frankenlust A17.33. House coll. at confirmation of Ferd. Sievers Jr. A5.44. Contribution of Mrs. G. Staudacher in Frankenlust AI.00. Past. Schumann's Gem. in Freistadt A10.63, its branch A2.67. Easter coll. of Past. Präger's St. Peter's parish in Granville A5.70, whose St. John's parish in Town Milwaukee A2.00. Easter coll. of Trinity parish in Milwaukee A39.33. Past. Stammers Gem. in Church Grove A5.10, at Cedar Creek A3.00. Past. Hattstädt's parish in Monroe A15.00. Past. Niethammers Gern, in Lisbon A8.29. coll. of St. Stephen's parish in Milwaukee A30.00, f. poppies in Racine AI.00.

For inner mission: From the congregation in 'Frankentrost A4.00. From Past. H. Fischer's congregation A2.25. From the Christian congregation in Bloomfield M.OO. K. F. Schulze'sGem. A7.50.°.

To the Preachers' and Teachers' Wittwen Fund: from Past. K. L. Moll's congregation in Detroit Pentecostal Coll. A10.88. Past. Strasens Gem. in Watertown A14.50. congregation in Cedarburgh A1.45. Past. Links parish in Lebanon A10.00. On H. Meyer's silver wedding ge-^ collected A6.70. On Geo. Fehrmann's wedding collected A5.90.

For poor college students in Fort Wayne: from Past. I. List AI.00, from whose congregation A4.00. For Geo. Häffner by H. Hasse. Thank offering A5.00.

For poor seminarians in St. Louis: From C. Fink in Mequon/A3.00. WeddingS-Coll. at Past. Wagner. A4.00, by Im. Beck A2.87. From Past. Winter in Logansville A2.00, past. List A1.00, by whose congregation A4.00. wedding coll. in Weyanwega by F. Köhler A2.14, E. Henning A2.36, A. Page! AI.40, H. Hohenstein A1.90.

For the salaries of teachers at the institutions: Christmas coll. of St. Stephen's parish in Milwaukee. (Receipt delayed) A24.05, Easter coll. A26.00. Kirch-" weih-Coll. in Frankenlust A16.36. From the congregation in Sebewaing ReformationSfest-Cvll. AI.50, Coll. am Iten -Advent A2.42, Kindtauf-Coll. bei Jak. Beck AI.50. Lharfreitags-Coll. in Frankenlust AI7.48. By Past. Chr. Bauer atA. Finzel's wedding A4.19.

For Pastor Brunn's Anstalt in Steeden: From 'K. Seidel in Saginaw 25 Cts. Reformation FestivalColl. in Frankenlust A9.IX). Kindtauf-Coll. at Chr. Reuter A2.10. From St. John's parish in Amelith A2.50. L. Bung 50 Cts. Coll. on 16th Sunday after Tritt Sebewaina A5.64. Kindtauf-Coll. at A. Beck A3.00. From Fr. Horstmann in Logansville A4.00. Kindtauf-Coll.. At F. Buhlitz in Kirchhain A3.00. From Pittford: from

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Mrs. Wick 75 cts, Bernlocher \$1.00, Bach 50 cts, Emmert \$1.00, Klein 50 cts, N. N. \$1.00. Von Mittelberger in Saginaw \$2.00, from his children's savings bank \$1.00. Joh. Uttech in Watertown \$5.00. L. Weibrecht in Milwaukee \$3.00. Past. H. Fischer's parish \$10.00. Mrs. Hnmert in Hillsdalc \$1.00. Past. Niethammer's parish \$6.75. From Racine: from F. Mohn \$1.00, collected at W. Rauch's infant baptism \$3.00, from E. Schenk 25 cts, Mrs. Wirth \$1.00, P. Bräunling 50 cts, H. Schneider 25 Cts, W. Kiese 25 Cts, H. Neels 50 Cts, A. Sträube 50 Cts, F. Flöter 50 Cts, T. Moritz 25 Cts, Joh. Stecker \$2.50, K. Sträube \$1.00, G. Börner 50 Cts.

To the general S y n o d a l - B a u k a s s e: By N. N. in Saginaw Thank Offering \$5.00 (toward college construction). By Past. Markworth by S. Mundering \$2.00, W. Ziegenhagen \$5.00. By St. John's congregation in Amelst \$1.50, Past. I. F. Müller 50 cts, A. Scheuerlem 50 cts. From Frankenlust: by G. A. Baucr \$1.30, L. Gehringer \$1.00, I. F. Maurer \$1.00, E. Müller \$1.50, Chr. Neumeyer \$1.00, Chr. Reuter \$2.00, IC. Selle \$2.00, A. Dencke \$3.00. congregation in

Frankenmuth \$30.00. past. Wambsganß' upper Jmmanuels parish \$23.00, lower Jmm. parish \$41.30, St. Petri parish \$5.90. Mick. Förster \$1.50. Joh. G. Helmreich from Frankenlust \$1.00. A. Wende from Weyanwega \$2.00.

For the new professorship in Addison: From the congregation in Saginaw \$12.40. Past. Moll's congregation in Mequon \$3.85. Coll. on the 3rd Sunday after Epiphany in Frankenlust \$11.58. From d. St. John's congregation in Amelith \$5.00. F. Burks \$1.00. L. Forester 50 Cts. Past. Jos. Schmidt's parish in St. Johns \$1.80, St. Peter's parish in DallaS \$4.00. F. Bach in Pittsford 50 Cts. Vielhaber in Coldwater 50 Cts. Past. Keller's parish in Ahnepee \$3.05. Past. H. Fischer's parish \$15.00. Past. Hügli's Parish in Detroit \$10.55. Past. Lemke's's. Petri's congregation \$10.00. whose St. Johanns - congregation \$10.00. Kindtauf coll. at Schlucker in Frankenlust \$4.40. Past. Prägers St. Petri. Mmemde in Granville \$3.00. Past. Engelbert's parish in Ranne \$7.91.

For the Lutheran Hospital in St. Louis: From Past. Links Parish in Lebanon \$7.70. Mich. Forester in Frankenlust \$1.00. By Past. Partenfelder Kindtauf-Coll. at F. Arnold \$6.30.

On the Emigrant Mission in New York: From the St. John's Parish in Amelith Coll. \$2.50" By A. Scheuerlein there \$1.00, Past. I. F. Müller 73 Cts, Kmdtauf-Coll. by W. Wiemer \$1.43,1 "al. by H. Menzel 75 Cts. Past. Hattstadt's congregation in Monroe \$15.50. congregation in Saginaw \$18.06., Past. Chr. Bauer's Heil.Geist congregation \$3.27. Past. Engelbert's congregation in Racine \$12.12. F. Mohn there \$1.00.

For the Lutheran orphanage near St. Louis: From Frankenlust: Coll. at the funeral service of Mrs. B. Staudacher \$6.14, at the baptism of Selle's children \$2.50, at the wedding of A. Buchhage \$5.00. From Past H. Fischer's comm. \$3.00. Coll. at H. Wüpper's funeral service \$1.15, at M. Bauer's funeral service \$2.40. From Mrs. G. Staudacher in Frankenlust \$1.00. Child baptism coll. at F. Arnold m Bay City \$5.35.

For the seminary household in Addison, Ill.: A third of the Coll. in Frankenlust on Advent 1 \$5.06. ChristmasS-Coll. in Sebewaing \$3.58.

For the heathen mission: From the pupils of Teacher Rüge in Milwaukee -\$2.25. From Frankcnlust: Epiphastasfest - Coll. \$12.82, by Mich. Forester \$1.00, Mrs.. Cantor Himmler \$1.00. Epiphany festival - Coll. in Sebewaing \$2.66. Past. Aulich's congregation in Howards Grove forHermannsburg \$10.00, forLeipzig \$5.00. Of Past. H. Fischer's parish \$6.90. Of the school children in Past. Hattstadt's parish \$8.00. Of Past. Nietbam- < mers Confirmanden \$4.36.

To the College Household Fund in St. Louis: One-third of the Coll. in Frankenlust on Advent 1 \$5.06. Easter Coll. in Past. Bernthal's parish iu Richville \$5.50.

For the ill Past. Kähler and family: Palm Sunday coll. in Hillsdalc \$3.20. From W. Schuster 50 Cts. F. Wink in Sparta 50 cts. Past. Strasen's congregation in Watertown \$15.72. Past. Werfelmann in Milwaukee \$1.00. By Past. Wambsganß \$5.50. Coll. on Confirmation Day in Frankenlust.\$12.43. By the congregation in Freistadt \$14.15. Past. Präger \$1.00. Past. Hattstadt's congregation in Monroe \$21.50. From the three-eimgeits - Gemeinde in Milwaukee: von Lehrer Weiale \$2.00, G. Laudon 50 Cts., F. Herrmann \$1.00, A. WanaerIn 25 Cts., I. Kriewit \$1.00, A. Petersohn 25 Cts., Jul. Dotzaur 25 Cts., D. Wesenberg 25 Cts., Heinrich Petermann \$1.00, F. Richter \$2.00, Kressi \$2.25, Dallmann \$1.00, Dr. John \$1.00, G. Sickert 25 Cts, Dulitz 25 Cts, F. Wedel \$1.00, H. Tischäfer \$1.00, A. Gieseler 20 Cts, H. Starke \$1.00, Pokriefke 25 Cts, G. Stolper Sr. 10 Cts, W. Leufsky 50 Cts, Wm. Miller 25 Cts, C. Schubert \$2.00, teacher Wegner 50 Cts, H. Ruhland 25 Cts, I Koch \$2.00, Jul. Grünewald \$1.00, John Frömmr,ng 50 Cts., I. Beyerlein 25 Cts., C. E. \$2.00, B W Witte 50Cts. C. Elßfeldt, Cassirer.

To date, the following gifts of love have been made to the undersigned.

received for the unfortunate Pastor Kähler and family: From C. Bieth through Past. Hügli \$2.00, from Past. Gräbner \$10.00, G. Pfeifer from Philadelphia \$5.00, Professor W. \$5.00, Past. E. A. Böhme \$5.00, H. H. from Indianapolis \$2.00, H. Eckhardt at Baltimore \$5.00, Rev. MultanowSki \$2.00, of Evansville \$2.00, of H. G. Dehm of Havannah, Ill, \$3.50, auS Iowa City \$1.00, of Köhne u. Sohn \$5.00, Past. I. G. Katthain \$5.00, Past. A. L. Großberger \$2.00, L. Weihbrecht \$5.00, by Past. Lothmann and some members of his congregation \$11.00, H. Chr. Hengerer in Fort Wayne \$5.00, by E. D. Engelmänn of Cape Girardeau \$2.00, W. B. of California, Mo. \$1.00, Past. R. Koehler and members of his congregation \$7.50, from an unnamed pastor and his wife \$3.00, from Past. C. I. Fleckenstein \$2.00, Past. A. Rohrlack \$2.00; by Rev. C. Steege: collected \$10.60 at the wedding of C. Völschow, \$5.00 by C. Rense; by Past. I. Himmler \$2.00, I. B. and C. G. by Past. Lehner \$2.00, by teacher Bodemer 75 Cts, Past. I. v. Brandt \$2.00, Past. H. Flachsbart \$2.00, Past. A. Detzer \$2.00, congregation at Effingham, Ill, by Past. Feustel \$10.00, From Past. O. Spehr \$2.00, Teacher Nickel \$2.00, N.N. from Umonville, O., \$5.00, Past. Hunziker \$3.00, Past. Büchler \$2.00, by the Women's Association at Hermannsau, Mich., \$11.25 by Teacher Winterstein, by the Women's Association of the congregation of the Rev. Mees in Columbus \$10.00, congregation of the Rev. Strieter in Peru \$16.00, Rev. Hudtloff \$3.00, Past. König \$2.00, Past. Wolbrecht \$5.00, of several members of Past. Stubnatzy's congregation \$37.00, by N. N. from Concordia College at St. Louis \$1.00, by Past Markworth \$5.00, H. Rees by Past. F. Dreier \$5.00, congregation at Grand Nnpids, Mich. by Past. Crull \$7.00, Township at Davenport, Iowa, by Past. Vomhof \$3.50, W. Capelle \$4.50, Past. Jor and his congreg. to Logansport \$35.00, congregation to New York by I. Birkner \$50.00, Mrs. Elise Hebel of College Point, N.A. \$5.00, Zion's congregation to Prairie City, Mo" by E. Ji> hannes \$11.00, by Kassirer E. Roschke in St. Louis \$2)1.00, by Past. NützelS congregation in Columbus, Jnd. \$19.11., by members from Past. Lochner's congregation at Richmond, Va; \$15.35, by G. A. Dobler of Baltimore. \$20.00, Crap. Kühn's community in Indianapolis \$19.00

Past. Kühn \$2.00, Aharfrchags-Coll. in Past. Hochstetter's congregation in Indianapolis \$30.00, Past. Fleckenstein's congregation in North-East, Pa. \$5.05, Joh. Voß by the same \$1.00, Past. G. V. of New Jersey City \$10.00, Past. P" Siegers congregation in Bremen, Jnd, \$14.10. its Fil'al congregation \$3.90, Past. Lothmann's congregation in Elyria D-, \$5.15, Past. Jüngel's congregation in Jonesville \$28.50' Past. A. C. Frank's congregation at Lancaster, O., \$13.00, of Ast-A^Eier and his two congregations \$10.00, Past. Th. Wichmann's congregation m Farmers Retreat \$40.50, Past. Zagel's comm. near Fort Wayne \$30.75, of Past. Stubnatzy's comm. at FortWayne \$29.85, Past. A.E.Winter's comm. at Loganville \$6.50, Past. Winter \$5.00, by H. Holiday collected at Bro. Rank's home at Au\$7.30, Past. Jox's congregation in Delphi, Jnd, Schlesselmann's congregation in Hamilton \$12.73, its congreg. at Tickton \$5.30, Past. Dreier's Zion congreg. atMccident, Md, \$15.31, whose St. John's congregation at Cove, Md, \$10.60, Past. Dreier \$2.50, Past. Trautmann's congreg. in Adrian, Mich. \$13.00, Past I Karrer's congregation at Hadley Hill, Mich. \$3.50, Past. M' Eirchs parish at Nasbville, Ill, \$5.00, H. Hauben by same \$5.00, Past. Spindler's parish atGrand Haven \$13.00, Past. I. Frese \$1.00, by the same from D. Sievers \$2.00, Past. JäbkerS congregation in Adams County, Jnd. \$15.00, Past. G. Döpken \$2.00, Teacher Bruchner \$1.50),L. H. for happy delivery by Rev. B^Nreßler \$2.00, Rev. H. I. Müller's congregation to VernoMentre, Minn, \$4.00, Past. Mueller \$1.00, Pastoi Lift's congregation at Adell \$13.00, Past. Mueller's congregation at Pittsburg \$129.25.

In the name and on behalf of Mrs. Pastor Kähler, the undersigned expresses his heartfelt thanks to all generous donors and wishes them God's rich blessing in heavenly goods through Chnstum JEsu. At the same time serve to the news that Pastor Kähler's condition in the last days unfortunately! much worse l^than ever before. The good hope that had been held out for several weeks is gone again. Oh, that the faithful God would now also help where He can only help, as He has helped the physical need through the kind givers! "

Pittsburg, April 17, 1871. c. Engelder.

. Received for the Castle - Garden - Mission:

Of the municipalities: Olean \$4.07, Alleghany \$4.03, Ellicottsville \$3.55, Ashford \$1.70, Rondout \$11 95, B^^^uss., ^68.50, Kendallville \$7.42, Philadelphia \$13.00 Dayton \$8.00, Past. Riedel's Gem. \$10.00, Past. Slevers'GeA\$12.00, Pittsburg \$22.10, Past.Himmlers SchmsttS \$9.65, St. Andrew's Gem. in Buffalo 4^..00, Johannsburg \$3.50, Tonawanda \$5.00, Drmfaltlgeits Gem. in Buffalo \$20.00, Wyandotte \$7.25 Dreifaltlgeitsgem. in Detroit \$35.45, Gem. Frankenmuth \$23.77, Past. Jskes Gem. \$5.00, Past. Lemkes \$14.00.

Further from: H. Succop \$2.00, H. Bramm 50 LtS" N. N. \$1.00, Hauselt 50 Cts, G. Renner 50 Cts, S. Ei- mon \$2.00, N. N. \$1.00, N. N. 50 Cts, Past. D.Kotbe \$5.25, Rathjen 90 Cts, Reb- Seecamp \$1.00, W. Reim- kosler 75 Cts., Past. Seuel \$1.00, Dick \$10.00, LoerS \$1.00, N. N. 20 Cts., K. Ebersbacher \$2.00, F. Gehrke \$2.00, N.N. 80 Cts., Past. Bading sfrom the Wisconsin Synod) \$35.00, Mrs. Streiber \$2.50, C. Böse \$8.80 Otto Rock \$1.00, N.N. \$1.00, Past. T. Körner \$2.00 . Kreiner \$1.70, Tietjen \$1.00, Past. G.Döhler \$1.00, 3' C. Otto \$5.00, N. N. 50 Cts, Fräulein Annie Fromm ' \$5.32, Kindtauf-Coll. at Hrn. Haus \$2.00, of school- children of Past. Schmitt \$1.05, M. Herr \$1.00, Karl Regel \$1.00, teacher Glasser \$2.00, Heiner. Frobel 10 Cts., Zaddack 25 Cts., Pistler 50 Cts., durch Pa- stör Sievers \$10.00, H. Stelzriede \$5.00, Lehrte Winter- stein \$1.M, Joh. Weiß^O Cts., Joh. Wintersteln 35 Cts, Blank 30 Cts, WyppliMer \$1.00, A. Gräbner 50EtS., > Goppelt 25 Cts, M. Mattusch \$2.20, G. Keller \$1.70 Karl Ruch \$1.00, Past. Richmann \$1.00, Past. H.J. Miili^ ler \$1.00, Althaus \$1.00, Geo. Happel 75 Cts, N.N.50 Cts, C. Linvhorst \$1.00, Past. Halboth 44 Cts.

New York, April 1, 1871. I. Birkner, Cassirer.

For the Lutheran orphanage near St. Louis further received: From Mrs. Rector Gönner \$1.00. öfterfeuer-Coll. of the children in Venedy, Ill., \$2.15. From Pakor Wolbrechts Gemeinde: from Mrs. Fr. \$5.00, Mrs. Fl., > l\$7.00 by Past. Schwensen from an unnamed person in his congregation \$2.00. From Chr. Lowes from the Bottom congregation of Past. Schwensen by F. K. in Om. (was forgotten to give Arge) \$1.00. From Jakob Bürkle in Memphis for Mathilde Neumann \$75.00. Coll. onMr. F. M. Hubinger's silver wedding in Frankenmuth, Mich., \$12.00. From Mrs. N.N. there \$1.00. By Mr. Past. Bünger in St. Louis from A. Schwarz \$1.00, Mrs. K. \$5.00, C. F. \$1.00, Heinrich Luthmer \$2.00, Ueberschuß vom Blumengelde der Confirmanden \$1.00. From an unnamed by Teacher M. Große in StLouis \$2.00 Mr. Herz \$2.00. From Messrs. A. Wiebusch L Sohn 500Excursion^Tickets to the annual celebration of the Orphanage.

I. M. Estel, Cassirer.
Sincere thanks to the congregation of Mr. M Dageförde in Leeds, Columbia County, WiSc. for LZer'hülfe of \$7.00 toward the building of our church.
May the faithful God awaken more hearts to help us build, so that yet the swarm spirits, the Methodisten, do not rejoice over our defeat. I therefore call out to all known and unknown friends of the Kingdom of God: Help zms!
Leeland, Lelanaw County, Mich, April 26, 1871.

Martin Töwe, Pastor.
During my time as a Jnvalid, which is now, thank God, over again, I received from my dear AmtSbrueder in the Eastern District \$66.00 for my and my dear ones' support.
God the Lord reward the dear givers for this great kindness shown to me abundantly in time and eternity!

Ernst T. Richter.
For poor students received through Rev. Schwensm from Mr. F. AlSmeyer \$5.00; ^vvn some women in New Minden, Jlls, 8 bundles of woollen yarn and \$3.50
T. F. W. Walther. '

With thanks I received from the congregation of Pastor Jske to Jda\$1.00. Chr. Schilling.

Changed addresses: Rev. ?. Leuei, 99 Dalliug 8t.

Rev. H. 6. Lelivvau, 218 Drie 8t. Olevelauä, Oliio.

Rev. ,1. l'. Queller,
"lo1iu8i)urA, 8oiuer8et Oo., ?a.

Itev. 6ouraä 8oli>vaulLov8iL^, 8arri8kurA, ^?s.

Nev. H. 1. Hioiiter, ^Ve8t Itoelc8kur^, Ns "8.

H. 1^ 1^ Riemer, Lehrer, vare of Rev. 6. Ruukel, Lox 122, > Aurora, lu6.

Printing Office of the Synod of Missouri, Ohio ", a. St. '

Volume 27. St. Louis, Mo, June 1, 1871. No. 19.

The Altenburg Synod.

Under God's rich blessing, the first Synodal Assembly of this year has now been held. It is that of the Western District in the days from May 3 to 9 at Altenburg, Perry County, Missouri. Most of the Synod members from near and far arrived at Wittenberg Landing, partly by Illinois Central Railroad, partly by steamboat from St. Louis, the day before the meetings began, where they were most cordially received, immediately refreshed with food and drink, and then conveyed on to Altenburg, Frohna, Selitz and other places in our dear American Saxony. The most cheerful, beautiful spring weather favored both the outward and return journey, as well as the daily visit to the stately church at Altenburg, in which the synod was assembled in ten successive sessions after a solemn opening service. In addition to numerous guests from St. Louis, Collinsville and especially from the Saxon congregations themselves, 230 synod members, namely 120 pastors and professors, 50 school teachers and 60 congregational deputies, attended these sessions. In addition, two delegates from the English Tennessee Synod and one delegate from the Synod of Illinois and other St.

had met. As the main subject of the negotiations, the synod had before it the second half of the theses written by Pastor Fick: "Ueber das rechte Verhältniß eines evangelisch - lutherischen Christen zu dem hiesigen Freischulwesen", from Thesis XII to Thesis XXI. The first eleven more introductory theses had already been discussed by the previous year's synod in Addison. Now followed the continuation. And what a serious, highly important and necessary trial it was! What a sacred matter, touching the core of Christian family and congregational life, came up for discussion! The instruction and education of our dear youth in the Word and in the fear of the Lord in contrast to the unchristian and ruinous way of instruction and education in the local free schools. If only all our dear parochial school teachers, yes, (if otherwise possible) all the house fathers and house mothers could have been present and heard! Meanwhile, as much as we care, the new synodal blessing received from the merciful God should become a common property of all our dear synodal members. The pastors, teachers and deputies who have now returned home will certainly see to that. To this end, the synodal report to be published soon, with the synod's explanations of those theses, and in particular, finally, a thorough exposition of

This is a very important matter, and we hope that our dear Pastor Fick will contribute to it in the "Lutheraner". May these writings find a wide circulation and quite serious, godly attention among us! May they help us "Missourians" and, if God grants grace, many others to stand with us like one man on the rocky foundation of the divine word, to have a firm heart through knowledge of the truth, and to break decisively with the world, which, also in regard to the school system, is in terrible blindness and darkness.

Here only this much should be noted: The Synod, graciously enlightened and made certain by the Holy Spirit from God's Word, unanimously and decisively declared itself against the attendance of the local free schools on the part of our children, not only before, but in the vast majority of cases also after confirmation, as against an irresponsible sin of the parents against the clear Scriptural word: "Bring up your children in discipline and admonition to the Lord. In the free schools this discipline and admonition is fundamentally missing, the basic condition of all instruction and education, namely God's Word, is missing. Just as the anti-Christian humanistic spirit of the time once gave these schools their existence, the same spirit still leavened and permeates everything in them today: Teachers, teaching

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Method, textbooks and school discipline. The synod recognized that the state, whose nature and task is different from that of the church, also needs to establish and maintain such schools as our free schools are, as well as penitentiaries and insane asylums, in order to counteract the complete degeneration of a godless youth by means of a secular education. For this very reason, the Synod recognizes that it is the duty of us Christians from God's Word to willingly and gladly pay the required school taxes to the state as necessary and useful for the welfare of the country and, in addition, to exert all influence to improve the free school system as much as possible and to protect it from an obviously atheistic, immoral and unrighteous spirit; - But the Synod must warn, seriously and urgently, all our dear fellow believers against any use of these free schools, which are basically intended only for the godless and are nothing other than pagan schools. Our children, these most precious temporal treasures entrusted to us by God, belong to Christ. To lead them to Christ is our first, highest and holiest parental duty. In the free schools, however, our children (if God's almighty hand of grace does not protect them) are led away from Christ and to the devil. Entrusting them to the free schools is therefore worse than sacrificing them to Moloch, worse than putting them into the lion's jaws and the basilisk's cave. That is why we Christians must completely and utterly separate ourselves from the world, which knows nothing of God, in

the matter of the education of our children. "No from and to Christ, then the matter is done." May God teach us to recognize this and to do it right!

Of the other matters submitted to the Synod, only the proposals for the founding of a "Synodal Conference" known to the dear readers of the "Lutheran" may be mentioned here, to which the former also gave its hearty consent.

Now, to the great God and our faithful Savior Christ JESU be honor and glory, praise and thanksgiving for all eternity for the riches of His grace, with which He has blessed us anew.

Finally, we would like to publicly thank once again the excellent hospitality that the dear congregations of Altenburg and Frohna bestowed upon the synod members. The Lord be their very great reward!

F. C. Th. R.

(Submitted by Dr. W. Sihler.)

This is also one of the reasons why there are so many churchless people in this country.

It will hardly be wrong to assume that the majority of the local population does not belong to any particular ecclesiastical denomination.

community. Some of them do not attend church at all; others do so occasionally on special occasions, e.g. at funeral sermons, at the burial of neighbors who belonged to a church.

The reasons for this churchlessness of so many inhabitants and citizens of this country are now various.

The first and foremost reason is undeniably the hostility of the natural, i.e. sinful, unconverted people against the preached word of God; they do not want to hear it. Matth. 22, 3. Another reason is the worldly, carnal mind of the unbelievers, as Christ says in the same passage Matth. 22, 5: "They went, one to his field, the other to his handiwork. And even if they do not practice this on Sunday, according to the local custom, their hearts and minds are still set on earthly gain and the things of this world; and because they do not receive instruction in the preaching of the divine word, how one can gather as quickly and effortlessly as possible much money and goods and become rich, they behave sluggishly and indifferently toward it; and while the former hate the preaching more, the latter despise it more. A third reason is the abuse of the fundamental separation of church and state and the legally guaranteed freedom of faith and religion. Because here the bourgeois authorities do not exert coercion and pressure on them, e. g. Many spiritually dead people, even among our immigrant Germans, prefer to abuse this freedom; and instead of going to the house of God on Sundays to hear God's word, they prefer to go hunting or fishing or to visit like-minded churchless people and kill their Sunday with idle chatter, or even with games and dancing, eating and drinking. A fourth reason is the spiritual arrogance of these and those people. Some think they no longer need public preaching and Christian teaching, because they have sufficient knowledge of Christian doctrine and can build themselves up from the Scriptures at home. They think that preaching and catechism are only for the ignorant of the elderly and for children. Partly they are fluttering and swarming spirits, in which the devil disguises himself as an angel of light and pretends to them all kinds of illusions as special enlightenment about God and heavenly things or deeper insight into the nature of earthly things, etc., so that in comparison to these (supposedly higher) revelations, dreams or inner word, they cannot understand the Holy Scriptures and their interpretation in the oral tradition. In some cases, they are those who do not believe in the Holy Scriptures and their interpretation in the oral sermon. In part, they are those whom the devil calls the old serpent.

The people of the church have gone crazy about the simplicity in Christ and have entangled them in false doctrines in such a way that they contradict the common Christian faith and the clear passages of the Scriptures on which it is based. This is why they have been able to draw these and those scriptural passages to their own special delusions and conceits, and to impute them to them. To these belong, for example, the old and new fanatical chiliasts, who almost everywhere where the Scriptures speak of the kingdom of God are not to be found. They find their millennial dream kingdom nearer or farther in it almost everywhere the holy scripture speaks of the kingdom of God. They are like the wolf in the fable, who was supposed to learn how to spell in school, but at each word he wrote out sheep. These people, stubbornly entangled in false doctrines and ruled by the devil of arrogance, also avoid the orthodox preaching of the simple gospel, partly out of hope and self-conceit, partly because they fear and hate its punishment.

But there is a fifth reason why there are so many churchless people in this country, and this will be discussed in more detail here. This reason, however, is that there are so few among the churched who, through right earnestness in godliness, that is, through the resolute confession of Christ even before his enemies, through vigorous and manifold demonstration of brotherly and general love and other Christian virtues, such as humility and gentleness, through persevering patience under all kinds of circumstances, are able to live up to the expectations of God. By persevering patience under all kinds of crosses and tribulations, by thanking and praising God in good and bad days, by spurning the world and its vanity, and by striving for heavenly and

eternal goods and pleasures, etc., he will attract the eyes of the churchless, move one or the other of them to reflect and to make a salutary comparison between himself and these blessed people. Unfortunately, however, it is quite obvious to the churchless that most of the churchmen do not differ much from them in their words and deeds. For they discover in them the same greed for money, selfishness and avarice, the same striving for honor before men, the same love of worldly pleasures and enjoyments, the same speaking and judging of men and human things without the fear of God and the light of his Word, the same ungodly selfish nature with which they themselves are afflicted. And if the unchurched made this discovery only among the ecclesiastical papists, it would be no wonder. For this poor people have only blind guides for their teachers and leaders; and hence it is that neither teachers nor hearers know anything scriptural and righteous about the holy and spiritual nature of the divine law, about the original sinfulness of the whole human nature and the criminal and damnable nature of the same in every individual human being; about the real sins, about the grace of God, about the

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merits of Christ, of faith, of good works, and so on. But where the word of God is not taught purely and unadulterated, but the name of God is desecrated by false teaching contrary to Scripture - how would it be possible for a truly holy and godly life to flow from such teaching in words and deeds, in which the Christian, by virtue of true faith in Christ, reigns in righteous fear and love of God and keeps his commandments? It cannot be otherwise than that the papist ecclesiastics in their actions and behavior are just like the unchurched children of the world.

But the situation is different with those Lutherans in whose congregations the pure evangelical doctrine of their church is in vogue. There, all listeners could come to the right scriptural knowledge of law and gospel, of God and of themselves; there, through the preaching of the law, repentance toward God could be brought about in all, and through the preaching of the gospel, repentance toward God could be brought about in all. The first step is to work out true faith in Christ; then they can all become God's children and receive the gift of the Holy Spirit. Spirit. And from this follows irrefutably the prevailing condition of a holy godly life in words and deeds, in the love of God and neighbor, according to the holy ten commandments. And even if this walk would not be perfect before God, because of the always clinging hereditary sin, which breaks out now and then internally and externally into real sin, the honest beginning and progress in this Christian life could not possibly be missing, as long as the Lutheran stands in true faith.

But how now? Do the churchless usually find such Lutherans as children of light where they meet with them, e.g. in the workshops, in civic gatherings, in business dealings, and in this and that neighborly and social gathering? It would be terrible if they did not find any; and this is not possible, since the word of God, if it is preached purely and correctly and is not falsified and corrupted by any soul-murdering errors, has the promise, according to Isaiah 55, that it will not return empty, but that it will be pleasing to God and will succeed in what He sends it to do. The question is, however, whether the unchurched invent the majority of orthodox Lutherans as such, who, through the holy earnestness of a godly

In this way, the majority of the children of this world can prove their living faith in the Lord Christ in their words and deeds and demand a certain respect for them, despite their possible hatred of them, if they were punished by them with friendly seriousness because of these and those works of darkness and especially because of their contempt for the preaching of the divine word. It is then very doubtful whether this majority really exists; for it does not strike into the conscience of the children of this world that these

and those Lutherans boast against them of their baptism, their membership in the orthodox church, their Sunday attendance of public worship, their diligent reception of the sacrament, and in these alone they proclaim themselves to be true Christians. Rather, the churchless would only be strengthened in their contempt for the means of grace, the ecclesiastical magisterium, and the ecclesiastical community, if, on closer attention to the conduct of these Lutherans - and they have a sharp eye for it - they would realize that these Lutherans are only hypocrites. And as such they would rightly be found by the unchurched, if they had only the appearance of a godly nature and denied its power; if they said that they knew the true God, but denied this knowledge with their works. For where this knowledge lives in the heart through true faith in Christ and is expressed in confession, it is impossible for the way of life and conduct to contradict this confession, even if it is not in the heart.

would lag behind the same.

Unfortunately, it is undeniable that there are enough Lutherans who are still baptized and hear the pure word of God on Sundays, to whom the word of St. Paul to the Jews who lived among the Gentiles applies, which reads Rom. 2, 23. 24. thus: "You boast of the law and disgrace God by transgressing the law; for on your account God's name is blasphemed among the Gentiles, as it is written", i.e. Ezk. 36, 20. 23.

So if Lutherans boast of their baptism and the orthodox doctrine of their church and yet are obviously stuck in the service of mammon, in the desire to become rich, even with occasional spoiling of the neighbor, and carnally involve themselves in political partisanship, groaning to worldly pleasures instead of living chastely,

righteously and godly, - what wonder if the churchless blaspheme Christ and his gospel and are strengthened in their godless nature by the conduct of such hypocrites? No! Whoever wants to be a true-believing Lutheran, let him prove it, even to the unchurched, by walking worthily according to the Gospel and his confession.

But he proves this change in the following pieces:

First of all, that he punishes with great seriousness the unfruitful works of darkness, which are in violation of all fear of man: The hatred and contempt of the divine word and the Christian faith, the self-deification of the human spirit and its gifts and powers, words and works, the many kinds of injustice against the love of one's neighbor in all kinds of acquiring, possessing and increasing money and goods, as well as in all kinds of hateful speeches and judgments in the absence of one's neighbor, furthermore the work-shyness and disloyalty in the particular bourgeois profession and the manifold slackening Sensuality and hedonism, which pervades our entire generation today.

On the other hand, that he likewise confesses Christ with the defeat of all fear of man, even before the enemies of Christ, be it the unrighteous and perverse race of Epicureans and scoffers, or the wicked kind of papist or enthusiastic or secretive Pharisees, who seek their righteousness before God from works.

Third, that he may bear with a joyful heart and cheerful courage, as a gentle yoke and light burden, the hatred, wrath, contempt, lies, slander, dishonor, disgrace, and persecution that will abound against him from these enemies of Christ for the sake of his testimony. For there is no greater honor for a Christian than to suffer shame for Christ's sake. On the other hand, the friendship of the world is shame for him and a clear sign that he is an enemy of God as a dumb dog.

Fourth, that he diligently practice his faith through the love of God and neighbor, namely, that with great earnestness and devout collection of mind he persistently hears, reads, contemplates, moves, understands better and better, believes, and applies to himself salutary God's Word; that in praising and He should diligently lift up his heart to the Lord in thanksgiving, supplication and intercession, and in the latter also faithfully remember those of his enemies who can still be healed and do not know what they are doing, and by doing good and sharing in their time of need he should gather fiery coals on their heads, that is, stir up their consciences to painful and salutary repentance. It is no less fitting for the orthodox Lutheran in this practice of faith through the love of neighbor that, far from being greedy for money, greedy for reward, and stingy, he be diligent in the direction of his profession with head or hands also for the reason that he may have to give to the needy; that in general, even in the use of money and goods, he should see himself only as a The Lutheran should regard himself as a steward of God, in order to vigorously pursue the works of God in the preservation and promotion of pure Lutheran doctrine in church and school, in the establishment and support of church teaching and educational institutions, in the care of widows and orphans, and so on. Likewise, it behooves the orthodox Lutheran, if he is married and has children, to rule his house according to God's word and to raise his children in discipline and admonition to the Lord. It is equally important for him not to be like the world in the cultivation of social intercourse, to avoid its pleasures and amusements, and even in the enjoyment of the intrinsically unethical and permissible, to limit his Christian freedom in the service of love. and bind, than to vex weaker brethren by the use of the same, and at the same time to offer the world a welcome occasion to show the seriousness of the

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of his Christian ways. It is equally important for him, in his business, neighborly, and casual social intercourse with the unbelievers and the churchless, to reject with all seriousness all idle gossip and all loose inhospitable speech.

and to strive for his speech to be agreeable, well-sounding, and, where possible, serving to improve and without brittle repulsion, yet seasoned with salt.

All this and more is in the orthodox Lutheran a constant confirmation of the true faith through brotherly and universal love. And this confession of faith, this silent and yet so eloquent preaching of Christ, shines so strongly in the eyes of unbelievers and churchless people that they can increasingly hate such orthodox Lutherans, if they do not want to recognize a voice of repentance, wake-up and admonition and no enticement to the same faith in Christ in their behavior, but never despise them and are not hindered in their conversion, as is the case with the hypocritical name Lutherans.

Fifthly, it behooves the orthodox Lutherans that they also in other crosses and afflictions, which they do not suffer from their enemies for the sake of their faith, such as poverty, illness, etc., keep their faith in the Lord through patience and willing and cheerful surrender to their father's

discipline and good gracious will. They prove their faith in the Lord through patience and the willing and cheerful surrender to the fatherly discipline and the good gracious will of their heavenly educator, which is aimed at increasingly killing off their old man and strengthening the new one. And even this trait of their Christian nature and conduct makes no small impression on such unbelievers and unchurched people who, after God's just judgment, are not yet completely hardened and hardened by the devil's and their own evil will, for the difference between these Christians and them, who under the same suffering are sometimes despondent, sometimes defiant, and in increasing anger and hatred set themselves against God, does not remain hidden from them.

May the gracious and merciful God help that the number of these orthodox Lutherans, who moreover live under the sound of the pure Gospel, does not decrease, but increases, and that no Lutheran congregation, which by God's grace possesses this gift of all gifts, angers God through ingratitude, and creeping worldliness, and finally, if there is no repentance, move them to take away the priceless treasure of pure doctrine and either let it wither and rot spiritually, or send them false, unbelieving teachers who murder their souls and fill hell for the devil. God be thanked for that, amen.

The Christian, as such, has no other profession on earth than to confess, love and tolerate his Lord and Savior.

How should one answer the Catholics when they boast that their religion, because it is the old one, is the right one, but the religion of the Lutherans, because it is a new one, is the wrong one. (Continued.)

One should answer them: your fame is vain and false. For the truth is that the Lutherans have the old apostolic faith, but the religion of the Catholics is a new one. Third, their doctrine of repentance is false and new. They say that repentance consists essentially of three things: 1. contrition of the heart (or repentance with the intention of repentance), 2. confession of the mouth (with a named enumeration of all individual sins) and 3. Satisfaction of the work (mainly prayer, fasting, almsgiving, monasticism). This whole explanation of repentance is wrong, because an essential part is missing, namely the faith that our sins are forgiven only for the sake of Christ, without which faith the first part, the new one, is of no use. Judas also repented (Matth. 27, 3.), but he still went to hell. Impossible and a true torment to the soul is the second part of Catholic repentance, that one must tell the priest all one's sins according to all circumstances, where, when, with whom, how often and in what way one has sinned. For "who can tell how often he sins!" Ps. 19:13. - And the third part of this repentance, the atonement, is the most reprehensible of all, for it runs counter to the sole merit of Jesus Christ, which is already communicated to us in holy baptism, and, moreover, is also a matter of impossibility for men, who are supposed to fear, love and trust God above all things at every moment, and thus have no time left to make up for such neglected fulfillment of the first commandment; who, moreover, must daily add to the old guilt new ones and daily pray: "Forgive us our trespasses." - Luther says: "First of all, you (Catholics) do not stay with the first old baptism. For you have invented for yourselves many other baptisms, and teach that the first baptism is subsequently lost through sin; one must do enough through one's own work, especially through monasticism, to become as pure as if one were coming out of Christ's baptism; hence you have made the world full of churches and monasteries. And this piece, the satisfactio, the satisfaction, is the beginning and origin, door and entrance to all the abominations in the papacy; just as in the church baptism is the beginning and entrance to all graces and forgiveness of sins.... If the pardon had not come into being, there would have been indulgences, pilgrimages, brotherhood, mass, purgatory,

They did not invent monasteries, convents, and the more part of all abominations. That is why they called it baptism in their churches, who wanted many baptisms, sacraments and forgiveness of sins, even high holiness. This is it, the own righteousness, the sanctity, of which we have written a lot! Who has commanded you, or where is it written, where do you find it in the old church, that you may invent such new baptism and holiness? Who here is heretic, apostate and new church?"

Fourth, the Catholic Church is a new one, because it has the new and false doctrine of indulgences. It teaches that pardon, which was mentioned in the previous point, can be forgiven by the Church to penitents, because the Church has an inexhaustible treasure of superfluous merit of the saints, from which it can grant "indulgences" at will. But the Church cannot grant indulgences, because such indulgences are contrary to Scripture and impossible for men; nor can she grant indulgences on the basis of her treasury of superfluous merits, for the simple but perfectly sufficient reason that such treasury is mere fantasy contrary to God's Word. For no man, not even the most holy, can fulfill only the express commandments of God: for "if we say," John (1 John 1:8) speaks in general terms, and includes himself (who was certainly as holy as any), "if we say we have no sin, we deceive ourselves, and the truth is not in us. In his commandments, God demands love for Himself with all our heart, soul and mind, and with all our strength, and for our neighbor that we love him as we love ourselves. Beyond this "sum of the law" there is not even conceivable anything higher or more that God could advise or recommend to the perfect. And it is quite blasphemous to teach that one can earn something superfluous to indulgence and forgiveness of sins by such childish and foolish antics as holy water, pilgrimages, brotherhoods and the like. - —

Luther says: "You Catholics have spread indulgences throughout the world as a baptism, yes, as a flood of sin that washes away sin; that there is no corner in the world where indulgences are not sold or given. Who has commanded you, or where is it written? Where do you find it in the old church, that you may establish such new baptism and washing away of sins? Who is the heretical new church here? You have put holy water and salt not only in all churches, but also in all corners, as a washing away (or baptism) of sins, and also taught great sorcery in them. Who has besoiled it? Where is it written? Where do you find it in the old churches or institution of the apostles? Who is the new, apostate church here? - You have founded pilgrimages,

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to earn indulgence or forgiveness of sins, which, because it is done without a key office, by one's own merit, is also another baptism, or washing away of sins. Who commanded you? Where is it written? Where do you find it in the old church that you should establish such a new forgiveness or baptism? Who is the new, apostate church here? You have

You have founded brotherhoods without number, so many that you have made the whole world full of seals and letters, all for the indulgence and forgiveness of sins and for merit, which alone is the office of holy baptism and sacrament. Who commanded you? Where is it written? Where do you find it in the old church that you may establish such new forgiveness or merit? And who can tell how many new ways you have invented to forgive sin for money or for your own merit? Who is here the new church with new doctrines and sacraments, of which neither Christ, apostles, scripture, nor the old church knew anything?"

B.

Immigrant Agents in Baltimore.

A year has now elapsed since the undersigned was appointed as agent for the importing companies landing here.

I would like to take the liberty of giving the dear readers of The Lutheran a brief overview of this matter, which should certainly be close to the hearts of all of us.

My work can most conveniently be divided into five different branches. First, I have received individuals, as well as entire parties, on their arrival from Germany on board the ship and transported them further as desired. Secondly, I received letters with orders of all kinds and carried them out as far as this was possible. Thirdly, I have given support to individual families, but I have always had to collect the money from our communities first, because there was none in our coffers. Fourthly, I have made every effort to obtain workers and maids and have thus been able to provide many a person with a good income. Fifthly, as much as God gave grace, I also did missionary work among the immigrants; for this I used almost exclusively the well-known tract by Pastor Beyer, to which I linked them.

with heartfelt words to salvation in Christ and encouraged them to stay with Him in this country, but not to understand freedom here in this country as if one were also free from God, as unfortunately so many of our compatriots do.

That in this way, under God's blessing, something happens to promote the kingdom of God and the individual souls, as well as to help the neighbor in his need and distress, this is well known. But I could also name enough cases where the heartfelt thanks of the immigrants sufficiently testify to how highly they appreciate the service that has been rendered to them by us here.

Recently, someone from Kansas thanked us for the assistance he had received here and assured us "that such a work, however small, could not remain without blessing. The following case may teach us how great a need immigrants still often find themselves in.

Last summer a certain M., still a young man, landed here with his wife and two children. Since the expected money for the onward journey to Minnesota had not yet arrived, he had to stay in the innkeeper's house, but here his initial indisposition soon turned into a severe illness, and since the innkeeper did not want to borrow any longer, the family had to leave the house, while the innkeeper kept all their belongings in spare parts. Finally, some poor people took pity on the family and took them into their attic. When we found the people here, the sick man was lying on the bare floor, for their bed had also been held back, his chest was rising and falling as if it were about to burst, he could hardly speak, and seemed to be

near death. I saw to it that he first got some soup to eat and then collected money in the community, so that I could at least redeem the things with his wife and the family could eat again; then I succeeded in finding a suitable occupation for the wife.

And so we got the family through for four weeks, until at last a letter to Minnesota was answered, with travel tickets, and the man was well enough to travel.

And now a serious word to all the dear brothers of our synod. It is about whether the local agency and mission should continue to exist or not. The three congregations of our synod, together with their Bible Society, already submitted a petition to the synod last year, in which they asked for help and support from the synod, and the synod also decided to make the matter their own and to take care of it in the same way as for the mission in New York.

The Baltimore Lutherans have so far borne the not inconsiderable expenses, salary of the agent, etc.; however, apart from the fact that some money should always be available to support the needy, this is too much for them, and therefore this work must be abandoned again, if help does not come soon, as difficult as it will be. It is up to you, brothers, what should be done; the congregations here are still willing to continue to support the cause vigorously, so I am also willing to continue to make all the effort, work,

We ask you not to leave us alone, not to let us work alone, but to join in the work, to help us! You will then also share in all the blessings and in all the good that will be accomplished. Right now the Roman Central Association, which has set itself the goal of supporting the immigrants and has employed an agent here for some time, is working to operate this work with renewed energy and even to build a chapel for this purpose. Should our brothers in faith be received here by the servants and mercenaries of the Antichrist and have to accept help and support from them, because our love has become too cold and weak to offer them helping hands? Well then, do not be afraid of a small sacrifice, we here want to make the greater sacrifice.

Now the faithful God make us all more and more willing to serve Him, and give us grace to do good and not to grow weary; that we may work while it is day, for the night is coming when no one can work.

May 1871.

Wilhelm Sallmann, Zmmigrantcn-Ageut.

166 Bast Bratt 8tr, Baitimors, Ntl.

To the ecclesiastical chronicle.

Secret Societies. Recently a joint committee of Presbyterians and United Presbyterians met in Pittsburg, the latter demanding that all those who belong to secret societies should not belong to the church body. It is most gratifying that the Christian communities of America are recognizing more and more clearly that secret societies are incompatible with Christianity and the Church, and that they are taking action against them.

W. [Walther]

Papal ban. More than two years ago, the Franciscan priest Clemens Jäger from Prague in Dresden converted to the Lutheran Church and was then employed as a Lutheran pastor at Zehista near Pirna in Saxony. Now, after two long years, he has been excommunicated by the archbishop's consistory in Prague. The papists are strange fogies: even when someone has long since left their house, they still want to throw him out! - By cable it has recently been reported from Munich that the famous Catholic professor [von Döllinger](#) in Munich has now also been banished by His Unholiness, the Pope himself, because he absolutely did not want to accept the new article of faith fabricated last year at the Roman Council, that the popes are infallible. W. [Walther]

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"The princes will have princely thoughts" (Is. 32, 8.), these words of the Scriptures were obviously fulfilled repeatedly in the new emperor of Germany during the Franco-German war. After all, even after the most glorious victories, he almost always gave glory to God and His grace. As a preacher with a voice resounding far and wide, he therefore contributed much to the fact that not only the people were reminded of God as the one from whom alone victory comes, but that even many newspapers, which in former times spoke extremely frivolously of the works of the divine world government, were not ashamed during the war to attribute the victories to God together with the emperor. As we see from a political newspaper, the Emperor has recently proved again that truly "princely thoughts" are in his heart. From many quarters, also from Freiburg through the Grand Duke of Baden, the Emperor received the request: "to want to bring about that the re-establishment of the German Empire is celebrated annually by a general German people's and church festival". The answer of the Emperor under April 4 was that "orders of the authorities aiming at a folk festival do not seem appropriate to him" and that "just as little for the establishment of a church festival exclusively dedicated to this commemoration there is, in his opinion, a sufficient reason"; he leaves it to the preachers, at the return of the time of the national uprising, to take occasion "in repeated thanks for God's gracious assistance to revive the memory of the reestablishment of the German Empire". This is indeed shameful for many preachers in Germany, who until then had worked for a German national church festival to be imposed on the German people by the Emperor in addition to the Christmas, Easter and Pentecost festivals. At the latter festival, they hoped, they would be able to speak to the people with greater enthusiasm than at the former, to give vent to their patriotism and to outshine Christian preachers who, of course, know that they are not there to praise the glory of earthly, transient kingdoms, but the eternal kingdom that has come from heaven (Dan. 2, 44.). W.

[Walther]

General Council. When, in November of last year, this body made a unionist statement at Lancaster, Ohio, in response to the request of the Minnesota Synod for a clear statement on the admission of false teachers to Lutheran pulpits, there was great surprise that the president of the Minnesota Synod, Pastor Sieker, in St. Paul, agreed with this statement, while the president of the Illinois Synod, Pastor Knoll, and the other member of that synod, Pastor Bötticher, voted against it. In Brobst's "Luth. Zeitschrift" of May 20, President Sieker now writes in explanation of his behavior that he was referring to a But he finally adds: "In the course of the past months, the *Lutheran and Missionary* has taught me otherwise. For much more unionist voices are being raised than ever before, and I am therefore heartily sorry that I have been so credulous as to assume that the victory of truth has now been won. Therefore, I have no choice but to publicly withdraw my vote, because I can no longer have anything in common with the accepted report, as it is explained over and over again in the aforementioned paper." - The ill-concealed plan of at least some English members of the Council to lure purely German synods into it with good promises, in order to educate them gradually to "American" Lutheranism, seems to encounter ever greater difficulties. A German can be a decided non-believer, an irreligious, a fanatic, but this seems to be contrary to his nature, to assume himself to be a decided Lutheran out of mere politics without inner conviction and without practical execution; if he declares the latter, then as a rule he really wants to be it. May those concerned remember this!

W. [Walther]

Church News.

Rev. Th. Buszin, who had received an appointment from two Lutheran congregations in and near Secor, Woodford County, Ill, and had accepted the same with the consent of his former congregation in St. Louis County, Mo. was, by order of the Reverend President of the Western District, installed by the undersigned with the assistance of Rev. Kern inaugurated into his new office on Sunday Judica.

May the merciful God be with him and the communities according to his blessing of grace!

Paul Heid. Address: vev. Dir.
Keeor, ^Vooockiorä Oo., 111.

Since Rev. I. G. F. Nütze! of the Lutheran congregation at West Ely, Missouri, has received and also accepted a call, he was installed on Sunday Quasimodogeniti, April 16, by order of the Presidium of the Western District of our Synod by the undersigned, assisted by Rev. Bruno Mießler solemnly inaugurated into his new office.

God bless the work of the dear brother in his new field of work! Amen.

Jacob S,eidel.

Address: vev. 3. O. IV

VV^68t Clarion Oo., IVlo.

Rev. C. Schwankovsky of St. Michael's Lutheran congregation at Harrisburg, Pa. having received a regular appointment, and having accepted with the grant of his former congregation at Cumberland, Md. the same was installed in his new office by order of the presiding officer of the Eastern District by the undersigned on Sunday Cantate, May 7.

God the Lord crowns the work of his servant with much grace and blessing.

Baltimore, May 16, 1871, Cl. Stürken.

After Pastor Gottfried Endres had received a regular appointment from the Lutheran congregation in Boonsboro and had also accepted it with the approval of his congregation in Jackson, Missouri, he was solemnly introduced by me on Sunday Rogate before the assembled congregation on behalf of President Bünger.

The Lord give him victory after victory, that nran may see that the right God is in Zion. I. F. Döscher.

Address: Hov. O. vackres,

Hlontuvrr, Loono Oo., lo^va.

Church consecration.

On the Sunday of Shrove Tuesday, Feb. 12, my congregation on Horse Shoe Creek, Marshal Co., Kansas, had the great joy of consecrating its newly built Immanuel Church to the service of the Triune God. It is a beautiful stone building, 50 feet long and 32 feet wide, adorned with a small tower and cross, and its high and beautiful location is already a friendly invitation from afar. By God's help we have completed the church building in spite of all difficulties and like a miracle before our eyes stands this first Lutheran church here in western Kansas. Thanks be to God for His grace! Unfortunately! none of the ministers could be present at the church dedication. The sermon was preached by the undersigned on the text Marc. 11, 15-17. In the afternoon, the sermon was preached on the parable of the royal wedding.

Praise be to the Lord, our Immanuel, for all that he has done for us so far according to his great goodness. May he now also remain with us with his grace and blessing, so that we will not lack any good.

Marysville, Marshal Co, Kansas.

J. Matthias.

The new writing reading primer, published by the Lutheran Synod of Missouri rc. is ready for shipment and all orders may now be promptly procured thereon. Price: pr. Copy 20 cts, the dozen H1.80.

M. C. Barthel.

Synodal - Display.

The Northern District of the Synod of Missouri, Ohio, &c. St. will hold its sessions this year, God willing, at Trinity Lutheran Parish, Detroit, Mich. from Wednesday after Dom. I. p. Trin. the 14th of June, to Tuesday the 20th (inelus.). The subject of the proceedings will be: the discussion of the remaining theses on the doctrine of good works, etc., written by Rev. A. Hügli.

The dear brothers in office are kindly asked not to forget the parochial reports.

F. A. Ahner, currently Secretary of the District.

*

The undersigned hereby requests all those who wish to travel to the Synod to notify him in good time so that he can make the necessary arrangements for lodging. A reduction in the fare could be obtained on the Detroit-Milwaukee

Railroad will not be obtained. Since some brethren from Minnesota and Wisconsin have extraordinary expenses because of the great distance of this Zahr, I take the liberty of calling the attention of the dear congregations in the vicinity of Detroit to the fact that it might well be a work of love, if not of obligation, if a collecte were organized for the support of these brethren.

I. A. Hügli.

377 Gratiot Stroot, Detroit.

Conference - Displays.

The Quincy Preachers Conference will meet, God willing, July 11-13 incl. at Pastor Seidel's home in Quincy. F. M. Große, Secretary.

The General School Teachers - Conference will assemble this year at the school of Mr. Teacher Fischer at Chicago, Ill, from Tuesday, July 25, to Friday, July 28 (inklusivo).

The subjects of the negotiations will be:

- 1) arithmetic, as a main subject in our elementary schools (by teacher Wilde);
- 2) a two-class curriculum (by teacher Denninger);
- 3) a paper on repetition and public school examination in elementary school;
- 4) the (further) discussion on legal and evangelical Lucht (from the Addison Special- conference);
- 5) a, paper on the topic: What can school and home contribute to the character formation of the child? (by teacher Simon);

In addition, papers from the St. Louis, Milwaukee, and Chicago Special Conferences will still be presented.

All who intend to attend the conference are asked to register in advance with teacher Laufer or Haase.

Aurora, Ill, May 20, 1871.

E. H. Dreß, Secretary.

Received in the Western District treasury:

To the synodal treasury of the Western District: subsequent to the Collecte of Zions-Distr. in St. Louis, Mo., H13.45. From the same P18.00. Easter-Coll. of the congregation of Past. Schliepfiek in Frankenkirk near Dwight, Ill, H7.67. Of two members in Past. Sondhaus's congregation in Jefferson County, Mo., 55 Cts. Past. Dörmann's St. Peter's parish in Randolph County, Ill, K10.60, whose St. Paul's parish there is H23.90. Past. Kleist's congregation in Washington, Mo., H7.20. Past. Gräbner's congreg. in St. Charles, Mo., K30.15. Past. Streckfuß's Gem. in Washington County, Ill, S23.30. Past. Biedermann's Gem. in Danville, Ill, K33.00. Past. Eirich's Gem. in Minden, Ill., H40.90. Past. Vomhof's Gem. at Davenport, Iowa, H4.95. Past. Besel's Gem. at Perryville, Mo., S5.00. Past. Matuschka's Gem. at New Melle, Mo., P55.50. Coll. in Past. Sapper's Gem. in Carondelet, Mo., O18.30. Past. Piffel's Gem. in Nick, Cook Co, Ill, P16.50. Gem. in Staunton, Ill, P6.00. Rev. Heid's Gem. in Peoria, Ill, H16.70. Coll. in Past. Stephen's Gem. in Echester, Ill., H9.00. of Past. Biltz's comm. in Lafayette County, Mo., H20.00. Coll. of the comm. of Past. Mennicke in Rock Island, Ill, K9.50. of Past. Polackö Gem. in Cape Girardau, Mo., P9.00. Past. Seidel's Gem. in Quincy, Ill, - K30.00. Past. Fre-Washington County, Nebr., d8.05. Gem. in Eisleben, Scott Co. on Mon., K4.00. of Mr. Roth in Cape Girardau on Mon., K2.00. Coll. of the Gem. of the Past. Burkhardt in Springfield, Ill., H24.75.

Paitzdorf, Perry Co., Mo. whose branch parish H3.50. Coll. of the Gem. of the Past. Köstering, Altenburg, Perry Co, Mo, H45.90. Of Past. Hcnemann's congreg. in New Gehlenbeck, Ill, K24.65. Of ommanuelS distr. in St. Louis, Mo, P12.70. Of TrinityS distr. there H17.10. Of Rev. Schürmann's comm. in Homestead, Iowa, 48.00. Of its branch comm. 41.45. Past. Nöders Gem. in Dunton, Ill, 49.72. Past. NützelS Gem. in West Ely, Mo., A6.55. Past. Traub's comm. in Crete, Ill, 47.20. Past. Rauscherts Gem. in Dalton, Ill., 412.00. Past. Steeges Gem. in Dundee, Ill, 416.62. From an unnamed person by Past. Nützel in West Ely, Mo., 41.00. Communion Coll. of Past. Riedel's Gem. in Homewood, Ill, 415.00. From Mr. Roberts in New Orleans, La., 45.00. From Mr. N. Halbritter there 45.00. Coll. collected at W. Lindhorst's house dedication by Past. Sapper, Carondelet, Mo., 415.00. From Past. Döderlein's Gem. at Chicago, Ill, 423.10. Past. Schuricht Gem. at Vandalia, Ill., Pb.55. Of the pastors: Sondhaus, Nützel, Eirich, Vomhof, Besel, Liebe, Nuoffer, Stephan, Biltz, F. Lehmann, Mennicke, Engel bracht., Seidel, E. Riedel, Fick, Wunderlich, Schürmann each 41.00, Rover, Feiertag, Matuschka, R. Kähler, Kathain, H. Wille, Demctro, Seuel, Bergt, Wagner, M. Hahn, Wunder each 42.00, Wünsch, Pissel, Hartmann, G. Sauer each 43.00, W. Lange K2.M Senne 45.00. From the teachers: Th. Bünger, Ph. Müller, Kienzle, Brase, Härtel, C. Müller, Steinbach, Lücke, Ta'bel each 41.00, Köhnkc, Hamm, Schachameyer, Nagel, M. Große, Albers, Grothmann, Höltcr, Nickel each 42.00, Fathauer 43.00, F. Möller 44.00.

For the Synodal Missions Fund: from the Zion Distr. in St. Louis, Mo., 42.00. Epiphany Festival Coll. of the congreg. of the Past. Eirich in Minden, Ill, 417.75. For iunere.Mission: From Zions District in St. Louis, Mo., 42.00. From Past. Seidel's congreg. in Quincy, Ill, 44.00. Wittwe Fuchs by Past. Seidel 50 cts. Past. Borgrts Gem. in Paitzdorf, Perry Co, Mo, 44.00. JmmanuelS - Distr. in St. Louis, Mo, 50 Cts. Past. Kleist's Gem. in Washington, Mo., 45.10. Trinity Distr. in St. Louis, Mo., 85 Cts. From the missionary box of Mr. K. Mickow in Chicago, Ill, 45.00.

On the emigrant mission in New York: From Chr. Wiebusch in Echester, Ill, 41.00. From an unnamed person through Teacher Große in St. Louis, Mo, 42.00. For general synodal building leave: from Past. Dörmann's Gem. in Randolph County, Ill, H6.50. Subsequently from Past. Streckfuß's Gem. in Washington County, Ill, 49.00. From Past. Matuschka's Gem. in New Melle, Mo., 470.50. F. Grueninger's Gem. in Echester, Oll., 41.00. Past. Biltz's parish in Lafayette County, Mo., 420.00. Gem. in Venedy, Ill., 451.80.

For Pastor Brunn's institution in Steeden: Thank offering from Mrs. Bagemann by Past. Dörmann G- Deterding in Chicago, Ill, 42.00. Chr. Wiebusch m Echester, Ill, 42.00. A. C; Fischer by Rev. Querl in Lyonöville, Ill, 45.00. By the Women's and Virgins' Association of the congreg. of the Rev. Stürken in Baltimore, Md, 410.00.

To the soldiers' - widows' - and orphans' fund: Coll., gcs. on AhrenS wedding in Echester, Ill, H9.55. 42 00^{****} Frederick by Past. Seuel in Lyons, Iowa, For Hermannsburg Mission: by Rev. Vonhofs Gem. in Davenport, Iowa, 44.90. Past. Ma- tuschkaö Parish in New Melle, Mo., 420.00. Chr. Wiebusch in Echester, Ill, 42.00. Past. Seuel in Lyons, Iowa, 41.00.

For the Leipzig MissionS - A n s t a l t: From Past. Matuschka's Gem. in New Melle, Mo, 420.00.

For poor seminarians in St. Louis: From Zion Distr. in St. Louis, Mo., 47.00. From Past. WünschS Gem. in Pierceville, Ill, 410.00. Coll. sent to H. Badloff's infant baptism by Past. Biedermann, Danville, Ill, 43.00. By Past. Heid, Peoria, Ill: by G. Lindeburg, F. Zeitz, H. E. Harms, W. Weber, Mrs. T. Lammen, H. Kreiling, H. Arnhold 41.00 each, Mrs. B. Melker, W. Zerwekh, Mrs. Buchholz, G. Schmidt, W. Fischer, D. KorteS, L. Windenhcft, C. Haacmcyrc, Ch. Fink 50 Cts each, Mrs. G. Mannott, Mrs. N. N. 75 Cts. each, Mrs. Wambganß 25 Cts. each, total 413.25. By Past. Engelbrecht, Iowa City, Iowa, 41.00. By Mrs. Fricke, of Washington, Mo,

To the college - household fund in St. Louis: from Past. Biltz's Gem. in Lafayette County, Mo., 410.00. Past. HartmannS Gem. in Matteson, Ill, 45.95.

For the widowed Mrs. Pastor Muckel: Coll., gcs. on the wedding of Hrn. Past. Winter, Hamp- ton, Ill., 415.00. For the ill Past. Kähler and family: From some members of the congregation of the Rev. Claus in St. Louis, Mo., 42.00. By the confirmands of the Rev. Sondhaus in Jefferson County, Mo., 41.50. Rev. Dörmann in Randolph County, Ill, 41.00. By the same from Wilhelmine Büscher u. Frau Große each 41.00, from W. Brüggemann 50 Cts. From an unnamed person by Rev. Kleist in Washington, Mo., 50 Cts. Past. Gräbner's Gem. in St. Charles, Mo., 415.20. by Past. Wag- ner, Chicago, Ill, 46.40. By some members of the congregation of Past. Sieving in Woodford County, Ill, 47.40. Past. NuofferS Gem. in Crete, Ill., 418.70. Chr. Wiebusch in Echester, Ill., 42.00. Of the Virgins - Association of the congregation there 49.20. Coll. of the congregation there. A l .50. of Past. Mennicke's Gem. in Rock Island, Ill." K11.50. Vettkötter in Washington, Mo., 41.00. Coll ges. at Beneke's wedding in Jefferson County, Mo., 42.40.

N. N. there 42.00. Past. Seidel in Quincy, Ill, Kl-00 G^Hösch there 41.00. Fr. Haas there 50 Cts. Bro.-Schröder there 50 Cts. By Past. Fick in Collinsville, Ill, 50 Cts. By Past. Weselvh's congregation in Gasconade County, Mo., 41.30. by Past. HartmannS G-m-/n Matteson, Ill 412.95. hei/flower vasM 8'00. from an unnamed by Past. Hartmann K2.00. Past. Horn's St. Stephen's congregation in Benton County, Iowa, 46.80. Whose st. John's - congregation there 410.80. From Luthardt through Past. Schmidt in Aaum mrg, Jlb, 42.00. Past. Traub's congreg. in Crete, Ill, H20.35. N. N. m Chicago, Ill, 45.00. Past Th Mießler's congreg. in Cole Camp, Benton Co, Mo. K12.40. Whose congreg. in Lincoln, Mo, 49.45. By Mr. L. Kreißler through Past. Th. Mießler 43.00. By DWselben from an unnamed 41.00.

E. Roschke, Kassirer.

For the seminary budget received by Pastor Andres from Gehrichs H3.00, by the Norwegian Pastor Thorien 42.1.00, by Mr. Pastor Zschoche from Wittwe Tienken 50 Cts, by Hrn. Müller Weinhold 4 S. flour from some parishioners in Paitzdorf and Frohna, by Mr. Past. Feustel, Ostercollecte his Gem., 47 00 from the parish of Mr. Past. Streckfuß 493 00, from Mr. Past. Dörmanns ^t. Petri parish 312 pounds of hams, shoulders and sides and 6 pounds of butter, from his St. Pauli parish 10 hams and 16 doz. Eggs, from the branch parish of Hrn. Past. Biltz 1 box of rogues and shoulders, from Hrn. Past. Zschoche's Gem. 1 box of hams and shoulders together with 32 pounds of butter from Hermann Hufendick from Baden 2 gall Fett, 1 Schin-ken, 1 Schulter, 1 Rückenstück, von der Gem. Bud 1 Schinken, 1 Schulter, 1 Seitenstück, von der Gem.

Mr. Past Schuricht, 2nd shipment, 12 pp. Potatoes, 1 bag of beans.

For poor students received by Pastor Uchoche from Mr. Bergmann 45.00, by Mr. Past. Bergt, Coll. on weddings and Kindtanfen 426.75, by Chr. Müller 43.00 (of which 415.00 to Oerding), by Hrn. Past. Dvr- mann from his St. Petri parish 42.50, from his St. Pauli parish 42.00, by Hrn. Past. Döschcr by N.N. from Webster 45.00, by the Bremen Women's Association 14 undershirts, 6 underpants, by Nik. Schierling of Indianapolis 12 pairs of socks, by Mr. Past. Hallerbcrg, Easter Collecte of his congregation 410.00 for Lange, by Mr. Past. König from the Women's Association of his congregation 410.00, from the Virgins' Association 47.00, by Mr. Past. Stürken from the Franen- und Jungfrauenverein of his parish 410.00, collected on F. Reisingers wedding 46.00. A. Crämer.

The following additional gifts were received for **the Lutheran Orphanage near St. Louis from** February 11 to May 10: From Mr. Weidemcier in California 41.00. By Past. Mertz forwarded 75 Cts. From H. Klostermann estate. Wages 41.50. By Past. Holst in Troy, Ill, 42.00. By Past; Buszin collected in Ballwin 44.53. By Past. Matuschka at New Melle by N. N., 45.00. By Past. Endres at Jackson, Mo. collected 43.35. By Past. Trautmann for orphan hauSbildcr sold 413.50. By Past. Claus by several members at New Bremen 45.00. By Mr. Jacobi at Kirkwood 44.00. By Mr. Greb 42.00. By Mrs. Wehmeier 41.00. By Wittwe M. T. ClamorS 42.00. By G. Mertz for orphanage pictures sold 410.05. By Mr. Stein 45.00. By Past. Matuschka from G. Weinrich and Fried. Windhorst in New Melle 47.00. From Past. Nöder's congregation in Dunton, Ill, 412.50. By Past. Weseloh from Mrs. Heilbrink 41.00. Through Past. Harmcning from N. N. in Dissen 41.50. Through Past. Thurow by Phil. Ehrhardt 41.00. By Past. Streckfuß thank offering for Mrs. Hohlt 45.00. By Past. Besel from Herre in Wittenberg 41.00. By Mr. Hori in Cape Girardcau for orphan house paintings sold 42.00. By Past. Th. Grüber dcsql. 45.00. By the undersigned 42.25.

The following gifts of clothing, food, etc. were sent in from March 18 to May 10:

From Prof. Brauer 4 new dresses, 3 new aprons, 3 pairs of stockings, a lot of worn dresses. From G. Greb peach trees and plum trees. From H. Mencke 300 strawberry plants. From G. Mertz 2 cherry trees. From H. Niebrügge 1 ham, half of a sheep. From L. Köhler 2 bushes. Seed potatoes. From P. Wehmerer 1 side of bacon, 4 bush. Beans, 1 bucket sauerkraut, 2 gall. Vinegar, 6 sausages. From Bro. Cla- mors 1 side bacon, 1 ham, 2 lbs.,butter. From Dictr. Reincke in Ballwin 3 pr. children's shoes. From Casp. Rauscher 2 bush. Grain, 1 Bush. Potatoes, 1 keg of es- sig. Mrs. Lasar some articles of clothing. Mrs. Kleemann m Past. Landgrafs Gem. 2 boys' suits, 2 aprons, ^byHrn.Strecker 1 borZwieback, Candy ".oranges from friends d. orphans. Mrs.Dictrich 1 gall.molasses, 1 peck beans, 1 kegEssig. P.Wehmeir 1 kegEssig. Mr.Walker, New Bremen 1 bor.soap. Past. Nütze. 1 pack of worn clothes. Rev. A. Lehmann, Waiscnva

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(Submitted by L. Lochner.)

Why can't a Christian participate in the so-called life insurance companies? *)

Among the many things by which we Christians can recognize that we are living in the last days is undoubtedly the general striving and chasing after money and goods, the addiction to wealth, the eagerness to establish a so-called secure, carefree existence for oneself by all kinds of means, in a word: mammon service. Money, lots of money! That is the golden goal toward which most of them sail with full sails; in order to reach this goal, they abandon God and His Word. The danger of getting caught up in such chasing and striving for riches, the danger of serving mammon, is extremely great even for a Christian in these last sorrowful times. Have Christians ever had cause to heed the faithful warnings of their Savior and his holy

The sender allows himself the remark that he does not give anything new herewith to the dear Lutheran readers, but for the purpose of further discussion during the meetings of the conference, to which the sender belongs, he has only collected and arranged what the "Lutheran" has already written earlier about the subject in question. In compliance with the decision of the conference, the sender submits the present to the "Lutheran".

D. E.

The apostles should be warned daily, even hourly, against the desire for mammon and the idolatrous trust in it, and they should watch over their hearts most carefully, so that Satan does not entrap them with this lure and deprive them of their faith, soul and salvation.

In many ways, however, such temptation approaches them; at every step and step, the world, drowned in the service of mammon, entices them to abandon their trust in the living God and His precious, certain and true promises and to take their flesh for their arm and the impotent dollar for their God. - Among the various lures that tempt Christians to do this is the institute of the so-called life insurance companies. That and why, therefore, a Christian cannot participate in them with a good conscience, shall now be attempted to be shown here in brief.

The way in which the life insurance companies advertise their institute, the reasons they use to eliminate any doubts that might be raised against it, are already capable of filling a Christian with mistrust against them from the outset. For example, a booklet published by such a company says: "It is the duty of every father or father of a family to

It is a moral obligation to ensure the future independence or domestic comfort of the family or relatives; it is also an obligation to human society to provide a home, support and education for our loved ones and to prevent them from falling prey to the mediocrity of the cold world; it is also a religious obligation to care for those who are dear to us. The consciousness of being assured fills the mind with peace and contentment, and this in turn strengthens the body. All this has the effect of prolonging life and making life a blessing."

We therefore say first of all: The so-called life insurance is something unnatural, already contrary to Christian feeling. The essence of life insurance is that the insurers undertake to pay a contractually fixed capital on the death of the person insured with them, whereas the insured person is obliged to pay them a fixed capital. promises to pay certain contributions (so-called premiums) during the duration of the contract. Thus, the early death, the shortening of the time of grace is turned into an earthly source of income, the value of the time of grace is calculated and converted into money, for the life that God has given to the

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Mettschen taken, a monetary compensation demanded, offered and accepted! - According to the laws of almost all life insurance companies, however, one can insure not only one's own life, but also the life of other persons, namely one's debtors and those for whom one has become guarantor, thus making the death of that neighbor an object of money speculation. It is clear from this that life insurance companies are not merely concerned with making provision for the prevention of the shortage of one's own in the event of one's own death, but actually assess the death of a person as a capital and draw money from it. This is what distinguishes life insurance companies from all other insurance companies. In the latter, the insured, in addition to his regular contributions, puts something that really exists, belongs to him and is in danger, against the capital to be paid out to him in the event of loss, e.g., in the case of fire insurance, a house; in the case of life insurance, however, something that no longer exists, namely, life, which the insured no longer has, which God has taken from him because man should no longer have it.

But this is something so unnatural that it is not only contrary to the Christian, but even to the natural. It is contrary not only to Christian feeling, but even to the natural feeling of every respectable man of the world. Therefore, the agents of such companies use all possible means of persuasion to overcome the feelings of even respectable people of the world, who resist life insurance. Other insurance companies praise the financial advantages they grant and try to eliminate any reservations against them, but the life insurance companies do

even more: they also try to eliminate reservations which are raised from many sides against the morality of their institute. It is already a suspicious sign, however, if such companies first have to emphasize the morality of their way of acting. If natural feeling did not already resist the idea of insuring one's own life or that of another, all the persuasions so often applied on the part of such societies would not be necessary at all. - If there were no other reason against the life insurance companies, this one would already be sufficient to fill a Christian against them at least with distrust, since then at least so much would have to be admitted that the institute of the life insurance companies is such a thing, which already has an "evil appearance", of which the. The holy apostle 1 Thess. 5, 22. commands the Christians to avoid it; that therefore the participation in the same is already sinful, because a Christian would thereby burden himself with an evil appearance.

But there is no lack of other and even stronger

reasons that make the institute of life insurance and participation in it recognizable as something sinful. Such a further reason is this: The principle of life insurance is self-interest. The principle of it is by no means love, of which the apostle says 1 Cor. 16, 14: "Let all your things be done in love," and Cap. 10, 24: "Let no man seek what is his, but let every man seek what is another's." That the principle of all such societies is nothing but base self-interest is obvious. According to their statutes, not all and any who come forward are admitted, but only (as it is literally said) "strong and healthy persons working in a healthy profession." They therefore reject precisely those who would most need the vaunted benefits of their institute, such as sickly and infirm people. Likewise, they do not accept those who are either unable to pay regular contributions or not at all. Therefore, after the death of the insured, only he or rather his relatives and survivors or the holder of a policy (insurance certificate), such as the creditor who has insured the life of his debtor, will receive anything from the fund of these companies, if the insured himself or his creditors and the holders of his policy have regularly contributed and paid his contributions during his lifetime until the death of the insured. - All this proves sufficiently that the whole society, and therefore also each individual member of it, acts according to the principle to love only those who love us, to do good only to its benefactors, to give only to those from whom one hopes to take again. But this is, as Christ explains Luke 6, 32-35, the principle not of the children of God, but of the "sinners" or the "Gentiles".

All unborn people think, speak and act according to this principle. They do not want to help their neighbor without immediately asking: what will I get in return? The institute of life insurance emerged from this sense and spirit, and precisely at a time when faith, and with it love, began to die out more and more, until it blossomed in full bloom in our time, in which unbelief leads the reign. In 1706, the first life insurance company was founded in London, but initially it was not very well received. It was not until 1762, when unbelief began to prevail, that this institute really took off. From that time on, the institute spread all over Europe and America.

It is not uncommon to object that if life insurance societies are unchristian, sinful, then all orderly support societies found among Christians should also be rejected, such as societies for the support of widows and orphans. Only

This objection does not apply, because such organized support institutions are very different from life insurance companies, and that is because they are not based on self-interest, but on the principle of love for one's neighbor as commanded by God. For what moves Christians to establish such associations among themselves? Is it because everyone wants to gain by it? If a Christian wanted to participate in such an association for this reason, he would certainly sin for his person to the same degree as if he were to become a member of a life insurance company whose principle is obviously self-interest. Christians, however, establish a support society among themselves only because they are well aware of their sacred duties from God's Word to help their poor, suffering and needy neighbor. Because it could easily happen that there is a lack of means just when the neighbor needs help, or the need of the neighbor could be overlooked or forgotten due to human weakness, Christians make a certain order among themselves, according to which funds can be collected among them, and the needs of the individual can be investigated and satisfied. This and nothing else can and must move them to form such support associations among themselves. If they have any selfish intention, the word of Christ, Luke 6, would apply to such associations, even if they have the most Christian names and the most pious appearance, just as it applies to life insurance companies. This word of the Lord would therefore also apply to such associations if the support extended only to those who pay contributions, if therefore, as long as funds were available, any needy person was excluded.

The first orderly Christian support society is mentioned in Acts 6; this is and remains the pattern and model for all such societies among Christians. Because the principle of these societies is the love of neighbor commanded by God and extending to all people without distinction, they are of course very different from the support societies of the world, which are based only on self-interest, and therefore also from the life insurance societies.

Since the principle of life insurance companies is not love but self-interest, this alone can make it clear to a Christian why he cannot participate in them on his own behalf. But these companies and the participants in them seem even more reprehensible and condemned in God's Word, if one considers that they are based

without exception on the most shameful usury, for they lend out the paid premiums not only at as high interest rates as possible, but at compound interest. The New-York company says: "Are you

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sure that the money will come to you more than at compound interest in a life insurance company?" Another declares life insurance "to be the most pleasant capital investment" because it ensures "a lifelong accumulation of capital with interest and compound interest with a relatively small outlay. - The fact that life insurance companies promise such great profits and can actually deliver them is mainly due to the fact that they practice the most hideous usury by applying the notorious "envelope", i.e. interest on interest. Thus, further, the 18th Report of the New-York Life Insurance Company states, "All money paid in, except what is necessary to meet current expenses and losses, is invested or loaned in State and Federal bonds. These capitals, of course, bear interest, which are loaned out again and again bear interest. To give an idea of profit by compound interest: twenty dollars invested annually from a man's birth and left untouched, amount, when he is thirty years old, to 1550 dollars; at the age of forty, to 3095 dollars; at the age of sixty, to the enormous sum of 10,660 dollars. Twenty dollars set aside year after year, in sixty years only form a capital of 1200 dollars, and once invested with compound interest there is nearly nine times that sum."

Thus, these companies themselves declare openly that they use the most common form of usury, the envelope, i.e. compound interest. This alone makes it possible for them not only to promise such large profits and to actually pay them out, but also to construct magnificent, costly buildings and to pay their officials, especially their presidents, princely salaries. The promises of the life insurance companies, with which they try to persuade people to join them, are of course an exceedingly great, even irresistible lure for a person who is not afraid of God's Word, which condemns usury; but how could a Christian, who lets God's Word be his rule and guide, participate in such very common usury companies without seriously violating his conscience? It is unnecessary to add anything more about this, since the fact that the life insurance companies practice such an abominable usury speaks for itself and makes it clear enough to every man whose heart is not hardened against God's word that and why it is sinful to participate in this institution.

But finally, a Christian cannot participate in a life insurance company because the motive that could cause him to do so would in any case be a sinful one. Only a person who is still unenlightened by the Holy Spirit will be blinded by the hypocritical speech.

that by joining a life insurance company one is doing a work of love by helping widows and orphans. Every Christian will immediately be convinced that this is a hypocritical pretext and a gross untruth, if he simply asks himself: is this really the intention which such societies and those who join them have and pursue? If it were so, why do not these societies take care of all poor widows and orphans, as far as their means suffice? Why do they support only those families whose members have belonged to them, not according to the need of the family left behind, but according to the contract agreed upon by business? Why do they not accept all who come forward, but only "strong and healthy persons and working in a healthy profession"? Why do the rates get higher the older a person gets, so the closer death seems to be? Why else, but because the members of such societies are not concerned with doing good to everyone, as the apostle commands, but with leaving a capital to their family after their, the insured's, death.

So, if love of neighbor is not the reason that moves a person to join a life insurance company, what is the real reason that causes a person to take this step? The simple reason, to put it briefly, is because one does not put his trust in God but in the wretched mammon, a sin that is already judged and condemned in the first commandment. It is either small faith and unbelief, or the addiction to wealth for his survivors, which moves a man to insure his life.

God has promised in his word to give us food and clothing, and because he has promised this so certainly, he declares it to be sinful to doubt in the least the fulfillment of his promise. Therefore, we should not anxiously worry and ask: what will we eat, what will we drink, with what will we clothe ourselves? We should leave such questions and worries to the Gentiles, who know nothing about God and His Word. The Lord Jesus further teaches that as surely as God has given us life, so surely will he give us the necessary food; and as surely as he has given us the body, so surely will he provide us with the necessary clothing. So long as we have life and limb, we shall not lack what we need for either. And God has always faithfully fulfilled this precious promise. He has not promised us abundance, but food and need of the body; our answer to his question, "Have you ever had any lack?" must therefore at all times be: "Lord, never none!"

Now what does a Christian do when, despite these

their promise. How can he believe in God's promise and in spite of the experience he has always had of how faithfully God keeps his word, join a life insurance company? He no longer believes this certain and true promise of God; in fact, he declares it to be uncertain, even lying. He does God the greatest dishonor by

preferring human assurances, of which one sees and experiences daily how uncertain and unstable they are, to God's assurances, although he has experienced countless times how faithfully God keeps his promise.

Just as, on the one hand, small faith or unbelief is the cause that moves a man to insure his life, so, on the other hand, it is the striving and the addiction to leave riches to his family that tempts him to do so. A worldly child probably thinks he is doing his family the greatest good if he leaves them a lot of earthly treasures. But can a Christian be of this mind? How can he know whether the money, which is paid out to his family by a life insurance company after his death, will bring salvation and not ruin, especially since he would teach them by his own example to trust and build more on uncertain, deceitful wealth than on the gracious, almighty, living God?

A Christian knows what great danger is connected with wealth in general for us poor sinful people. He knows how it so easily stifles the word in the heart; how it so easily opens the door to avarice, extravagance, injustice, hard-heartedness, pride, pride of place, splendor of dress, gluttony and many other sins. That is why the Savior says: "Truly I say to you, a rich man will hardly enter the kingdom of heaven. And further I say unto you, that it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Matth. 19,23. ff. And St. Paul: "Those who want to be rich fall into temptation and snares and many foolish and harmful lusts, which sink men into destruction and perdition; for avarice is a root of all evil." 1 Timoth. 6:9 There is no lack of examples from Scripture and daily experience.

How, then, can a Christian, in view of such sayings of Scripture and many examples, plunge himself and his own into such great danger and still pretend to seek their best? Of course, it is something else when God gives a Christian riches through work in his profession and unsought. Then he will have to watch over himself twice, so that he does not hang his heart on it, but he has a good conscience with regard to the acquisition of the money that he leaves to his own. But he who wants to leave wealth to his own by life insurance, thereby reveals

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First, that he is a servant of mammon, for he seeks riches; and secondly, he has an evil conscience concerning the acquisition of money, which is displeasing to God, since God has indeed commanded that one should work to eat, but not that one should insure one's life in a usurious society, by which, moreover, one makes himself a party to so many other sins.

If we therefore briefly summarize all that has been said so far, we must say: A Christian cannot participate in a life insurance company because, first of all, insuring one's life is something unnatural, something contrary to Christian feeling, something by which he would burden himself with an evil appearance from the outset; secondly, because the principle of such companies is base self-interest; thirdly, because all life insurance companies, without exception, are based on the most shameful usury; and finally, fourthly, because the motives for insuring one's life can only be sinful, namely: Small faith, unbelief, the addiction to wealth.

God save every Christian from the life insurance companies.

(Sent in by Pastor Fick.)

The sacred duty of parents to bring up their children in a Christian way.

Children are the greatest treasure parents have on earth. Even the pagans know this. For when a noble Roman woman was once asked to show her jewels, she presented her children with the remark that they were her noblest treasures. But of what the pagans have only a dark knowledge, the holy scripture gives us the clearest information. Nowhere does it praise the happiness of those who have much money and goods. But it does say: "Behold, children are a gift of the Lord, and the fruit of the womb is a gift. Like arrows in the hand of a strong man, so are young boys. Happy is he who has his quiver full of them." Ps. 27, 3-5. Further: "Your children (will be) like the olive branches around your table. Behold, thus is blessed the man who fears the LORD. The LORD shall bless thee out of Zion, that thou mayest see the happiness of Jerusalem all the days of thy life, and see thy children's children" Ps. 128:3-6.

Hereby the Holy Spirit teaches us two things. Children are a gift and a present from the Lord. No matter how many earthly goods a person may have, houses and farms, cows and horses, gold and silver, children are infinitely more valuable; they are the highest gift of all earthly things, for they possess an immortal soul. But it is not the same how the children are. If they are not good, if they resemble thorns and thistles, if they are only seeing ungodliness is the greatest heartache that pious parents can encounter in this world. We can see this in the case of King David. Strong and manly he endured all the crosses and misfortunes that came upon him. But when his son Absalom came to such a terrible end in the midst of his sins, it broke the old pious father's heart. Then "he wept and mourned for him," then "he covered his face and cried aloud: Oh my son Absalom! Would to God that I had to die for you! O Absalom, my son, my son!" 2 Sam. 18, 33. 19, 1. 4. Therefore also the holy scripture says of a godless son that he is "his father's mourning and heartache, and his mother's sorrow, grief and shame" Prov. 17, 25. 19,13. 15, 20. 10,1. "A fool's (godless) father has no joy" Prov. 17, 21.

Then we see from the above scriptures what is the greatest earthly blessing and the highest earthly bliss that a man can attain in this life. Namely, when his children turn out well, when they are like the olive branches, when he sees his children's children, which means, according to the Holy Scriptures, when he sees his children's children before all others. According to the Scriptures, this means when he sees true godliness above all things, and therefore his pleasure and joy in them. This is also attested to in other passages of Scripture. Scripture also testifies to this in other places, such as Prov. 10:1: "A wise son is his father's delight. How glad the father of the prodigal son was when he turned back and repented! Truly there is no greater joy for Christian parents than to see their children fear the Lord and walk in his ways.

God alone can give this joy to parents. For he alone can convert, enlighten and sanctify the hearts of children through his Holy Spirit. But does it follow that parents should do nothing at all to help their children become true Christians? Not at all. Rather, by giving them children, God gives parents a high and holy task. By God's grace, they are to bring about the blessedness of their children through heartfelt intercession and Christian education.

Abraham is an instructive example of this. How earnestly he prayed for his son: "Oh that Ishmael might live before you! Gen. 17, 18. How many an ungodly child has been saved because his parents prayed fervently for him and the Lord heard their prayer! Hannah, the mother of the prophet Samuel, said of her son: "I give him back to the Lord, because he is prayed for by the Lord." 1 Sam. 1:28. Augustine was prayed for by the Lord in this way, because his mother Monica did not cease for twelve years to pray earnestly to God for his conversion. How earnest and unceasing her prayer was, we see from the words of comfort which a bishop said to her: "Be of good cheer!

a son of so many prayers and tears cannot be lost." And finally she experienced the inexpressible joy that Augustine became a true Christian from a godless pagan. To whom else shall parents turn with their care for their children, but to him who is the right father over all that is called children? And how kindly the divine promise entices to heartfelt intercession for the children: "Verily, verily, I say unto you, if ye shall ask anything of the Father in my name, he will give it you" John 16:23. It is a sacred duty of love, which parents owe to their children, that they carry them daily on their praying hearts and without ceasing call upon God for his grace for their conversion and blessedness. Every day we must pray to God in the Holy Prayer. Every day we must ask God in the Lord's Prayer to bless our children with physical goods, but above all with spiritual goods.

In addition, however, it is also the sacred duty of parents to bring up their children in a Christian way. Abraham is also a model for this. For the Lord himself praises him: "I know that he will command his children and his household after him to keep the ways of the Lord and to do what is right and good" Gen. 18:19. Christian child rearing is the care of parents to educate their children to become Christians by giving them the means to salvation, holy baptism and instruction in the Word of God. For Christ says: "Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit" Matth. 28:19. This command concerns all Christians. This makes it their sacred duty to see to it that their children are baptized and taught.

For the benefits that children receive in holy baptism, we cannot thank God enough for eternity. For baptism works forgiveness of sins, redeems from death and the devil, and gives eternal blessedness to all who believe, as the words and promises of God read. "God makes us blessed through the bath of regeneration and renewing of the Holy Spirit" Tit. 3, 5. Through this they receive childship, Gal. 3, 26.; through this they are received into the covenant with God, 1 Petr. 3, 24. Christ's word also applies to the baptized children: "Let the little children come to me, and do not hinder them, for such is the kingdom of God" Marc. 10, 14. On the basis of the divine word we also consider the baptized children as believers, as children of God, as citizens of the kingdom of God and as joint heirs of eternal life.

The baptized children are now to be instructed in the Word of God daily, diligently and abundantly. It might seem conspicuous to someone if it is said that this instruction is to be daily. But from God's word this is unquestionable. Col. 3,16. it says:

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"Let the word of Christ dwell among you richly in all wisdom. Teach and admonish yourselves with psalms and hymns and spiritual songs, and sing to the Lord in your hearts." Only then does God's word dwell abundantly in the homes of Christians, when it goes on daily in the air in them. And when God says: "Teach, admonish, sing," children should obviously not be excluded from this, for they need it most of all to be "taught and admonished with all wisdom." Very instructive are also the words: "If anyone does not provide for his own, especially for his own household, he has denied the faith and is worse than a heathen" 1 Tim. 5, 8. Even the godless heathen give their children the same care.

their children their daily bread. Therefore, whoever lets his children go hungry for even one day commits a great sin. But it is much more necessary to supply the souls of the children with spiritual bread, with the word of life. How shameful, then, is the act of one who lets his poor children go for days without telling them God's word, either himself or through others, and thus lets them starve, starve and languish spiritually!

It is said of a true Christian: "When the heart is full, the mouth overflows" Matth. 12, 34. He cannot refrain from testifying about the one whom his soul loves, the Lord Jesus. The Holy Spirit drives him to confess God's word. He speaks with David: "I believe, therefore I speak" Ps. 116,10. In addition true Christians know that they are therefore called by God to the holy father and mother office, that they should create with fear and trembling that their children become blessed. All this moves them to hold up the Word of God to their children daily with teaching, punishing, comforting and admonishing. For Christians are spiritual priests who daily offer the word of God, and

as in their hearts there is an everlasting prayer, so also in their houses the gospel shall abound daily.

Let us now take a closer look at those passages which actually deal with the Christian discipline of children. They are as follows: "And these words, which I command thee this day, thou shalt take to heart. And thou shalt teach them unto thy children, and speak them when thou sittest in thy house, or walkest by the way, when thou liest down, or risest up."

Here it is stated in clear words that the instruction of the children in the word of God should be a daily one. The Lord Himself says to Petro and thus to all Christians: "Feed My lambs" Joh. 21,15. As the feeding of the lambs happens daily, so the souls of the children should be nourished daily with the sensible milk of the divine word. And St. Paul says: "You

Fathers, do not provoke your children to anger, but bring them up in discipline and admonition to the Lord" Eph. 6:4. Bringing up children is an activity of parents that is practiced daily. Since the bringing up is done in discipline and admonition to the Lord

oll, it is evidently said that the parents thereby teach the children the Word of God daily and should diligently put to the heart.

Thus, we have seen that God's Word obligates parents to abundantly supply the souls of children with the Word of God on a daily basis.

Can they therefore with a clear conscience hand over their children to the local free schools, in which, according to the laws of the state, all religious instruction is completely excluded? This question oll us keep busy later, God willing.

The transmission theory.

This expression or concept of transmission has become common in recent times in the doctrine of the Christian preaching office. Because the power of the keys (or the power and command to administer Word and Sacrament) originally belongs to the Christian church or congregation, but is publicly exercised and administered in the sacred office of preaching, it is quite logical to say that the power of the keys is transferred from the church or congregation to the preachers for public exercise.

Because there is so much ambiguity, confusion and error in the teachings of the church and the ministry of preaching today, this expression and concept of the transfer of the key authority from the Church on the preachers. This is what happened recently in a public paper by one of my most beloved friends. This dear brother thinks that one should simply stick to what the symbols say according to God's Word, namely 1. that the church has the keys originally and actually, and 2. that the ministry of preaching for the public exercise of the keys is endowed by God. These two points are as it were the two boundary marks of the right doctrine of the office of preaching; now what lies in the middle between these boundary marks, that is, namely, the more precise determination of the relationship in which the office of preaching, which exercises the power of the keys, stands to the church, which has the power of the keys, all this one should not want to determine so strictly and abruptly, but tolerate a certain freedom of different views in it, for it is a false, legal, and unlawful way of determining the relationship of the office of preaching to the church, which has the power of the keys.

The spirit that wants to force and squeeze us into certain, but only human, forms and expressions in this.

Against this I believe I must very much defend myself. First of all, I must object that it is quite impossible to understand the doctrine of the ministry of preaching correctly if one does not clearly grasp and understand precisely the relationship in which

the office of preaching is related to the church. This is actually the point around which all disputes in the doctrine of the office of preaching revolve today. And if this point, the relationship of the church to the ministry, is not clearly understood, then everything else cannot be understood properly. The consequence of this is that the very phrase of our symbols, "the church has the keys," that boundary marker of pure doctrine and essential fundamental article of the Lutheran confession, about which one must without doubt be completely clear and certain, is so seldom understood properly today; either one has no clear concepts of this doctrine of ours at all, or one does not have a clear understanding of it at all.

Symbols, one does not say and teach anything right about it; or, because one is not clear in the matter, one lets all kinds of wrong concepts and errors slip in. Our beloved friend could have seen this long ago from the papers of his own inner ecclesiastical circle, or he could only have remembered how one of the most respected theologians of this circle declared at our meeting in Magdeburg that the church or congregation has the keys, insofar as it can see the fruit and benefit of them in holy absolution, word and sacrament. The church or congregation has the keys insofar as it enjoys, hears, receives the fruit and benefit of the same in holy absolution, word and sacrament.

But we must also further insist: if our Lutheran symbols say, on the one hand, that the church has the keys, and on the other hand, that the preaching ministry is endowed by God, the keys are If we say that the church is to exercise the key power publicly, then the relationship between the church and the ministry is hereby determined completely sharply and precisely. And likewise, when we say that the power of the keys is "transferred" from the church to the preachers, this expression says and sets no other letter at all than the symbols say and set, and whoever rejects the concept and thought of this transfer, who also rejects the teaching of our symbols, i.e. the proposition that the church has the keys. - For let us make the matter a little clear. If a man has a certain right or power which he exercises, there are absolutely only two possible cases: either he has this power from himself, or it is given to him by another. So it is, for example, with secular authority; a government official would have to have the power either from himself, the He must exercise it in his office, or it must be given, i.e. transferred, to him by a higher person. And what does it mean when we say that power is "conferred" on a civil servant? This means nothing else at all but that the official does not have the power he exercises in himself, but another, the king, has it, and because the king has it, well, the official cannot logically receive it otherwise than that the king gives it to him. But whoever would deny that the power is given or transferred by the king to the official, would also deny that the king is the king.

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nig has it, and he would have to conclude that the official has the power from himself and in himself. - These simple logical conclusions are only applicable to the doctrine of the office of preaching. We all agree that the office of preaching was instituted by God for the purpose of publicly exercising the keys of Word and Sacrament. Now then, the right, the power to do this, where does it come from? Either the preacher has it from himself and in himself (given to him directly by Christ) or someone else has given it to him or transferred it to him. Now, if our symbols say that the church has the keys, and if they expressly add that the church has the keys "actually and directly," they are really saying nothing other than that the preacher does not have the power of the keys of himself and in himself, but that it is first given to him by the one who has it; and if the church has the power of the keys "directly," the preacher can have it only "indirectly," i.e., in such a way that it is given to him by the church as the immediate and original owner. But whoever would deny here that the keys are given or transferred by the church to the preacher (or are not "give" and "transfer" in this sense two quite synonymous terms?), would have to think logically that the preacher has the keys from himself; but if he has them from himself, the church cannot have them; and thus this proposition of our symbols would be overthrown.

So what is it with the so-called "transmission theory"? It is only a clear and definite expression, made necessary by the doctrinal confusion of our time, for the teaching of our symbols, that the preacher does not have the power of the keys which he exercises from himself as an immediate privilege and prerogative of his office, but that he has this power from the church, as the original and immediate owner of it. But a third thing is logically impossible: either the preacher has the key power from himself (conferred directly on him by Christ) or he has it from the church (certainly according to divine foundation and order). This is the real thing, which is designated by the expression of conferring; but the human form of the expression in itself is just as justified as, for instance, the human expression "Trinity", of which we all know that whoever wants to reject it under the pretext that it is only human, rejects just with it also the divine thing, that One is God in three persons.

(From Brunn's Missionsblatt.)

(Submitted.)

The very latest interpretation of Scripture and doctrine of the Church.

In a "speech delivered at the peace celebration on Easter Sunday evening, April 9, 1871, in the German Evang.-Lutheran Zion Church in

Henry Street, Brooklyn, L. I., by Pastor Friedrich Wilhelm Tobias Steimle", reported in his own organ, the "Luth. Kirchenblatt" of April 1871, among many other things that are saddening coming from the mouth of a Lutheran preacher, in a Lutheran church or a Lutheran newspaper, is the following passage: "From this year on, Germany is the first power in the world, and since it is a predominantly Protestant country, there is every

prospect that much blessing and salvation will be brought about in the whole world. One is reminded of Daniel, who says: "But all authority under the whole heaven will be given to the holy people of the Most High", which is no other people than the German people, because it is the most sincere and honest of all the peoples of the world and has absorbed the will of God most deeply. Only one thing is to be wished now, that also the religious upliftment will not fail." Thus, in the dizziness of our time, a president of a synod that wants to be strictly Lutheran: the German Lutheran Synod of the State of New York, etc., can speak and write! In his opinion, the German people have certainly "absorbed God's Word most deeply" when and where they do such exegesis! Oh, how Satan may laugh, if such lights, who want to be in the Lutheran church, misuse the Holy Scriptures to give the Lutheran people a better understanding of God's Word. Oh, how Satan may laugh, if even in the Lutheran Church such lights, who want to be, misuse the Holy Scriptures to flatter the natural arrogance of the people and to shamefully pervert the pure and blessed doctrine of the Church of God! If Mr. Past. Steimle had been humble enough, before he launched his lamentable speech, to first look up in the Bible of Altenburg or Weimar, how our fathers explain Dan. 7, 27. in a manner quite similar to the faith, he could have been saved from a grave, grave sin.

C. A. T. Selle.

To the ecclesiastical chronicle.

Monkey philosophy. In the "Gazette of the West" of June 11 - to his shame it is reported - there is an essay by a Dr. A. Hausmann from St. Louis, in which he professes the new ape philosophy. Yes, this doctor goes so far as to write: "As far as the origin of man is concerned, the descent from the sex of the apes is not a hypothesis," that is, not an assumption based only on probability, "but a fact, where there is much evidence for, but none against." However, one is tempted to draw the conclusion from this assertion that at least Dr. Hausmann is descended from apes, even the abuse that this doctor makes of his reason clearly shows that he is not descended from apes either, because apes do not show any reason that they could abuse in this way. About the talk of similarity

of the monkey and human body, everyone who does not abuse his reason, but uses it, will only laugh, if one wants to prove from it the descent of man from the monkey. Show that the ape has only intellect, but also reason, like man! If one does not do this, then the whole ape philosophy is and remains nothing but a proof of how low a man can sink who absolutely does not want to convert. W. [Walther]

Saxony. For the first Saxon state synod, which opened on May 9, the state consistory proposed that the oath of office of Lutheran pastors be changed so that the preacher only vows: "To preach the Protestant doctrine as contained in the Holy Scriptures, as the only rule and guide of Christian faith and life, in accordance with the principles and aims expressed in the unaltered Augsburg Confession and the other confessional writings of the Lutheran Church" (these two words are printed in double-capital letters in the report itself). Lutheran Church" (these two words are printed in the report itself in double-strength letters) "purely and loudly." This proposal reveals a quite appalling blindness. The Landesconsistorium knows that the majority of the preachers in the country neither can nor want to sign the church confessions. Instead of recognizing from this that the Lutheran Church in Saxony can no longer be kept as a national church, the authorities want to keep it together by demanding an ambiguous confession to the church symbols that can be interpreted by the unbelievers and false believers as well as the orthodox. Even the Allgemeine Lutherische Kirchenzeitung of Leipzig says of this: "This formula opens the door to all kinds of unchurched directions. Since the Landesconsistorium has already gone ahead with such concessions to the enemies, nothing else can be expected than that the Landessynode will only seal the end of the Saxon Lutheran Landeskirche. If the enemies see that the faithful are so fearful, they will be all the more furious and bold. Already the Leipzig liberals have announced that their proposal is: "The present swearing-in of clergymen and teachers of religion is to be replaced by an oath which, on the basis of the fundamental evangelical-Christian doctrines, gives free scope to conscientious conviction;" and we must say that if the State Consistory by all means wants to retain its rationalistic and unionistic preachers and not depose them, as it should, it would indeed be a tyranny of conscience to compel such preachers to sign the symbols unconditionally. W. [Walther]

The Hamburg - Altona Bible Society issued your appeal in February of this year, calling for the founding of a general German Bible Society. It states, among other things:

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"The revision of the Lutheran Bible, which has been brought about by the church government, is nearing its end, and it is now a matter of distributing this revised version. If we are really serious about this, if all German Bible societies really agree to distribute the Luther Bible only with a revised version, then it is time for us here in America to publish the old Luther Bible with an unchanged version. W.

The Lutheran Church in Paris. This is reported in the Leipzig Allgemeine Lutherische Kirchenzeitung of May 12: The present revolution has resulted in the plundering of many Catholic churches and monasteries, including those of the Reformed Deaconess Institution, and the imprisonment of 3-400 Catholic clergy. The Lutheran Church, however, has been overlooked as "the poor one"! So far, no Lutheran pastor has been harmed, no Lutheran church has been damaged; the Lutheran services have continued quietly, and even the German service in the Billetteökirche, despite the expulsion of the Germans and despite the present removal of a third of the inhabitants of Paris, is at present just as well attended as before. So those who are still in the city and hold fast to the pure Word live in joyful confidence that the Lord will turn everything to the best.

Rome. On Easter Monday, April 10 of this year, the first Wesleyan Methodist church was consecrated in Rome, one shot from the Papal. Pantheon, was solemnly dedicated. Rev. Henry I. Piggott, Superintendent of Italian Missions, preached his church dedication sermon on Rom. 1:15,16.

Church News.

After Mr. Past. Wüfemmann sickness resigned and his congregation appointed Rev. Ph. Fleischmann, so far in Allen County, Jnd., so he was introduced to his congregation on Sunday Cantate by the undersigned on behalf of the Mr. Vice - President middle District and under assistance of Mr. Pastor Wüstemann.

Err crowns his work with rich blessings. C. F. Steinbach.

Address: Bsv. Bk. IZsisdimauu, L^uäällvills, Issokls Oo., Irrä.

After Rev. I. A. F. W. Mueller had accepted a call from several congregations in Somerset County, Pennsylvania, with the grant of his present congregation at Pittsburgh, Pa. the same was installed in office by order of the honorable Presidency of the Eastern District of our Synod on Sunday Exaudi by the undersigned.

May God bless this messenger of peace "on the mountains". I. P. Beyer.

Rev. F. Kügele of Trinity Parish, Cumberland, Md. having received and accepted a regular appointment, with the consent of his former parishioner at Omaha, Nebr. on Sunday, the same was Eraudi inaugurated into office on behalf of the Most Reverend Presidency of the Eastern District by undersigned.

May the Lord be his light and strength for the eternal salvation of the souls entrusted to him.
F. Dreyer.

Address: R,6v.

Lox 191. Oulnl)6rlauO,

On Sunday Jubilate, April 30, 1871, Rev. I. P. Beyer, who had received and accepted a regular appointment to the German Lutheran Dreieiuigkeits-Gemeinde U. A. C. at Pittsburg, Pa. was -publicly and solemnly inducted by the undersigned, assisted by Rev. C. Engelder, by order of the honorable Presidency of the Eastern District of the Synod of Missouri rc.

The Lord be with his servant and promote the work of his hands!

Johnöburgh, Somerset Co, Pa, May 22, 1871.

I. A. F. W. Müller.

Church consecration.

On the last Trinity Day, June 4, the congregation in Grafton, Wisconsin, with the participation of the neighboring congregations and especially the Cedarburg Singing and Music Choir, consecrated its 40-foot to 75-foot church built of rubble stone and adorned with a steeple, for which the cornerstone had been laid on May 13 of the previous year.

May it now also please the faithful God to soon give this congregation and the two branches connected with it a pastor who will preach all his wonders in this new church! I. H. W.

Mission Festivals.

On Trinity Sunday there was a mission feast in the congregation of Pastor Heinemann at Neu Gehlenbeck, Madison Co, Jlls. Guests came from near and far, from the congregations in Staunton, Litchfield, Dorsey, Bethaldo, Prairietown and so on. Since the church would not have been able to accommodate the large missionary congregation, so many benches were set up near the parsonage under shady trees so that everyone could take a seat. Prof. Crämer gave the main sermon on Matth. 6, 10. (the first half of the verse). He reminded us that we were actually still in the holy time of Pentecost, whose eight-day celebration was originally concluded with today's Sunday, and showed how this time was so very special, He showed how this time is especially suitable for mission festivals and that - as the holy apostles preached the gospel in all languages through the miraculous effect of the Holy Spirit - so also today the mission from various languages leads to the

unity of faith and gathers the lost, scattered and almost pining away fellow believers and how the mission festivals and mission sermons have the purpose to encourage this work. The theme was: The second petition is an unbreakable seal of God's good pleasure in the mission and a powerful impulse to new diligence in this work of the Lord. In the first part, it was shown how not only many passages in the Holy Scriptures show God's pleasure in the mission, but how this is also the second petition, which the Lord has given us. and how the certainty of this gives us the right joy for the work. In the second part it was shown how it cannot be otherwise, who prays from the heart: Your kingdom come, - he drives mission, he takes care of his housemates, his friends and acquaintances and as much as is in him, he helps that God's kingdom comes into all hearts. It would be obvious hypocrisy if someone would pray for the kingdom of God and yet give nothing to further this kingdom. No, Christians cannot do that. They alone pray this request from the heart and this still drives them anew to diligence in the work of the mission until the number of the elect is full and the Lord comes on the cloud and introduces us into the kingdom of glory. - After this year's confirmands and the singing society had performed a suitable piece for the congregation and Pastor Holtgreve (who belongs to the Illinois Synod) had given an address on Ps. 36:10, the morning service was concluded with the blessing of the Lord. - Immediately all the guests were asked to refresh the body with food and drink. Long, heavily laden tables were ready and here again the faithful care of the dear Neu-Gehlenbeck congregation was demonstrated. - 2A.m. the noon service began. The undersigned preached on Isa. 60,1-6. The Singverein again entertained those present with sweet melodies. The collection amounted to H91.10 and half of it is for the synodal fund and the other half for the inner mission. Glory to God alone in the highest.

R. Frederking.

On the second day of Pentecost this year, the communities of Fort Dodge and West Dayton had the great joy of celebrating a community mission festival. The place of celebration was on the farm of dear brother Johann Heidkamp in the community of West Dayton, about 16 miles south of Fort Dodge. Under the shady planted trees of his farm, Brother Heidkamp had provided comfort in the best way. A temporary stage had been set up for the preachers and for the Fort Dodge Singing Society, and makeshift "trees" had been prepared for all the guests. A long table found Le many guests^chon their arrival especiallyKmrch the FürMge of the Frau Wirthin with well-prepared Smffen richly occupied. From Fort Dodge wavm twelve wagons loaded with festive guests arrived. Unfortunately, Pastor Endres of Boonsboro was prevented by illness from coming to the celebration. In the morning Mr. PasimMker- tens preached on John 3:16, his theme^DßWWhat should move us to do mission? 1. on God's side; 2. on the side of those to whom we have to do mission; 3. on our side. In the afternoon the undersigned preached on Matth. 5, 13-16. The topic was: The work of inner mission, that we should do it; 2. how we should do it. Several songs were performed by the Fort Dodge Singing Society at both services. The collection was P21.61. By unanimous vote of the mission guests, this was designated for the inner mission in Iowa, respectively, for my assistant Theodor Fourth. Abundantly blessed, comforted and encouraged to do the Lord's work, we left the fairground at about 5 o'clock. Thanks be to the Lord for everything.

I. F. Doescher, Pastor.

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Solicitation.

All those brethren, both pastors and teachers, who wish to have their address printed differently in our calendar for 1872 than in that for 1871, are hereby requested to send such changes to me by the first of August of this year at the latest. Whoever fails to fulfill this request in time should not be surprised if his address does not appear in our new calendar as he wishes.

—P—

Thanks to.

Since it is impossible for me to reply individually to the numerous letters which have been sent to me by my dear fellow ministers and other friends, or to indicate their receipt, I take the liberty of expressing through the "Lutheran" my heartfelt thanks for the expressions of sympathy and comfort with which I have been refreshed from so many quarters in my the heavy tribulation into which the Lord has brought me through led to the death of my dear spouse.

Buffalo, June 5, 1871.

C. Large.

Conference - Displays.

The Concordia - Conference of the Lutheran Synods of Ohio and Missouri meets, according to resolution, Tuesday, July 18, 1871 afternoon 2 o'clock at the home of Rev. I. Wilhelm at Freedom, Beaver County, Pa. K. Walz, Secretary.

The Cleveland Special conference will meet, God willing, on June 27 and 28 at the home of Mr. Past. Husmann in Euclid, Ohio.

I. Rupprecht.

The Conference of Teachers of St. Louis and Vicinity will be held, God willing, July 12-14 in St. Charles, Mo. All those who intend to attend are asked to contact Mr. Ulrich as soon as possible.

H. H. Meyer.

The Quincy Preachers Conference will gather, God willing, July 11-13 incl. at. Pastor Seidel in Quincy.

F. M. Große, Secretary.

The "Iowa Special conference will, God willing, be assembled at the home of Rev. Seuel in Lyons from July 11 to 13. I. F. Doescher.

The Honorable Pastoral Conference of Northern Illinois HU, God willing, hold their next meetings at the Wohnung of Mr. Pastor Roeder at Dunton State County, Illinois, July 11-13, 1871. 'Gottl. Traub, secretary.

The General School Teachers - Conference meets this year in the school of Mr. Teacher Fischer at Chicago, Ill, from Tuesday, July 25, to Friday, July 28 (Inclusively). P

The subjects of the negotiations will be:

- 1) arithmetic, as a main subject in our elementary schools (by teacher Wilde);
- 2) a two-class curriculum (by teacher Denninger);
- 3) a paper on repetition and public school examination in elementary school;
- 4) the (further) discussion on legal and evangelical breeding (from the Addison Special conference);
- 5) a paper on the topic: What can school and home contribute to the formation of a child's character? (by teacher Simon);

In addition, papers from the St. Louis, Milwaukee, and Chicago Special Conferences will still be presented.

All who intend to attend the conference are asked to register in advance with teacher Läufer or Haase.

Aurora, Ill, May 20, 1871.

E. H. Dreß, Secretary.

Received in the Middle District Treasurer's Office:

To the synod treasury of the middle district! From Past. Hochstetter's congregation at Indianapolis 471.00 Dr. Sihler's congregation at Fort Wayne 456.46. By D. Fichtmann from the congregation at Marysville 422.50. By Past. Stock's Gem. at Fort Wayne 410.00. By Past. Sauer in Seymour: from the comm. 428.55, Bro. Spie-

ker. P. 1.00, Wittwe Kath. Meyer 41.00, I. Vogt 50 Cts. From Past. Brackhage in Bennington 4150, of whose parish 419.14. H. Berner 41.00. Past. Sitzmann's Gem. in Pomeroy 45.00. Past. Schwans Gem. at Cleveland 4105.42. Past. Zagels Gem. at Fort Wayne 415.57. Past. Jäbker's Gem. in Adams County 428.00. Past. Stubnatzy's Gem. at Fort Wayne 451.05. Rev. Detzer's Gem. at Southridge 416.15, at Defiance 425.00. Rev. Schlesselmann's Gem. at Cicero and in Arcadia 425.00. Past. Knief's Gem. at Marysville 418.00.

Past. Kuchle's Gem. in La Porte 427.46. Past. Schmidt's Gem. at Terre Haute 48.00. Past. Heitmüller's Gem. at Clifty 46.60. Past. Mees' Gem. in Columbus 430.00. Past. Horst's Gem. in Columbus 49.25. Past. Tramm's Gem. in Vincennes 418.54. Past. Evers in Root 41.00. whose parish 414.01. Past. Äuchle's Gem. in La Porte 416.20.

For the general synodal building fund: From Past. Kuchle's Gem. in La Porte 415.65. Past. Sitzmann's Gem. in Pomeroy 46.00. Chr. Vlicke's at Fort Wayne 43.00. Past. Jäbker's Gem. in Adams County 410.00. of a limb in Past. Fleischmann's Gem. 45.00. From the Eastern District 4205.00. From Rev. Schlesselmann's congregations on the Cicero and in Arcadia 425.00. Past. P. Rupprecht's Gem. in Decatur 48.00. Past. Evers' Gem. in Root 410.00.

For Pastor Brunn's Anstalt in Steeden: From a member of Past. Fleischmann's congregation 410.00. Past. Horst's Filialgemeinde 44.25. "

To the Preacher's and Teacher's Wittwen Fund: From Past. Stock's Gem. at Fort Wayne 44.65. widow M. Meyer in Seymour 45.00. past. Stubnatzy's Gem. at Fort Wayne 437.63. Past. Böse in Avilla 45.00. Past. Knief's Gem. in Marysville 410.00. I. Jansen in Root 41.00. D. Scheumann there 41.00.

On the emigrant mission in New York: From Past. Stubnatzy's church in Fort Wayne 49.56. Collected in the country school of the same church 46.44.

For the Hermannsburg Mission: From Rev. Stock's congregation at Fort Wayne 45.90. From a member of Rev. Fleischmann's Gem. 410.00.

For poor college - students in Fort Wayne: By Past. Horst collected at Renner's wedding 45.75. By Past. Saupert a part of the coll. on the wedding of G. Daube 412.00. For F. Zigel: collected on Jansen's wedding 414.00, by C. Pöhr 45.00, F. Stellhorn 43.00, A. Hockemeyer 42.00, F. Fruchtenicht 42.00, P. Schmidt 41.00, H. Fruchtenicht 45.00, Ch. Meyer 45.00, Past. H. Fruchtenicht 42.00, Wittwe Dreibeibiß 42.00.

For poor seminarians in St. Louis: By Past. Brackhaae in Bennington, wedding - Collecte 42.00. By Past. Evers in Root 42.00. From its congregation 48.59.

For poor school district pupils in Addison: From Past. Weyels Dreieinigkeits-Gemeinde 417.93, dessen Petri-Gem. 44.83, dessen Emanuelsgemeinde 44.05, from an unnamed 41.00.

For college household in Fort Wayne: From Past. Rupprecht's comm. in North Dover 412.00.

For the seminary household in Addison, Ill: From Past. Bauer's comm. at Fort Wayne 42.75.

For the Heathen Mission: From Past. I. Rupprecht's congregation in North Dover 416.00.

For the inner mission: From Chr. Dunkel in La Porte 41.00.

For the Lutheran Orphanage near St. Louis: From Past. Brackhage in Bennington 45.00. Past. Evers in Root 45.00. D. Scheumann there 43.00.

For the ill Past. Kähler and family: By Past. Sauer in Seymour 414.00. By Past. Sitzmann's Gem. in Pomeroy 419.00. Past. Bauer's Gem. at Fort Wayne 46.65. A. S. in La Porte 41.00. By Past. Crämer in Zanesville 417.50. By Past. Horst's branch parish 49.00. C. Grah, Cassirer.

For the Lutheran Orphanage near St. Louis, the following gifts of love were received from April 28 to May 25: By Mr. Past. Sauer at Seymour Hoch, time coll. at his eldest daughter 413.05. Coll. at "annual festival of the Orphan Asylum on Sunday Jubilate to 'the Orphan Farm, including amounts received subsequently, 4321.30. Through Mr. Rev. Stürken of N. N. 45.00, from one of his parishioners from his children's piggy bank 42.00. Through Mr. Past. Strikter in Peru, Ind. a wedding collect and a child collect 48.00. By Mr. Past. Paulus Heid from G. Lindeburg, H. E. Harms, Fr. Peters and P. Heid 41.00 each, from Mrs. Mannott and N. N. 75 Cts. each, Mrs. Buchholz. Mrs. C. Giebelhausen, G. Schmidt, G. TjarkS, Mrs. M. Thiele, H. Harms, Mrs. S. Jakobs, C. Hagemeyer each 5g Cts, W. Wilhelms, Mrs. Womgans each 25 Cts, Mrs. N. N. 36 Cts, together 410.36. From Miss Maria Dickmann in St. Louis 42.00. Mrs. Brauer in Baltimore 41.00. Geo. Hösch 41.00. From the congregation of Mr. Past. Seidel in Quincy 41.75, by Mr. L. Rahters in New Orleans, La., 410.00, by some friends at the synod at Altenburg, Mo., 43.50, by Mr. Kassirer E. Roschke: by H. F. in Lafayette County, Mo., 41M by R. by Mr. Past. Riedel in Homewood, Ill, 5g, Cts, by G. Roth in Cape Girardeau, Mo., 42.00, Mrs. Bachtold in Collinsville, Ill, 25 Cts, Mr. Past. Deme- i trv in Perryville, Mo., 41.00, I. Thurn through Mr. Past. Döderlein in Chicago, 45.75, Coll. at the wedding of Mr. Fienup and Miss Uhlich, 438.20, by Wittwt Fienup, 410.00.

Warmly thanking the kind givers and wishing God's rich blessing

3. m. E stel, Kassirer.

For poor college students in Fort Wayne, the following gifts of love were received by me by June 6 of this year, for which thanks are hereby acknowledged to God and to the "benevolent" givers: From Rev. Wüstemann's congregation from the Women's Association for L. Francke 49.00. From Past. Fleischmann's congregation in Kendallville from the Young People's Association. frauenverein for the same 43.00. From Past. Great Parish in Chicago from the Women's Association 47.00, from the Maidens' Association 45.00 for E. Thecl. From Past. Runkel's congregation in Aurora, Ind, 46.50 for H. Käppel. From Rev. Horn's congregation in Mount Hope, O., 48.25 for I Hoffman." From Past. Allwardt's congregation at Germania, Wis. 417.60, u. zw. 47.60 from congregation at Macon and 42.60 from congregation at Princeton for Strikter from himself 45.00 for George John and 45.00 for Konrad Gross. Christ. Hengerer.

For poor students received through Rev. H. Lok- 'ner of his congregation 47.00. On Mr. W. H. Steinmeyer's in Carlinville, Ill, wedding collected 46.45. From the worthy sewing club in the Jmmanuels - District at St. Louis 1 dozen bust shirts, 1 dozen lower leg clciders, 8 pairs of stockings.

For- Pastor Brunn's Anstalt: From an unnamed person from Ohio 50 Cts. By Mr. H. Weinhold a Collecte of the congregation of Frohna, Perry Co, Mo, 412.00. By Rev. Demetro from his Jmmanuels congregation at Perryville, Mo, 46.00. C. F. W. Walther.

With thanks received 415.00 gold from the congregation of Mr. Pastor Kilian in Serbin, Texas. I. Cheers.

For the seminary budget received through Mr. Past. C. Hartmann Pentecostal Coll. of his congregation 410.00. By Mr. Prof. Larsen from the eastern parish of the Norwegian Lutheran congregation of Holden in Minnesota 425.75. By Mr. Past. E. Lehmann collected at the infant baptism of Mr. Wachter 41.10. From the congregation of Mr. Past. , Claus from Fried. Schwarz 2 sacks of flour. From Mr. Past. Baumgart's parish from Christ. Kostet, 1 p. of beans. From Mr. Past. Lückers Gem. on Lyons Creek 2 barrels of butter from M. Berbohm, C. Block, C. Brehmer, I. Hansen, I., i H., C. u. G. Kandt, C. Köpke, C. Knuth, F. Krause, G. Pagenkopf, I. Pörich, G. Schimming, C. Senne, C. u. W. Weber and W. Ziebell, from C. Pvnitz 41.00. From Hrn. Past. Gräbners Gem. 416.00. N.N. 415.00. From Hrn. Past. Polack's comm. at Weisswasser 4 hams, 8 shoulders, 1 side of bacon. From the comm. at Cape Girardeau 2 hams, 1 side of bacon and 48.00. From the Gem. in Eisleben 2 sides of bacon, 1 peck of beans, 1 bush. Potatoes, 41.30 for eggs and butter and 42.00 baar. From the Gem. in Cape Girardeau 4 hams, 4 shoulders, 3 sides of bacon and 50 CtS. By Mr. Past. Wangerin j 411.75, Pentecost collecte of his parish.

For poor students received: Pentecost Collecte of my congregation 410.30 for Krause in Fort Wayne. By Mr. Past. Gräbner of H. M. 45.00. By Mr. Pastor Flachsbar Collecte of his congregation 45.00 for Wesche. By Mr. Past. Holst a part of the Missionsfestcollecte of his congregation 453.00 for the Brunn'schen. By Mr. Past. E. Lehmann Coll, his parish 47.70 for Kolbe.

A. Crämer. ,

Printing Office of the Synod of Missouri, Ohio, et al. St.

Volume 27. St. Louis, Mo, July 1, 1871. No. 21.

(Submitted.)

Public statement on the withdrawal of the Ev. - Lutheran Synod of Illinois a. St. from the General Assembly of Churches.

The Synod of Illinois and St. at its meeting last year resolved to make its continued membership in the General Assembly of the Church dependent upon the answer which the General Assembly would give our Synod to a further inquiry concerning the "four points". Pastor J. Rugan, who has since passed away, was instructed to publish this resolution in the "*Lutheran and Missionary*", which he did in the number of July 14, 1870. The "*Lutheran and Missionary*", however, not only received our resolution with obvious reluctance, but also preceded it with a criticism that was nothing less than friendly and obviously calculated to cut off the tip of our resolution and to present it as something insignificant. With emphasis the author of this criticism emphasized that this resolution had been passed by the Illinois Synod, which for the most part consisted only of "Germans" and counted fewer communicants than the Synod of Pennsylvania alone had in Philadelphia, - as if a numerically weak Synod did not have the same right and obligation to insist on pure doctrine.

and practice, like a great one! This proved sufficiently how the "*Lutheran and Missionary*", whose editors are at the same time leading persons in the General Church Assembly, understands the equality of synods and languages within the General Church Assembly.

Our resolution was handed over to the General Church Assembly itself by our delegates at their meeting in Lancaster, Ohio, but unfortunately! the General Church Assembly did not respond to our just wishes. On the contrary, the Committee, to which the proceedings of our Synod were handed over for reporting, not only delayed this reporting until the last hour of the meeting, but also reported in such a way that our resolution is completely distorted and we, faithful Lutherans, are put in a false light. For it is not at all true that our Synod asked the General Church Assembly to recommend the two questions about chiliasm and secret societies to the District Synods for discussion. On the contrary, our Synod has demanded that the General Church Assembly itself should pronounce itself on all four points in such a definite manner that no misunderstanding would be possible.

Although, therefore, the General Church Assembly in its answer to us "left the first two points entirely out of consideration, we could have been satisfied if the answer to the questions put to the General Church Assembly by the Minnesota Synod had been a confessional one. But in these two important questions of communion and pulpit fellowship, the General Church Assembly made a statement which obscured the pure confession and gave free scope to unionist practice. It was decided to leave the purity of the pulpits and altars in individual cases to the conscientious judgment of faithful pastors and congregations. (See: Minutes of the Proceedings at Lancaster, Ohio. Page 37.) Thus the General Church Assembly bypassed expressing in an unmistakable manner the position it takes as a church body on these two questions. Regarding the other two points, chiliasm and secret societies, the General Church Assembly even worsened the committee report by not considering it worth the trouble to discuss these points again itself, but only referred them to the district synods. (See: Minutes, page 43.) Truly, a convenient way to keep these so unpleasant questions away from oneself!

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Since this decision of the General Church Assembly, because it is not true to the confession, is completely insufficient for us, and since, judging from the behavior so far, the General Church Assembly does not want to take a Lutheran stand, the Evangelical Lutheran Synod of Illinois and others was bound in conscience to dissolve its connection with the General Church Assembly, which was done by unanimous resolution of the Synod at its meeting this year in Beardstown, J.J., on June 10.

That the foregoing is the unanimous declaration of the Lutheran Synod of Illinois et al. bears witness by signature of name

Br. Erdmann, President of the Synod.

Pastor Kleinlein would have acted wisely if he had refrained from his writings; then his disgrace would have remained undisclosed, at least for now. But something, whether thoughts of revenge, which he blames on us - the causes of which, of course, he generously (!) enough without need (!) does not want to reveal to the public for now - or some other motive has not let him rest, he had to come out in the open with his lies and suspicions, which he has been practicing for years. This is visibly God's judgment on him and every man is hereby also publicly warned against him! Not only is there a very grave testimony against him (which he tried to invalidate by pouring out the most serious suspicions and accusations about the writer of the same), it can also be corroborated by oath that on his collection journey last year, he did not take care of the truth at one place. He

has not yet complied with the repeated requests to prove his expressed vile suspicions and accusations with witnesses. If a member of his own (the Iowa) Synod calls him a lurker, this is only telling the truth, and that is the truth.

The predicate "snake", which he likes to attach to Prof. Fritschel, would at least apply to Kleinlein himself (whether to Prof. Fritschel? Kleinlein may answer for it), especially if one knows his insidious behavior against Pastor G. A. Schieferdecker. The fact that Kleinlein has also made such unpleasant remarks about Fritschel against one of the undersigned that it was considered necessary to punish him immediately in Christian love, may be mentioned here, so that his character may also be revealed to those who are in contact with him, in case it should still be hidden from them.)

A reply to that "sent in" is almost superfluous after what has already been said; for if such a person, like this Kleinlein, writes something to whitewash himself, it is easy to see that a few words do not matter to him. Personally, we do not care in the least what Kleinlein drools over us, it makes us neither worse nor better; but out of love for the truth, and in order not to give the appearance through silence that there is something true in Kleinlein's scribbles, we have deemed it necessary to publish this rejoinder. May it, by God's grace and according to our most ardent wish, serve to open the eyes of a misguided congregation and to make Rev. Kleinlein himself to a penitent recognition of his wrongdoing.

Therefore to the matter. Under No. 1. of that "Eingesandt" it is said that it is a lie and slander,

*) The accusations made here against Past. Kleinlein can be proven by documentary evidence or by sufficient witnesses. The senders.

Reply. *)

In the "Church Bulletin" of the Iowa Synod of April 15 of this year is an "Enclosed," signed by the Board of Directors of the Lutheran congregation at Keokuk Junction, Adams County, Illinois, in which the undersigned' are accused of a fourfold "lie" and "slander." These lies and slanders are alleged to be contained in the installation - notice of Mr. Pastor C. Mever's at Keokuk Junction. ("Lutheran," Jan. 1, 1871. No. 9. Vol. 27.)

Before we shed light on this "sent in", it may be mentioned that it is undoubtedly written by Mr. P. Kleinlein, pastor in Keokuk Junction, and that not all of the signatories, as we have learned privately, have confessed to all of the points contained in it. Therefore, this reply applies primarily to Mr. P. Kleinlein, and to the signatories only in so far as they have made themselves complicit in the sin of their pastor by signing their names. That! "Eingesandt" was originally sent to the "Lutheraner", but was rejected by the editor with the short, apt remark: "Unfortunately, I am not in a position to grant you the desired acceptance of your submission. Since in it you so liberally throw around "lies" and "slanders" against Christian preachers, you will have to choose another paper whose character corresponds to such a polemic." Prof. S. Fritschel, however, not only had no hesitation in including the same in his paper, but, as his comment on it suggests, he was most welcome to this "Eingesandt". The fact that Prof. Fritschel is thus giving a testimony to himself and his paper may have escaped him: after all, even a Homer sometimes sleeps!

As much as we would have liked to spare our readers a matter that is unpleasant enough, the "Lutheran" could not be closed to brothers who want to save their good name against serious attacks and who do this in an entirely appropriate manner. D. R.

when it is said that Pastor Kleinlein "caused the congregation at Keokuk Junction to rescind their membership with the Illinois Synod." The writer himself feels that he has written an untruth, and the supposed rebuttal is nothing more than an attempt to appease the punishing conscience and to shift a just reproach away from himself. This is proven by the watery sentence that immediately follows: "The local congregation was never actually and legally affiliated with the Illinois Synod. It was constituted in 1868, and in the following year it appointed Mr. Pastor Tjaden, formerly a member of the Illinois Synod. The same, hardly a few weeks here, traveled to the synod and spoke beforehand only with some men from the congregation about joining the Illinois Synod, but no such congregational decision was available." Pastor Kleinlein and his board want the reader to believe that the congregation never had anything to do with the Illinois Synod. However, they know quite well that the congregation in Keokuk Junction is a daughter congregation of the congregation in Keokuk Junction, which belongs to the Illinois Synod, and that the congregation in Keokuk Junction therefore already belonged to the Illinois Synod by right. Although there was no formal congregational decision to join the synod, it is not true when Kleinlein claims and has the board sign it that Pastor Tjaden only talked to some men about it. Mr. Pastor Tjaden has corrected this point himself without being asked. We give his correction in his own words: "Time was short; an ordinary congregational meeting could no longer be scheduled, and so on Sunday noon, after the service had ended, the assembled congregation decided, by standing out and remaining seated, to join the synod, whereupon the board issued the petition for admission."

After Pastor Tjaden's departure, the congregation also made affiliation with the Illinois Synod a condition of the job, and, according to reports, Rev. Kleinlein was also given this condition in the appointment sent to him. Now everyone can judge for himself about Kleinlein's words: "The local congregation", etc. We ask: how did it come about that the congregation suddenly declared its withdrawal from the Illinois Synod? It is a fact that the

congregation had been without a preacher for a long time, but the fact that the neighboring preachers did not help out in the meantime is almost entirely the fault of the congregation itself. Only one appointment had been issued to Praeses Knoll in the meantime after a long period of hesitation; but since he felt compelled to refuse the appointment, the congregation was already annoyed. One admits that one would have finally gotten a pastor who would have agreed with them; but there it was not possible to find one.

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had already been too late. Why was it too late? Because Past. Kleinlein had in the meantime collected there, preached and, by spreading the vilest accusations, had stirred up the people against the Illinois Synod, and on the other hand, had most beautifully emphasized himself and the Iowa Synod. The congregation had not long before, before Rev. Kleinlein came to Keokuk Junction on his collecting trip, the congregation had written to Rev. Wolbrecht and asked him to come and preach to them, since they wanted to call him. Rev. Wolbrecht could not come immediately, but promised to be there on a certain Sunday. In the meantime Kleinlein had been in Keokuk Junction. The people, and especially the women, urged him to become their pastor. Pastor Kleinlein answered: "That is not possible under any circumstances, because you belong to the Illinois Synod, which I would not want to belong to at any price, because it has adulterers *) in its midst, the pastors of the Illinois Synod are hirelings", etc. The congregation: "We can leave the synod; what do we give for the synod?" Kleinlein replied: "First you have to come to terms with Wolbrecht. How his advice, which he gave to the congregation, "to make an attempt to be served by the Illinois Synod in order to avoid bad appearances (!)", was meant, while in the meantime he did not refrain from suspecting the Illinois Synod as badly as possible, may be judged by the thinking reader himself. A week before Pastor Wolbrecht could come, the election was to be held. The people, however, had already told Kleinlein with the definite words: "We elect you and renounce the Illinois Synod." Kleinlein had nothing to say against that, of course! he got what he wanted.

There is also talk of an embarrassing and hopeless situation in which the church wants to have found itself, but in reality it was not there.

In short, not a single member of the Keokuk Junction congregation can truthfully object to our assertion that the congregation broke away only because of Rev. Kleinlein's influence from the Illinois Synod.

According to No. 2. in that "Eingesandt" it is supposed to be a lie and slander when it says in our advertisement: "Hr. Past. Kleinlein persuaded the congregation to accept him as their preacher." What an appalling lie and slander! How wrong one does to this man of God Kleinlein, who is not - like other preachers - a fornicator, an adulterer, or even a hireling, like those of the Illinois Synod. "Oh, I am sorry in my soul, when I see the beautiful church and the

Pastor Kleinlein, challenged to prove this, can well write arch-long anointings, but bring no proof for it. (The reader should also compare the passage 1 Tim. 5,19).

How good it would be if a capable man, a faithful shepherd of souls and not a hireling were here, one who had the welfare of the community at heart. You should see what you would have in Kleinlein if he were here; yes, I would like to have the three congregations united here in a short time! I don't care about money, my family is content with bread and water! To take money for baptizing children! No, the hirelings do that, I don't, God is worth it," etc. etc. etc. Whose heart should not be stirred by such outpourings of the heart? For what comes from the heart, as is well known, also goes to the heart. The women, in particular, soon sensed that this was the right man for us. They surrounded him in heaps and begged him, almost to the point of tears, to come to them. Because the call of the community was so urgent and their situation so sad, Kleinlein was finally persuaded to go to Keokuk Junction. O noble soul! Every sensible person can, if he only wants to, see that Kleinlein has duped the community. Since the sad situation of the community has to be mentioned once again, we also feel a touch of emotion. Who should not be moved by the sad, embarrassing and hopeless situation of the congregation, especially when one considers that the congregation had prospects of getting Mr. Pastor Wolbrecht or any other pastor who would suit them in the near future. But no! "no one from the Illinois Synod is good enough for us." Her little heart, who knows how to move people so beautifully and who is not, like other preachers, a fornicator, adulterer or even a hireling, etc., he alone is the right man for her.

When said under this number: Past. Kleinlein "did not receive the discharge (from Nauvoo) easily, but only under the promise," etc., we cannot quite understand this, since we hear that all but two immediately consented to his dismissal.

According to No. 3 in that "Eingesandt", it is said to be a lie and slander, when in our advertisement there is talk of a deplorable split, which Pastor Kleinlein had caused in Keokuk Junction; the congregation knows nothing about such a split. The answer to this is that we were told that of the 56 members of the congregation, only 25 to 30 had accepted the new Iowa church introduced by Pastor Kleinlein by steam. Kleinlein by steam (the old one was immediately abolished by steam as a hireling order [!] by Rev. Kleinlein), while the others did not want to understand themselves to it. Since then, several more may have submitted to the new church

order, but division was there and is still there. Pastor Kleinlein and his board of directors claim that only 3 or 4 men from the congregation, because of the introduction of a better order, had

The law does not allow members of secret societies to be members of the congregation. This is a distortion of the fact.' Those 3 or 4 men are not members of secret societies, as the reader of that "Sent" must conclude. Only two members of secret societies were in the midst of the community, and one of these had already left before Past. Kleinlein's arrival.

Under No. 3, it is also said that Pastor Meyer had said on one occasion that his congregation, which barely counted 30 families, would soon be 100 families strong at the expense of the congregation in Keokuk Junction. This is also a distortion of the facts, and that it should be done at the expense of the congregation in Keokuk Junction is pure addition. Pastor Meyer's statement, as he testified, was this: If the people were all of one mind, his congregation might well number from 60 to 80 families. For a short time before Rev. Meyer arrived, the opposition congregation (served by Rev. Koopmann) had united with the congregation now served by Rev. Meyer. This congregation had therefore also moved its church, which stood diagonally opposite, across the street and the same had been established as the schoolhouse.

Under No. 4. in that "Eingesandt" Past. Kleinlein calls it a gross distortion and, as a consequence, a bad slander, when it says in our advertisement: "Past. Kleinlein made every effort to win over the congregation now served by Past. Meyer," then also gives a supposed account of the whole course of events, but the facts are clear. There is also already a reply from Past. Meyer's congregation's response to this point in the "Lutheraner" of May 15 of this year, to which we herewith refer. We take the liberty of adding a few remarks.

That Past. Kleinlein offered to serve the congregation even without a salary supplement sounds quite nice, but at the same time it shows how much he wanted to have this congregation with him. It would have been desirable, as emphasized in that "Eingesandt", if the congregation had wanted to have its own preacher, to choose in such a way "that both congregations could build up in peace next to each other". But Pastor Kleinlein himself thwarted this. For when Past. Schieferdecker, whom Kleinlein calls his friend and brother, Kleinlein called some people to his side (out of concern that they would choose Pastor Schieferdecker) and said: "You can't have him, I can take care of things quite well on my own; once I have my fingers in between, you shall see what you have in your Kleinlein, etc.". When he could not prevent the election of a preacher, he tried to pull a part of the people to himself and even after Pastor Meyer's arrival allowed himself impudent interventions in his office.

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On the very day of Pentecost he baptized the child of a member of Past. Meyer's congregation. First he had declared that he could only baptize the child if the father removed his name from Pastor Meper's congregation. Past. Kleinlein had already written him a letter to that effect. This imposition, however, was firmly rejected by the man. Finally, Rev. Kleinlein declared that he wanted to baptize the child after all, "there would probably be no inconvenience after that. When the congregation wanted to proceed to the election last fall, he impudently forced his way into the congregation and caused division in the congregation by his behavior, and since then he has also taken in quite a few men who separated from Past. Meyer's congregation without first consulting Pastor Meyer. Past. Kleinlein also does not want to have slandered other synods with a word in that meeting, but we are asked to note it explicitly and subsequently to the congregation's reply that it happened. We could mention many more things, but the readers - we hope - will thank us if we spare them such unedifying enumerations.

Finally, we would like to take care of one more order. We have been requested to ask Mr. Past. Kleinlein to render a public account of his last year's collections. We thought we had to comply with this request, all the more so since it has been announced that the congregation for which those collections were made no longer exists. The reader should also compare 2 Cor. 8, 20. 21.

June 9, 1871.

S. Liese.

B. Burfeind.

I. Seidel.

To the ecclesiastical chronicle.

Wisconsin - Synod. This Synod held its sessions this year at Manitowok, Wis, Our delegates present there, Pastors Wunder and Küchle, reported on their experiences, among other things, as follows to the General Presiding Officer of our Synod: "We were able to recognize right from the start that we are animated by one spirit, that the unifying bond of beatific truth and love for the Lord and His kingdom embraces us; that we, or the two Synods, stand on the same doctrinal basis in reality and not only through testimony on paper. We were able to recognize this not only in the course of the entire negotiations in general, but also in the doctrinal

negotiations that took place in particular. - During three sessions out of a total of nine, doctrinal subjects were discussed, and this year's sessions were as follows

a continuation of the previous year's negotiations. These discussions were based on theses about the doctrine of the church, written by Professor Höncke. The 5th, last thesis was still available for discussion, which dealt with the following truth: None of the larger or smaller particular churches encloses the whole church (in the actual sense) - but there is no particular church, under which the true church would not be, as long as the reproducing seed of divine word is still essentially there. Just as the documents faithfully reflected the teachings of our church, the discussions also showed that the individual members were all Lutheran. - But also from the discussions on other matters, your delegates were able to gain the conviction that they were attending the meetings of a true-believing church body. We will only mention the following. The Synod heartily lamented the still prevailing lack of such school teachers, who are actually educated for the school office as a Lutheran church office, since their congregations still often enough have to make do with school teachers who have just arrived, which often causes great harm. - In order to remedy this situation, the synod decided to contact our synod and the directorate of our school teachers' seminary, so that pupils for their parish schools could also receive their training at our seminary. The proposals made by the representatives of various Lutheran synods for a Lutheran synodal conference have been accepted, from which the conclusion can certainly be drawn that the synod is serious about 'going hand in hand with other orthodox synods. We have the opportunity to mention something else very gratifying in our report, namely the firm decision to fill the theological professorship of the Wisconsin Synod at our theological seminary in St. Louis by appointing Professor Höneke. What zeal the ministry of the Synod has shown for this matter we cannot fail to mention, in that the ministers present at the meetings alone have subscribed over \$500.00 for their own persons for the entertainment of the theological professor. The previous year's delegate of the Wisconsin Synod to the Lutheran Minnesota Synod gave a very favorable report of the ecclesiastical position of the latter Synod, and the Synod resolved upon the public recognition of the said Synod as an orthodox church body. - The latter synod was represented by its president, Pastor Sieker. A better division of the visitation districts within the synod was made and new visitators were elected. For a better management of the visitation office, however, an instruction to be worked out by a committee was to serve. - At all

In these negotiations we were able to notice the seriousness for the pure doctrine, for the good of the Church, for the edification of the whole and of the individual on the Most Holy Faith. - We left the dear brothers with grateful hearts for their love and with the wish that God would bless our mutual work in His Kingdom." - —

Minnesota Synod. This Synod held its sessions this year on June 21 and the following days. We have just learned that it received with pleasure the recognition of its (the Minnesota Synod's) orthodoxy pronounced by the Honorable Wisconsin Synod, and in turn recognized the Wisconsin Synod as one with it in faith. Furthermore, the former has also accepted the latter's proposal for joint work at the institution in Watertown, Wisconsin, by granting the same rights as our synod already has, and by employing a teacher on the part of the Minnesota Synod. The "Gemeinde- Blatt" of the Wisconsin Synod is from now on to be co-edited by Pastor Sieker and thus become a common synodal organ. Finally, the Minnesota Synod dissolved its connection with the General Council by unanimous resolution. The doctrinal discussion was based on a presentation by President Sieker on chiliasm.

Jews. It is reported that the Sultan is trying to induce the Jews to emigrate to Palestine; he offers to sell them the Mosque of Omar, which occupies the site of the former temple on Mount Moria. Some of the hills around Jerusalem have already become Jewish property. If this news is confirmed, how the Chiliastes will rejoice! Then there will be no doubt in their minds that their hopes will soon be fulfilled, that the Jewish people will convert, rebuild the temple, reestablish the old worship and become the center of Christianity. It is only a pity that so many Jews now regard their achieved great political and social rights and liberties in almost all countries of the world as their Messiah, in whom they are completely satisfied. W. [Walther]

The neutral position of the "Christ. Apologist" towards secret societies. In one of the last numbers, the "Apologist" says that some of the newspapers have mocked his neutral position towards the secret societies, and then shows his position clearly. He thinks that the church has nothing to do with what is done outside its borders. (!) He considers secret societies to be an evil, and a Christian should not concern himself with them; yet there are many good and Christian men among them. - How far this is true, that the church has nothing to do with what goes on outside its borders, we leave to every unbiased person to judge for himself.

The? Äut^errclnerr. 165

divide. The church would then have to keep silent about any evil outside its jurisdiction. Our church, too, does not care about what the secret societies do, but it takes care as much as possible that the evil does not come into the church, but the Methodist church is the most fertile ground for secret societies, and it counts among its members and preachers thousands who belong to secret societies; there, of course, it is questionable to say something against it, especially when the "great ones" flirt with them. (Fröhl. Botsch.) Thus the Methodists with

their mum-mum-saying on the question of the secret societies are becoming a disgrace even in the sects friendly to them. W. [Walther]

In the local unevangelical church they have strange ideas about the nature of little children who are baptized. Instead of adhering to the word of the Lord, which also grants such little underage children their own faith and the kingdom of God (Matth. 18, 6. Mark. 10, 14.), they claim that the little children are so intimately connected with their parents that they participate in their parents' faith! Thus we read in the "Messenger of Peace" of June 15: "The infant is in spiritual terms still in an embryonic state" (this means: like the child in the womb), "still forms a whole with the parents, from which life and especially the life of faith is constantly passed on to the child as a member of the whole. In the act of baptism, therefore, the person to be baptized, together with the parents or the baptismal witnesses, is to be regarded as a whole decided in faith, and while the member, already sanctified by the whole, is designated a citizen of the kingdom of heaven and received into the kingdom of God, the understanding of the Word still rests on the part of the whole (the parents), from where, however, it must continually pass over to the child." W.

Baptists. (Russia.) Agitation by the Old Muscovite party had induced a number of Latvians to leave their homes in the Baltic duchies and move into the interior of Russia. They settled in the Simbirsk governorate, where they are now in a very sad situation, to which especially the forced proselytizing of the Baptists is said to contribute a lot. The newspaper published in Simbirsk writes: "The misfortune of the Latvians does not stem from the Russians, who have done their best to assist them, but from the Baptists, who administer the estate, and from the elders. They force the Latvians to become Anabaptists, and those who do not want to do so they put in prison and whip them with rods. Not one of the points of the contract concluded in Mitau is carried out; the entire inventory has been taken away from them. When the Latvians are summoned to the Volost court because of the grain.

they are whipped without end, bypassing any court. These are outrageous atrocities, and it would be very desirable that those accused in writing be officially vindicated." (Allgemeine Luth. Kirchenztg.)

Also news for the OhioSynod. TheObserver " brings in its last number under the heading "Ominous Meeting" the surprising news that "in June a great free conference will take place at Marshal, Wisconsin. The Iowa Synod and the Synod of Ohio" are to participate. The "Observer" now thinks that this meeting is quite cleverly arranged: Missouri and Iowa are so much at loggerheads that they cannot be reconciled, and yet "weary of the long strife" they wish to come to rest; therefore this conference is now to take place between Iowa and Ohio. For Ohio and Missouri are friends; but if Iowa and Ohio become friends, it follows that Missouri and Iowa also become friends, for "two parts, both equal to a third part, are equal to each other." So reports and argues the Observer. Either some wag has put a bear on the "Observer," or it has dreamed "a streetcar." E. S. (Luth. Kz.)

The first edition of the Bible in America. The first Bible printed in America was the translation of the Bible into the Natick language, spoken by an important tribe of Indians at that time, but which has long since died out, by the excellent John Elliot in 1664. The second was an edition of Luther's German translation, organized in 1743 by Chr. Sauer, Germantown, Pa. It was not until 1781 that a Bible in English was printed by Mr. Aitken, in duodec or pocket size. (Messenger.)

The Jews in California. From San Francisco writes a correspondent of the N. York Observer that the Jews there are demonstrating new zeal and progress for their worship by building two new synagogues and furnishing and decorating them entirely in the manner of churches. The Peace Synagogue was consecrated on Oct. 15. The Immanuel Synagogue, a magnificent building, is rapidly approaching completion. The "Reformed Hebrews" (in contrast to the "Orthodox") introduce all kinds of reforms, e.g. organs, family residences, modern languages next to or instead of the dead Hebrew, musically educated and paid choirs of singers, abolition of the prayers for their return to Jerusalem, etc. The "Reformed Hebrews" are also in the process of reform. They consider San Francisco as their Jerusalem or at least as good as Jerusalem. (Messenger.)

Filling stone.

Christian house rules. It is immediately obvious that the following house rules were not made by those who say in their hearts, "There is no God," and whose number is growing more and more in the midst of Christianity today. Nor was it made by those who want to serve God and mammon at the same time, but by a Christian who wanted to fear, love and trust God above all things. He also made them first for himself and made them known to other people only after he had convinced himself through his own many years of observance that they were suitable. This man was a clergyman, namely the prelate Joh. Christian Storr, who died in 1773 at Alpirspach in Württemberg; but his house rules, because they are scriptural, should be followed by all Christians of any standing with the help of God.

- 1) Consider it a burden and not a desire if you have more than you need.

2) Do not consider it a burden, but a relief, when you are deprived of something through no fault of your own, so you have less to answer for.

3) Always be ready to leave everything, so that before the pure eyes of the Lord Jesus' commandment (who made us rich through His poverty), which He gave to that rich young man, Matth. 19,21. and Luc. 12,33. to His disciples: "Sell what you have" - be appropriate and easy to obey at all times, as soon as He would present it to you.

4) Prayer, and it will be given to you.

5) It is more blessed to give than to receive.

6) Get rid of all unrighteous pennies from you and make friends with the unrighteous mammon that remains after you have restored the unrighteous good.

7) Believe with all your heart that you are deceiving yourself alone, under whatever pretense you sow meagerly, for so you also reap meagerly for all eternity. Terrible and also by JEsu merit in its kind irreplaceable loss! - A converted miser could well become a servant on the new earth, if he is serious about his repentance before his end; but how do you think he will be able to reign with Jesus Christ in the new Jerusalem?

8) Look at a penny, at a sheet of paper, but do not pay attention to one and many guilders.

9) As many hundreds as you dare for Jesus' sake, so many and even more thousands He preserves for you. And as many grains of this heavy sand as you want to keep by your own wisdom and tenacity, so many hands full God's hand scatters for you.

10) What you may and can reckon in God's eyes, do not worry about it if it is called corrupt or wasted in the eyes of men. (Freimund.)

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Please

to the pastors and teachers of the synod.

On the part of the honorable synod of the western district, which has been assembled this year in Altenburg, Missouri, the undersigned has been commissioned to prepare a memorandum in the form of a concise chronicle in view of our, God willing, 25th anniversary of the synod next year. In this memorandum, among other things, an exact list of names of all church and school servants who have belonged to our synod from its beginning until now is to be included. Since, however, neither our synodal reports nor the "Lutheran" always provide sufficient information about these personal data, I kindly request all pastors, professors and teachers of our synod to kindly send me the following personnel notes by letter as soon as possible:

1) Full first and last name, and without abbreviations;

2) Country of birth;

3) Place of training for the office;

4) Year of ordination, respectively, of taking office;

5) Year of connection to the Synod.

Without a doubt, for the sake of the stated purpose, the dear brethren will not spare the little trouble that giving these notes will cause them.

F. C. Th. Ruhland.

Address: OoUillsviLlo, HlatUsoll County, Illinois.

A monument of God's blessing.

As long as Pilot Knob in Missouri has had a German Lutheran congregation and a preacher, the few Lutherans at Iron Mountain have been served by the same. In recent years more Lutherans have moved here. They have formed a congregation and with the help of the brethren in St. Louis, Cape Girardeau, Altenburg, Neu Gehlenbeck, Effingham and many others have built their own little church, which also serves as a schoolhouse. It was dedicated on August 7 of last year. It is 22 40 feet tall and now invites young and old to worship with the bell in the small tower. Now the congregation at Iron Mountain has its own teacher in the person of Mr. Nickel. So that Iron Mountain can now be considered a true missionary post of our dear Lutheran church.*) For all this, we are urged to publicly thank our God and the valuable donors who have made the building of our church possible through their help. The following has been given for the building of our church: from the congregations of St. Louis P180.30, from the congregation of Cape Girardeau P40.45, from Jackson H5.00, from New Wells P2.70,

With the good earnings that workers find in the local ironworks, an increased influx can also be expected from fellow believers.

to Altenburg H18.60, to Frohna H12.50, to Litchfield H4.50, to Collinsville H12.75, to Neu Gehlenbeck H18.55, to Pleasant Ridge H16.00, to Effingham H18.35, from Farmington and vicinity H14.00, together H343.70.

Annotation. The gift of PL2.55 from Pastor Heinemann's congregation reported in the "Lutheran" of 15 December last year and the gift of PL 6.00 from Pastor Ruhland's congregation reported in the "Lutheran" of 1 February this year are not for Pastor Flachsbart's congregation in Pilot Knob, but also for his branch congregation in Iron Mountain.

Herm. Flachsbart, Pastor.

Johann Kling,) Fr. Oehler,

Dan. Kopp, G. Rùth, W. Witte,

- Supervisor.

Church News.

Since the congregation in Rodenberg, due to the illness of their previous pastor and his subsequent appointment to a congregation where the pastor does not have to hold school, was forced to choose and appoint a preacher again, they chose and appointed Pastor G. W. Brüggmann, since then in Canaan, Missouri. He accepted the call with the consent of his congregation and was inducted into his new office on Ascension Day by the undersigned, assisted by Prof. Selle, on behalf of the venerable Mr. Bùnger. Prof. Selle preached the introductory sermon on the gospel of the feast.

May the grace and blessing of the Lord be upon the shepherd and the flock!

Schaumburg, Cook Co, Ills, on May 19, 1871.

H. Schmidt.

Address: Rev. 6th LrueAiuann, LloominAänle, Du Oo., 111.

For about a year the undersigned had already been serving the Lutheran congregation at Monticello, Iowa (Monticello is about 40 miles southwest of Dubuque), with Word and Sacrament, when finally the hot wish of the congregation to get a pastor from our synod was fulfilled by finding one in the person of Pastor L. Traub.

Pastor L. Traub, having received and accepted the calling of the above-mentioned congregation, has now been inaugurated by the undersigned on behalf of the honorable Presidium of the Western District on the 2nd Sunday after Trinity. The joy of the dear congregation over the introduction of their new pastor was great and general. - The Lord Jesus made his servant a blessing for the whole congregation and the surrounding area. But praise and thanks be to the Lord our God that he is gradually opening the door for our synod here in northern Iowa to build his church with pure Word and Sacrament; that the number of congregations is also increasing here, in which the gospel is preached in the same sense and opinion, i.e. according to the explanation and exposition of our confessional writings in all doctrines, and in which the same discourse is conducted, so that the dear congregations in these troubled times, when there are so many opinions and interpretations of divine teachings, are able to find their way into the church.

The people who are given the Word of God as a head, have their hearts firmly grounded in the sound gospel, guard against false teaching, and are able to build themselves up in the unity of the Spirit to eternal life. L. Osterhus.

Address: Dev. Dorons Draud, Hlolltioollo, Zone" Oo., Iona.

Church dedications.

On the 2nd holy day of Pentecost, the Lutheran congregation of St. Paul's in Island Grove, not far from Effingham, Ill, had the joy of dedicating their newly built 25 d)-40 foot frame church in the name of the Triune God. After customary usage, the pastor of the congregation, Rev. Holtermann, opened the door and after the first hymn, performed the act of dedication. The first sermon was preached by the undersigned on the KirchweihEvangelium, the second. Pastor Heiniger of the Illinois Synod on Luc. 9, 18-26. The afternoon service was decorated by a sermon of Pastor Feustel on Ps. 84, 11. 12., after which an address of Pastor Looi on Rom. 8, 31. 32. concluded the celebration, to the glorification of which the choir of singers from Pastor Heiniger's congregation contributed with great enthusiasm. Heiniger's congregation contributed much with great joy.

May the good shepherd now lead many more sheep into this sheepfold from the outside, because good and cheap land is still to be had quite close to the church. R. Koehler.

The Lutheran congregation of Seymour, Jnd. had the joy of consecrating their newly built brick church on June 4, i.e. the feast of the Holy Trinity. Trinity, had the joy of consecrating their newly built brick church to the service of the Triune God. The church is an adornment of the town, both in its external appearance and in its internal decoration. This celebration was favored by the most splendid weather. Pastors Sauer, Jüngel and Nützet appeared with their congregations. Pastor Sauer said the consecration prayer; Pastor Jüngel preached in the morning, Pastor Nütze in the afternoon, and Pastor Runkel gave an English sermon in the evening.

Let this church be entrusted to the protection of the Almighty. May he keep his eyes open over it and guard and protect it so that false doctrine is never preached in it, but only the pure, unadulterated Word of God resounds in this place, so that many souls may be built up to eternal life in this city, and the church may be what it was consecrated to be, namely a place of worship of the Evangelical Lutheran Church. F. Wendt.

If the dear reader of the "Lutheran" had been present in our Immanuel's congregation during the last weeks, he would certainly have rejoiced with us from the bottom of his heart. Until now we had no church, so we had to hold our services in the district schoolhouses out of necessity. In addition, our dear children had no building where they could be instructed in God's Word. Until now they had found only very poor accommodation in a farmer's dwelling. Therefore, we had long wished to have our own church and school. Some of us were worried because we still lacked the necessary means. So it is a real pleasure for us to see our wish carried out with God's help. On the feast of Pentecost our small, very nice church was solemnly dedicated to the service of the Lord: was solemnly handed over to the service of the Lord. It is a frame building,

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2435 , with a small, very tasteful

Pulpit inside. So that the building would not be too high for us, the parishioners supplied the wood for the frame all by themselves. One of the parishioners cut it all for free in his sawmill. The boards for the floor, ceiling, exterior walls, as well as the shingles were brought 40 miles away in order to have them quite good and cheap. The carpentry and joinery work cost us little, because everything that could was carpentered and helped. In a very short time everything was set up to our complete satisfaction. So we could start with

We entered our own church on the feast of Pentecost with joyful hearts and praising lips. My brother preached two sermons on our double feast on the two mornings of the feast. On the first day he preached on the epistle of the second feast day and on this day on the gospel of this day. In the afternoon of the first day I preached on Isa. 8,9-13. and showed on the basis of these words: What the name Immanuel means. I. Why God the Lord calls Himself thus; II. Why we call our church and congregation thus; and III. When we can rightfully use this beautiful name.

May the Lord be and remain with us, that the glory of His name may always be preached among us. of our soul bliss!

A. W. Frese, pastor of the German Lutheran Immanuel's Gemeinde U. A. C. in Cumming County, Nebraska.

Mission Feast.

On June 4, the Feast of Trinity, a mission feast was celebrated in Troy. Many guests from the neighboring churches in Collinsville and Pleasant Ridge appeared, so that a large number was gathered on the festival grounds. The festival was celebrated outdoors, as our church could not possibly hold so many guests. In the morning, Professor Brauer held a very instructive sermon, in which he gave an excellent description of the true servant of God and his future reward of grace. The image of such a servant of God was presented to us in the afternoon by Pastor Ruhland, who gave an interesting lecture on Hans Egede, the missionary of the Greenlanders. The music choir from Pleasant Ridge had the kindness to accompany the festive songs with their instruments. Both morning and afternoon collections were made for the mission, and amounted to 103 dollars. Of this, 53 were given to Professor Crämer and 50 to teacher Rosch'ke' for the benefit of Brunn'schen Anstalt. May God continue to fill us with zeal for the building up of His Kingdom among our orphaned German brethren. C. H.

MG " -

Warning.

A man is roaming through our congregations, allegedly a former schoolmaster of Pastor Kleinlein (at the time when the latter was still in Nauvoo, Illinois), begging money under the pretext of wanting to study at our college in St. Louis. All dear brethren and congregations are hereby warned against this man as a vagabond.

C. Meyer, Pastor. —E—

Invitation.

All those brethren, both pastors and teachers, who wish to have their address printed differently in our calendar for 1872 than in the for 1871, are hereby requested to have such changes sent to me by the first of August of this year at the latest. Anyone who fails to comply with this request in good time should not be surprised if his address does not appear in our new calendar as he would like.

—P.

Synodal - Display.

The Middle. District of the Lutheran Synod of Missouri, Ohio, &c. St. will hold its sessions this year - will's God - at the congregation of the Rev. Hochstetter at Indianapolis, Ind. from Wednesday, Aug. 9, to Tuesday, Aug. 15, inclusive.

As the main subject of the doctrinal negotiations to be held on this occasion, the items of the paper "The Lutheran Church the True Visible Church of God on Earth" (§ X VIII. and the following), which have not yet been discussed at the synods, have been proposed.

The dear brethren are hereby kindly requested to submit the parochial briefs to the Synod.

Th. Wichmann, d. Z. Secretär.

Conference - Displays.

The Peoria and Rock Island Special Pastoral Conference will meet, God willing, at Pekin, Ill, July 25 and 26, at Mr. Pastor Reisinger's church.
El Paso, Woodford Co, Ill, June 12, 1871.

I. I. Kern, Secretary.

The Concordia - Conference of the Lutheran Synods of Ohio and Missouri meets, according to resolution, Tuesday, July 18, 1871 afternoon 2 o'clock at the home of Rev. I. Wilhelm at Freedom, Beaver County, Pa.
K. Walz, Secretary.

The Conference of Teachers of St. Louis and Vicinity will be held, God willing, July 12-14 in St. Charles, Mo. All those who intend to attend are requested to contact Mr. Ulrich as soon as possible. H. H. Meyer.

The Quincy Preachers Conference will meet, God willing, July 11-13 incl. at Pastor Seidel's home in Quincy.
F. M. Große, Secretary.

The Iowa Specialconference will be assembled, God willing, July 11-13 at Herm Pastor Seuel m Lyons. I. F. D ö sch er.

The Honorable Pastoral Conference of Northern Illinois will, God willing, hold its next meetings at the residence 'of the Rev. Roeder at Dunton Station, Cook County, Illinois, July 11-13, 1871. Gottl. Traub, Secretary.

The General School Teachers - Conference will meet this year at the school of Herm Lehrer Fischer at Chicago, Ill, from Tuesday, July 25, to Friday, July 28 (ivolusive).

The subjects of the discussions will be: 1) arithmetic, as a main subject in our elementary schools (by teacher Wilde);

2) a two-clause curriculum (by teacher Denninger);

3) a paper on repetition and public school examination in elementary school;

4) the (further) discussion on legal and evangelical breeding (from Addison'Specialconference);

5) a paper on the topic: What can school and home contribute to the formation of a child's character? (by teacher Simon);

In addition, papers from the Special Conferences in St. Louis, Milwaukee and Chicago will still be presented.

All who intend to attend the conference are asked to register in advance with teacher Läufer or Haase.

Aurora, Ill, May 20, 1871.

E. H. Dreß, Secretary.

Death display.

To the dear readers of the "Lutheran" I have to bring the saddening and yet, under these circumstances, joyful news that it has pleased our Lord, the Head of His Church, to call away our confrere Pastor A. M. W. Kähler and thus to put an end to all his suffering and misery. He died in the night from June 11 to 12 in Dirmont, without his relatives knowing anything about it. On June 14 he was buried in Pittsburg with numerous attendants. Now he enjoys the full rest, of which he felt so little during the last nine months. May the faithful God be the protection, support and father of his sorrowful wife and five small children.

Pittsburg, June 19, 1871.

C. Engelder.

Received in the Western District treasury: ^^^^Kasse of the Western District: Klepppchs Jmmanuels parish at Waterloo, ^ll., \$4.60, whose

parish of the Holy. Cross \$6.55. pfinast- in Prairie City, Bates Co. mo, \$3.10.
From Past. Frederking's congreg. in Prairietown, Ill, \$8.00. St. Paul's congreg. in El Paso, Ill, \$4.37. Fion's congreg. m Lincoln, Mo, \$8.30. Christ Church of the Past. Beck m St. Louis, Mo., \$14.75. Past. Beck himself carves na the missionary festival coll. in New Gehlenbeck, Ill! \$^55. From Past. Harmenings Gem. in Diffe, Mo., \$6.25. Pentecost coll. of the Gem. of the Past. Große in Chi- 2?" W3-00. past. Wunders Gem. there \$36.10.
Past. Wagners Gem. there \$30.00. Past. RauschrtS Gem. in Dalton Ill \$10.00. Past. Feiertags Gem. in Aurora, Ill, \$20.00. Past. Piffels Gem. in Ricb Ill
Jingst-Colu in Past. Schwensens Gem. in New Bielefeld, Mo., K3O.2o. Desgl. in its branch parish ,m Columbia Bottom, Mo., \$7.10. Pentecostal coll. in Pak Grupe's Gem, in Champaign, Ill, Jung in Collinsville, Ill, \$1.00. Pentecostal coll. in Rev. Nützel's Gem. in West Ely, M°, , \$7.15? Dreiei" Distr. in St. Louis, Mo., \$13.90. Pentecostal Coll. in Past Kühlers Gem. in Chariten County, Mo., \$8.00. Rev. H. Meyers Gem. in Litchfield, Ill., \$10.00. Past. Schließ steks Gern, m

Frankenruch near Dwight, Ill., \$6.85. Pfingst- All. m Past. Rooster's comm. in Benton county, Mo., 'd9-3l. Immanuel's-Distr. in St. Louis, Mo., \$9.00. Pentecost- Coll. in Past. Steege's Gem. in Dnndee Ill ? Past. Franke's Gem. in Addison ? \$29.23. . Bon teacher Bartling there \$2.00. From teacher Meyer m St. Louis, Mo. For the College - Maintenance ° Fund: From the Trinity Distr. in St. Louis, Mon., \$22.00.
 F u r i n n e r e M i s s i o n: From Past. Biedermann's congregation in Danville, Ill, \$8.26. FionSa congregation in Lin- Z'L ^-30- Dü Mste ofMissiW New Gehlenbeck, Ill, \$45.55. Dreieinigkeits Distr. in St. Louis Mo., 90 Cts. Coll. on the 2nd day of Pentecost in the F "nke in Addison, Ill, \$36.27? N. N. there 35 Cts.
 ForLeipziger Missions-Anstalt By Hrn. Häßler Trinitatisfest-Coll. of the congregation of Gutenberg, Iowa, \$20.00.
 general synodal - building fund: by Past. Saupert m Evansville, Jnd, \$14.00. "Fjir. Pastor Brunn's Anstalt in Steeden The Halste of Misfionsfest Coll. in Troy, Ill, \$50.00.

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For the Hermannsburg Misston: From Past. HarmeningS Gem. in Disson, Mo., \$5.25. From an unnamed person in California, Mo., Al.00.
 For poor seminarians in St. Louis: Don M. Th. in Jork Centre, Ill, \$2.00.
 For the sick Pastor Kähler and his family: From Past. Bock's congregation in Jefferson County, Mo., \$3.50. Mr. Spreckelmeyer there \$1.00. I. Bredehöft, Brigh-ton, Ill, \$1.00. From Past. Hahn's communities in Benton and Morgan counties, Missouri, \$29.50. By F. Weiss in Addison, Ill, \$2.00. E. Roschke, Kassirer.
 With heartfelt thanks to God and the benevolent donors, the undersigned certifies that since April 18 for the sick Past. Kähler together with family
 To have received the following voluntary gifts of love:
 From Past. Bernreuther's congregations at Olean and Alleghany \$15.60. An unnamed person at Williamsburg \$1.00. Past. Bernthal \$2.00. Of his congregation and its teachers at Richville \$10.70. Past. Moll's congregation in Detroit \$11.03. L. Maul there \$2.00. Past. Saupert's congregation at Evansville \$13.55. Past. Aulich's comm. at Howards Grove \$6.10. Past. Fischer's comm. at Benton \$11.35. Past. Kunz's gem. in Julietta \$22.00. Mrs. Past. Kunz \$2.M. Past. Biltz' Gem. in Concordia \$13.00. G. G. and W. F. there \$2.00. Past. Wehrs' Gem. in Rüssels Grove \$11.25. Fr. Janke\$1.00. Don of an unnamed person (God commanded) \$5.00. By and through teacher Loßner \$6.00. By Past. O. H. Schmidt \$2.00. F. W. from Past. F. Wynekens Gem. \$5.00. By F. a. d. Wyneken \$2.00. By Kassirer E. Roschke \$49.35. By Past. Piffels Gem. in Matteson \$12.42. N. E. by the same \$5.58. Past. Maack in Sugar Grove \$1.00. By same Gem. \$6.10. Past. Schürmann's Gem. in Homestead and individual members \$11.65. Of a student from Past. Spindler's Gem. in Grand Haven 50 cts. Past. L. F. Kuehler's Gem. in Chariton \$12.00. Mrs. Schmidt u. H. Louis\$1.50. From unnamed \$5.00, and 50 Cts. by Past. Tramm. By Past. Knies 1 wedding cts. and 1 child cts. \$11.00. By Jak, Gombert of Somerset County, Pa. \$1.00. By an unnamed person in St. Louis \$1.00. By Past. W. Lange \$5.00. By and through Past. Succov \$6.00. By and through the Effingham Specialeconference by Past. Heininger \$10.00. Past. Nunkelö Gem. in Aurora \$20.00. K. Liebermeister \$1.00. Past. Jünaels Gem. at Jonesville \$2.75. Past. Lemke's congregation at Roseville \$17.00. Teacher Nolting and several school children \$5.20. Past. A. Crull's comm. at Big Rapids \$3.41. Past. Sturken's Gem. in Baltimore \$108.35, namely: Coll. \$96.35, by some members \$12.00. By Past. Sommer collected at Pillofer's wedding \$7.25. By some young members from Past. Michael's congregation at Eden \$19.00, from F. Bauer, Häfele and Ketterer \$3.50. Past. Sandvoß' Gem. in Port Hudson \$22.00. From Past. Beyer's Gem. in Chicago \$56.00. Fr. Burrer K1.00. Of limbs from Past. Frincke's Martini congregation in Baltimore and several guests \$59.25. From the Women's Association of the same congregation \$10.00. From Past. Mangelsdorf's congregation in Bloomington \$31.50. Some members of the congregation in Homewood, Ill, \$24.00. By Rev. Johl collected at the wedding of F. Müller \$7.25. By Past. Krumsiegs congregation at Utica \$17.00. By several Children and members of the congregation of the Past. Scholz \$8.30. Past. List's congregation in Cascade \$2.60. Past. Brüggmann \$5.00. G. A. Dobler in Baltimore \$10.00. Rev. I. Rupprecht's Gem. in North Dover \$12.00, by himself \$3.00. N.N. of Pittsburg 50 Cts. I. Grätsch there \$5.00. From Adam Bohn and some Lutheran readers in Cleveland \$5.00. W. S. in Clannda \$2.00. H. Ebke \$2.0<si From members of Rev. G. Th. Gotsch's Gem. in Akron \$9.00. Prof. E. A. Brauer \$5.00. Past. H. Hanser's congregation in Baltimore \$61.00. By Cassirer E. Roschke \$186.35. Past. LehnernGem. inNewHaven, Jnd. \$6.00. Past. Querls Gem. in Lyonville \$14.(X). Past. Fleischmann's Gem. in Kendallville by Misselhorn \$17.00. By Kassirer T. Eißfeldt in Milwaukee \$100.05. By Past. SchurichtS Gem. in Vandalia, Ill, \$12.00. Mrs. Maria Schrrzer in Accident \$2.00. Past. Partenfelder's Gem. in Bay City \$4.00. Past. Walker's Gem. at Paterson \$18.00. By Cassirer C. Grahl at Fort Wayne \$188.16. By Past. Dicke \$2.00. Past. Grätzel's St. Peter's parish in Baltimore County, Md. \$15.00.
 The faithful God, according to the riches of His goodness and mercy, repays the willing hand of the generous givers for the sake of His beloved Son, our Lord and Savior Jesus Christ.
 Pittsburg, Pa, June 6, 1871. c. Angel of thee.

I would like to express my heartfelt thanks to all the dear participants in the severe misfortune that has affected my dear husband through his illness, and thus also me and my children, for their compassion, which they have abundantly and frequently demonstrated through word and deed. This heartfelt sympathy is a great comfort and relief to me from the hard cross with which God has afflicted me. Now that you have received so many gifts, I consider that I think it is fair to publicly express my wish that people stop making further contributions. The most urgent need has been relieved for the time being, and I am able to cover the costs of my sick husband for a while. - On the other hand, I ask all pious Christians to stop in faithful and heartfelt prayer that the merciful God will have mercy on us and give me the right strength to surrender to His will. Unfortunately, the situation with my dear husband is not better yet, but rather worse. I have not even been allowed to see him in Dixmont. - For all the gifts I have received, however, I once again express my heartfelt thanks, and I ask God to repay the kind givers through Jesus Christ, both temporally and eternally.
 Emilie Kähler.

Received in the eastern district treasury:

For the Synodical Fund of the Eastern District: Confirmation Festival Coll. in Williamsburg \$24.25. Easter-Coll. of the Gem. in Boston \$45.00. of N. N. in Baltimore \$1.00. St. Andrew's parish in Buffalo \$3.25. parish ^in Wolcottsville \$5.45, in Wolcottsburg \$3.70. Gem. in Eden \$14.55, of individual members \$26.00. of Past. Michael \$10.00, of its filial parish \$16.00. Gem. in Bergholz \$3.35. Gem. of Past. Engelder \$13.00. Thank-offering for happy delivery of Mrs. S. Schmidt \$5.50. Desgl. of Mrs. G. Pitz \$1.00. By Past. A. Ernst \$11.85. By the DrcifaltigkeitsGemeindc in Buffalo \$23.29. Congregation in Martinville \$3.10. Congregation in College Point \$10.00. Congregation in Olean \$4.12. Congregation in Allcghany \$4.43. Congregation in Paterson \$10.50.
 For the church building in Rome, N. I.: By the congregation of North-East \$4.00.
 For the ill Past. Kähler and family: From the congregation at Newlork \$115.65. Gem. zu Wolcottsville \$9.50. Gem. in Wolcottsburg \$3.06. Mrs. Klink, teacher Oechsle, Past. Weisel Sr. each \$5.00. Miss Barb. Bürkle \$3.00. F. Krämer, F. Zeiß each \$1.00. Gem. in Washington \$14.45. Gem. in West Seneca \$10.00. By Past. A. Ernst \$24.75.
 For Pastor Brunn's Anstalt in Steeden: From the Gem. in Paterson \$5.04. Gem. in Wolcottsville \$9.81. From the savings fund of Mr. Schmidt's children \$3.30. By Past. A. Ernst \$5.40. '
 On the emigrant mission in sBaltim ore: From the congregation in North-East \$2.00. DrcifaltigkeitsGem. in Buffalo \$8.87.
 For the heathen mission: From N. N. through Pastor Stürken \$5.00. From the school children of teacher Wischmann \$2.00. From the Gem. in New York \$11.00. From the piggy banks of Margaretha \$1.Ä>, Johann \$2.00. Louis \$1.70, Pathengeld des kleinen im HErrn entschlafenenen Wilhelm \$1,00.
 For the Hermannsburg Mission Institute: From the confirmands of the Past. Walker \$7.50.
 To the general S y n o d a l - B a u k a s s e: From the comm. in West Meriden \$15.08. St. Andrew's comm. in Buffalo \$2.00.
 Zur-Prediger- und Lehrer - Wittwen-Kasse: Gratitude offering by Mrs. E. K. B. \$5.00.
 For the Lutheran Orphanage near St. Louis: Thank-offering for happy delivery of Mrs. Sus. Jox \$4.00. From the branch congregation of Mr. Past. Michaelis \$6.61.
 On the Soldiers' Widows' and Orphans' Fund: By the General Assembly in Washington \$16.29.
 For the purchase of a piano in Addison: From Hellmuth 50 Cts.
 For college maintenance fund: From New Aork comm. \$11.30. Washington comm. \$16.37. MartinSville comm. (for Fort Wayne) \$2.83. From several women of Martini comm. in Baltimore \$4.00.
 For the Addison seminar: from the MartinSville congregation \$1.61.
 For the salaries of teachers at the An alten: Don der Gem. in Johannesburg \$9.00.
 For the support of poor students: From the Conf. treasury of the Past. Weisel Sr. for I. Hoar \$15.00. From the Williamsburg congregation for Lingke \$25.00. Coll. at Kessel's wedding for Lauen \$2.26. From the Johannesburg congregation for Kröning \$8.65. I. G. Wiedemann for Fort Wayne \$2.00. From the Women's and Virgins' Association of the Jmmanuel's congregation in Baltimore \$10.00. From A. Dohrmann for Bechtbold \$2.M. I. Bauer \$2.00. From two confirmands 50 Cts. From the Women's and June Women's Association of the Jmmanuelsgemeinde in Baltimore for Addison \$10.1)0. By Past. Sommer collected at Seidel's wedding \$6.00.

New Uork, June 1, 1871. I. Birkner, Kassirer.

Received for the Castle - Garden - Miffion:

Of the municipalities: Weüsville \$8.00, Oak Glen \$5.00, Cross Road, Jnd, \$27.05, Paterson \$10.00, Eden \$9.28, West Seneca \$5.47, Bergholz \$5.95, North-East \$4.00, TrinityS congreg. in Buffalo \$10.00, St. Mar- cus congreg. in Butler, Pa. \$27.00. Further by: BebrenS \$1.00, Gebhard \$2.00, Wirk \$1.00, Kastner \$1.00. weddingS coll. at H. Geußn'er \$4.00. from P. F. Stutz \$1.00, Garnow \$1.00, Bribach 50 Cts, Sanders \$5.00, Twietmeyer \$6.00, Knorr \$1.00, Will de Beau clair \$2.00, Eberlin \$2.00, Jak. Mayer \$2.00, JsschaM \$2.00, Drechsler \$2.50, R. 50 Cts, by Past. Rade" macher \$4.00, by Mrs. Hanau \$3.00, Past. Thnrrn \$1.00, I. Wick \$1.00, Mützmacher \$17.05, Rev. W. Arendt 50 Cts, Amrheim \$2.00, by some members of the Zion congregation in Mount Pnlaski \$13.00, Dainel \$1M, Patzenfuß \$1.00, Quistorff \$1.20, Past. Rohrlack \$1.80, Past. I. Meyer \$2.00, I. N. Raithel \$10.00.

New Aork, June 1, 1871. I. Birkner, Kassirer.

Received **for the Lutheran orphanage near St. LoukS:** From the congregation in Ballwin 1 gallon pot full of butter, 15 loaves of bread, deSgl. leftover cakes and meat from the festivities of the laying of the foundation stone. From Mr. Koll in St. Louis 21 pieces of summer hats, 9 winter caps. From N. N. 1 shoulder piece. By Mr. Tin- dall 9 acres of clover. 1 box from Mr. A. Wiebusch. By Mr. Prof. Crämer 1 paquet of cow dresses. By M. Bates \$13.00. By Past. Pennekamp from Jak. Bischvff \$5.00. From Mrs. Richter in Collinsville \$2.00. Through Past. Ruhland weddingS-Coll. by Mrs. Rasche and W. Hoffmann in Pleasant Ridge \$10.00. By Past. E. Lehman" in New Wells wedding coll. at Mr. Vogel's \$6.00. Pentecost coll. of congregation there \$4.00.

Correction. In No. 19. of the "Lutheraner" read instead of "for sold orphanage pictures by Pastor Trautmann: For sold office sermons.

A. Lehman", orphan father.

Received **for the Lutheran Hospital in St. Louis:** From Mrs. Wittwe Güllemann through Past. Geyer \$1.00. From the Virgins' Association of the Jmmanuels-Distr. in St. Louis, Mo., \$21.25 and \$4.20. From C. F. Querl there as a bequest from his be. Father \$25.00. From Messrs. Kalbfleisch L Lange 3 sacks of flour and 1000 lbs. of cow feed. Caroline Kunz in Chicago, Ill, \$3.00. Elise AlberS \$2.50. From Messrs Haas L Co 1 box of soap. To Messrs. Waltke <L Co. the same. From Mr. Hock in Ehester, Ill, 1 keg of wine. To an unnamed person \$2.00. To Mr. Heinz in Baden near St. Louis 3 gallons of wine. From Collector G. Neumüller in Altenburg, Mo., \$10.00. Mr. Martin in Smithsport, Pa. \$5.00. Mr. I. Mara- grander in Rechtster, N. I., \$2.50. Mrs. Brauer in Bai- timorc \$1.00.

F. W. Schuricht, Cassirer.

With heartfelt thanks against God and the lenient givers
The Lutheran congregation of St. Peter's here certifies the following gifts

for their church building

to have received: From the congregations of the following" pastors: Schöneberg \$21.50, Wagner \$15.30, Fischer \$5.W, Dreyer \$8.54, E. G. C. Markworth \$7.50, L. W. Ernst \$10.90, Maack \$11.25, Bernthal \$3.60, Voelsang \$6.00, G. Th. Gotsch \$10.75, Stärker \$3.00, Oestermeyer \$8.00, Zagel \$12.00, Reichhardt \$15.00, Jä'bker \$18.00, Jungk \$3.00, Lehner \$7.50, Fleischmann \$8.50, Schlesselmann \$5.00, H. Bauer \$4.61, Eh. H. Löber \$10.00.

Huntington, Jnd, June 3, 1871, L. Dulitz.

Thanks and request.

For our church building

the undersigned received through Mr. Pastor W.'Matuschka in New Melle, Mo., from F. Maschmeier there \$2.00.

Many thanks to the kind giver!

* *

The present distress of my poor congregation requires me to address once more such congregations of our synod, which the Lord has delivered and blessed out of distress, with the kind request to remember their poor fellow believers in Davenport, who have come into such distress for the sake of the confession of the truth. The Savior says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Davenport, Iowa, June 23, 1871.

W. Vomhof, Pastor.

For poor students received from Rev. Baumann in the Illinois Synod \$5.00.

C. F. W. Walther.

Changed address:

Rev. rl. I>.

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Printing Office of the Synod of Missouri, Ohio et al. St.

Volume 27. St. Louis, Mo, July 15, 1871. No. 22.

Friendly address of a synod member to his fellow synod members.

The aim was to discuss the points of faith contested in the course of the times and to safeguard the future prosperity of the congregations and their public educational institutions by means of consultations and subsequent resolutions.

Since, of course, not all members of the congregations can come together in person at these meetings, the congregations should have the right and duty to elect certain members as their representatives, so that in their association they may represent the synodal body as a whole. The representation was now arranged in such a way that

1. each synodal congregation should not only be entitled but also obliged,
 - a. its pastor, or in case it has several pastors, one of them, i-esx. the main pastor, and
 - b. one member of the congregation to be duly elected by the congregation for each synodical assembly

from the audience to serve as the

The two were to have an equal seat and vote there as certified representatives of their community in all matters that were to be discussed and decided.

2. any preachers, preaching candidates and teachers or professors at higher and lower schools employed as second or assistant pastors in the congregations within-

When the foundation of our synodal community took place in 1846, the ecclesiastical condition of the Lutherans in this country was mostly in a sorry state; there were Lutheran communities, but doctrinal indecisiveness and broad-mindedness, in practice reformed or un-reformed ways were the reproaches that rightly hit most Lutheran congregations.

Recognizing this damage, the communities that made up the first stock of our The members of the Missouri Synod prayed to God that He would place our communion in doctrine and practice on the pure foundation of the Word of God as set forth in the confessions of the Lutheran Church, and that He would preserve it thereon. At the same time, they drafted a synodal constitution, the main purpose of which was to ensure unity in doctrine and in the healthy practice of the church. to monitor and maintain each other's ecclesiastical practice.

According to this constitution, which was accepted by all the congregations, annual synodal assemblies were to be held, in which the congregations were to be given an account of the most insignificant events in the life of the church during the past year, as well as the teaching of more important topics, especially in the respective congregations.

The members of the synodal congregations should also be standing members of the synod and participants in the synodal meetings, i.e. they should have the right and the duty to participate in all deliberations of the synod and to speak for or against certain proposals, just as the pastors and deputies with voting rights; only in the final decision-making they should not be able to cast a vote, but only have advisory power.

All other orthodox pastors, preaching candidates and teachers who have their profession outside the synodal congregations should, after they have been accepted as standing members of the synodal community, have the full right and duty to participate in the negotiations and deliberations of the synodal assemblies, as do the persons mentioned under 2.

Finally, all deputies of a synodal congregation who appear in addition to the regular deputies should also have this right of advisory members for the time when they would attend the synodal proceedings.

Although the synod has now been in blessed efficacy for a quarter of a century, the stands, it unfortunately still happens sometimes,

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that the participation in the synodal hearings is missed by personal attendance or attendance in person.

As far as the right and duty of the pastors with voting rights to be present at the synodal meetings is concerned, both have only rarely been impaired or called into question by individuals within the synod, and there are very few synodal congregations in our association that would not gladly decide to spare their pastor for the time of the synodal meetings and to send him to the place of the meetings and back home to mature; But the situation is different with regard to the conviction of the necessity of participation in the synodal proceedings on the part of the deputies and teachers. Here almost every synodal assembly has to complain about the lack of participation of some synod members. Therefore, the writer would like to recommend some words of admonition to the synod in the name of the northern district.

First of all, dear synodal comrades, consider your duty of justice. You yourselves have helped not only to establish our Synodal Constitution, but you are continually willing to carry it into effect. You read in cap. 3, § 1: "The members of the synodal staff are: the ministers of the church and the deputies of the parishes, each of

whom has the right to elect one of them". And further it says 3, § 2: "Only advisory members are all orthodox preachers, preaching candidates and teachers not authorized by the congregations and all delegates of a congregation of the synodal association appearing apart from the deputies." Accordingly, it is obvious that a synodal congregation which, without great necessity, fails to send a deputy to the synodal assembly, or which arbitrarily compels its teacher or teachers to remain at home during the synodal sessions, is not acting in accordance with the synodal constitution, which it itself has signed.

On the other hand, consider the great blessing that our congregations reap from the fact that a deputy is elected from each of them and equipped to discuss with the other members of the synod the most important matters that are entrusted to our care here on earth. How many a synod member has come to the synodal assembly with ambiguity or uncertainty about this or that point of doctrine, who during the negotiations was helped out of his ambiguity and uncertainty in the fiefdom by the joint discussion among the brethren, so that he could travel home cheerfully and, supported by the synodal report which subsequently appeared in print, also help some of his congregational brethren to clarity! How many had a difficult task

The synodal assembly was a place where the brethren of the synod received the desired instruction and the right counsel, which benefited him as well as his entire congregation and others. However, he received the desired instruction and the right advice from the brethren in the synodal assembly, which benefited him as well as his entire congregation and others! How many congregations had long desired to see a good work come about with regard to external or internal missions, educational institutions for future preachers, teachers or capable members of the congregation, etc., but they had waited in vain for the fulfillment of their desire, when their deputy traveled with their pastor to the synodal assembly and behold! What he would otherwise have been too shy for his person, he could now, since he was the representative of an entire congregation, present to the brothers with good confidence and joyful courage and win their participation in the good cause, as well as their advice and support for its implementation.

No one says here that the stated benefit can also be achieved by a mere assembly of pastors. God did not want to have a certain state to which the affairs of His kingdom would be entrusted alone, but He said through His apostle: "All is yours" i.e. the whole church. With God there is no respect for the person, and therefore we see in the first sod of the Christian church, of which we are told in the 15th chapter of the Acts of the Apostles, that the assembly consisted of the apostles, the elders and the brethren, i.e. the "church members". A church that would be governed only by pastors with the exclusion of the other church members would inevitably go astray through one-sidedness to false doctrine and false practice. Only where the congregations as well as the individuals are diligent to keep the unity of the spirit through the bond of peace, can they succeed in being preserved in the unity of pure doctrine as well as in divine life. To such diligence, however, belongs the self-denial that they willingly assign and equip the appropriate persons for the necessary meetings and do not allow themselves to be spared any effort, time and expense for this.

If someone wants to raise the objection that it is too expensive to send a deputy, such an objection cannot be rejected here as improper, but the answer is: "What God the Lord has denied the ability to do, He does not require. If a congregation really does not have the ability to send a deputy, it is excused before God and man if it does not send one.

But two things are important here.

First, many a man thought he had nothing for a good cause, and yet, when he examined his fortune, he discovered that he was not so destitute as he had previously thought, but rather that he had a little left over for this cause as well. Many a man, who in the past could do nothing for a good cause, begged God to give him something for it, and behold! God heard his prayer and gave him what he had not had before.

Secondly, our object of equipping a community deputy does not involve large funds, and the latter is not done by a few, but by the whole community, so that from many trickles flowing together, a sum is easily gathered that is sufficient for the intended purpose. Therefore, it will not be easy for a congregation to say with reason: God has denied us the means to send a deputy.

But if someone wants to object further: We have no suitable man among us who could represent us at the synodal assembly; there is no one among us who would take upon himself the duty of a deputy; then it must be remembered" that if a whole congregation, in Christian wisdom and prayer, elects a man by a majority of votes to be its deputy, such a man can confidently say: "The Lord has appointed me a deputy; He will help me to overcome the difficulties that my journey to the synod will bring.

He will help me to defeat the opposition of the Synodal Assembly. He will not let my field, my business and food, my handicraft, the welfare of my house go to ruin because I will be deprived of my usual householder's office and profession for a while. If, however, it should turn out, which may rarely happen, that a congregation really asked for an error in the person they elected as deputy, i.e. that they did not know his circumstances, which really prevent him from assuming the office of deputy, then in such a case he could be released from the election that fell on him and another person could be brought into his place by a new election. The Lord does not deny His congregations the necessary gift of a suitable man, if He is seriously asked for it in the name of

Jesus Christ. Many a man, before he was elected, believed that he could not and should not accept the office of deputy; but after he was elected, the voice of God, which was made known in his election on the part of the congregation, made his heart confident that he would cheerfully accept the journey and the office, and he was then strengthened by the Lord bodily and spiritually to carry it out, and was also certain that the intercession of his brethren for him with God would give him the protection of the holy angels for the journey and for blessed participation in it.

to the synodal negotiations.

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If we now move on to the duty of the assistant preachers, candidates and teachers at higher and lower schools to attend the synodal meetings, the concerns and difficulties seem to be even greater here than with regard to the deputies. That it is desirable that the former also take part in the synodal meetings is hardly disputed; but many a parishioner thinks: "Is it not better that, while our pastor goes to the synodal meeting with a deputy, the parish assistant or the school teacher or one of the school teachers stays at home? There might be cases which would make the presence of such a person in the congregation desirable; the congregation would not then be completely deserted!" What shall we say to this? We answer: The Lord, who has called His servants to His greater work of teaching, will provide everything. Because the pastor and the school teacher are active in this divine work, the congregation is by no means abandoned. The preaching ministry does not leave when the pastor and the school teacher leave. Rather, the ministry rests in the congregation, and God's Word, Gospel and its promises remain the inheritance and comfort of every Christian in all circumstances. Even if the pastor and school teacher have gone to the synodal assembly, very edifying reading services can still be celebrated under the leadership of a suitable member of the congregation.

If the birth of a child should occur during the absence of the pastor or the school teacher and the postponement of the baptism is not advisable, the baptism can be performed by another Christian in this emergency; likewise, the celebration of the Lord's Supper can be postponed in such a time and the copulation of an engaged couple, if desired, can be suspended until the return of the pastor from the synodal assembly. If, however, someone were to become ill, even seriously ill, even terminally ill, and if he himself were to be afflicted, faithful Christians would be there to comfort him. If, however, the challenges threatened to endanger the salvation of the soul and the sick person in this distress longed for the encouragement of the pastor and believed that the instruction and encouragement of his pastor or his co-workers would help him overcome the challenges, then the pastor can be informed in writing of the situation of the sick person, and he will then know how to judge whether his or his co-workers' speedy return is required. If a death were to occur, the funeral could also take place without the participation of the pastor and the school teacher in a completely Christian and edifying manner. Yes, in God's counsel, even such cases, where someone would like to have the support of the pastor and his assistants and yet must do without it, must become a means by which he learns that no one in the great distresses of the

But in order not to miss the right way here, it must first be considered that it is usually only an unfounded fear that the schools would suffer on the part of their school teachers due to the attendance of the synodal assembly. On the contrary, it is certain that both students and teachers need a rest after a long period of hard work. Only in rare cases, for example in larger cities, where one of our parochial schools is opposed by other free schools, there may be a danger that the school will be disrupted by a temporary removal of the teacher from the synodal assembly, and in such cases, as noted above, "the" school teacher is justified before God and man if he foregoes personal participation in a certain synodal assembly for the sake of love for his students. As a rule, however, the fear that the school would suffer damage on the part of the teacher by attending the synodal assembly will prove to be groundless. On the contrary, it will gradually become clear to even the most unintelligent people that attendance at the synodal meetings results in a spiritual upliftment and encouragement for the teacher to be more faithful in his work, which is of great benefit to the pupils. Also, the school vacations, which are common everywhere, can often be shifted to the time of the synodal assembly or shortened in consideration of it.

If we now finally ask the school teachers who miss the synodal meetings by their own choice what is the reason for their absence, their answer will often be that they lack money. If they can offer this excuse with a clear conscience, i.e. in such a way that they are innocent of their lack of money, they will not be reproached if they miss a synodal meeting in a particular case, but it is certain that the congregations where such schoolteachers work have to consider their duty to either arrange the salary of their schoolteachers in such a way that they can cover the expenses of the synodal journey, or that they reimburse them for the travel expenses by means of a collect.

Another excuse would be that they, as school teachers, after attending the special school teachers' meetings, could not find time to attend the synodal meetings as well. Here there seems to be no other advice than this: If the time and strength of a school teacher is really not sufficient to attend both meetings, then the

synodal meeting must have preference, because here the important matters of the Kingdom of God are discussed as a whole, while the school teachers' meetings focus on a single branch of Christian life. I call here all lovers of the

The Lord, who made heaven and earth, is the only one who can help us. He can help by much and by little. God does not want the hearts to be bound to the person of the pastor and his assistants, but to the word that is preached by them. If a serious illness or death occurs during the absence of the pastor and schoolteacher, the person concerned should not think: "Oh, how terrible and sad it is that we have left our pastor and schoolteacher behind," but he should think: "How glorious it is that God's word has been preached to me faithfully and abundantly; for although the Lord has taken away the pastor and his assistants from me for a time, I am still rich and blessed in my God. The Lord my God has willed that I should be without their encouragement this time."

From this it follows not only that the congregations may, in God's name, confidently and without hesitation dismiss their pastors and schoolteachers to the synodal assembly, as long as there are no cases of illness or death, but also that, if such cases had really occurred before departure, they should not let themselves be so easily determined by them to keep pastors and schoolteachers from the synodal assembly, unless the salvation of souls were really at stake in great distress.

It goes without saying that particularly difficult times, such as war, outbreaks of epidemics and pestilence, require special attention. Who would blame a community if it did not want to do without the presence of the servants of the office in dangerous times of war or rampant pestilence? Even more, who would not find it questionable if a pastor wanted to leave his congregation for a longer period of time in order to attend the synodal assembly?

Another thought that now and then makes congregations apprehensive about dismissing their assistant preachers, candidates, and school teachers to the synodal assembly is this: "The school suffers too great a disruption, indeed we risk many of the school children straying to other schools during the teacher's absence, if our school is suspended for several weeks."

To this we reply, "If this were really the case, it would be a valid reason for keeping the school teacher in place." The existence and the

prosperity of a whole school is not balanced by the attendance of a synodal assembly on the part of the teacher. Therefore, if the teacher or teachers of a school really see that their school would suffer great damage by going to the synodal assembly, they or one of them may confidently miss the latter, they are then sufficiently excused.

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The school teachers' meetings, who really care about the building of the Kingdom of God, should be called to witness whether it is not the case that, as valuable and beneficial as the school teachers' meetings are to them, they nevertheless do not want to buy them at the price of depriving themselves of the synodal meetings. If a school teacher's participation in the joys and sorrows, in the concerns and tasks of the church at large is on the wane (and this participation dies out all the more easily the more he neglects the synodal meetings), then this has a terrible effect on the school; the latter will lose sight of the right goal of educating Christians, it will wither spiritually and degenerate into a secular school. A sad experience of many years stands by the writer of this. Almost in all cases in which he experienced that school teachers became unfaithful to the church, even fell away from the synod, they already showed lukewarmness in attending the synodal meetings. When they were admonished for their lukewarmness, they hid behind the excuse that they could not miss their school for so long and were worried that their school would be harmed if they broke off the time that the synodal meetings took. But it soon became apparent that after they had lost their heart for the affairs of the synod, they also lost their heart for their own school, finally abandoning it and chasing after the comfortable life of the world.

Therefore, beloved synod members, whoever you are, preachers, school teachers and members of the congregation, let us not become lax in attending or attending the synod meetings, but let us earnestly ask God to give us right zeal, so that we may willingly risk time and expense to bring about God's kingdom as well. by active participation in the synodal meetings as long as it is day for us.

Frankenlust, the 22nd of Juni 1871.

F. Sievers.

"Neither make thyself partaker of the sins of others." 1 Tim. 5, 22.

In number 12 of the current issue of this newspaper, we reported, as our dear readers will remember, that the bookseller and printer Mr. E. Steiger in New York publishes a so-called "Literary Monthly Report", which has so far proved to be an organ of the most radical unbelievers, therefore unknown persons in New York have thought that Mr. Steiger must be an open enemy of religion. Steiger must be an open enemy of religion, but

that Mr. Pastor Brobst had publicly praised him as an active member of the Lutheran St. Matthew's Church in New York.

Mr. Steiger must have converted, since he was responsible for his earlier publications. Here we remarked: "It is certainly most important and

It is gratifying that the "Pilgrim" has for once raised the issue that printers, publishers and booksellers are responsible for the usefulness or harmfulness of the books and magazines they typeset, or print, or sell and distribute. This subject deserves a thorough discussion. It is an unrecognized sin, the propriety of which is hard to say."

Mr. Steiger took this into consideration in the 7th issue of the 2nd volume of his "Literary Monthly Report". First, he denies that the "Monthly Report" was an "organ of the most radical unbelievers"; second, he declares it to be a new, unheard-of principle that the book printers, publishers and booksellers are responsible for the usefulness or harmfulness of their products; third, finally, he addresses to

How can you recognize a good book that is allowed to be distributed?

and 2. how to recognize a bad, harmful book that one must not distribute?" On this subject, Mr. Steiger demands that the "Lutheran" (as well as the "Pilger" and the "Volksfreund," the latter of which published the "Monatsberichte" in the same

way) so seriously an explanation that he threatens, if the same would be missing too long, to remind us of it.

So we see ourselves compelled to go into the matter. We would have done so earlier, had we not absolutely lacked the time to do so. It is true that we are dealing here first of all with the professional duties, or rather with the professional sins of the book printers, publishers and booksellers, of whom probably only very few read our "Lutheran", but since it is a matter here of showing by example how the words of the Holy Scripture are to be applied: "Do not make yourself a party to the sins of others." we hope that every reader, whatever his profession, will find something in this explanation of ours that will also apply to his professional circumstances and will serve as a salutary self-examination, instruction, warning or confirmation in his own life.

practice to date. We live in a time and in a country where, as never before and nowhere else, countless people are caught up in the pernicious delusion that the heavenly and earthly professions are two completely separate areas, that a person can and must do many things as a businessman, which, of course, he cannot and must not do as a Christian. 2c.

But to the point!

I. Mr. E. Steiger writes first of all: "We now most emphatically deny that the 'Monthly Report' was ever the 'organ of the radi-

We ask the editor of the 'Lutheran' to be responsible for this.

Assertion to Provide Proof of Truth."

It is indeed strange that Mr. Steiger requests this proof from us, since in the same article, in which he does this, he simultaneously communicates an article from the "Deutscher Volksfreund", in which the proof is already delivered so conclusively that nothing even apparent can be raised against it. However, we will comply with Mr. Steiger.

The "Monatsbericht" fills its pages with glorifying reports about the "German-American Teachers' Day" held in Louisville in August of last year. The conference is announced with the declaration that "the salvation of America lies in the religionless school" and that "the real progress in education and teaching consists in the fact that we deliberately educate the young person neither as a Catholic, nor as a Pietist, Lutheran, Jew, Turk, nor even as a materialist and atheist. Finally, the announcing statement says: "With Muckerthum, with Catholicism, with any kind of Protestantism, with materialism and atheism, in general with any religious direction - we have nothing at all to do in Louisville. (Monthly Report Vol. II, Issue 2, p. 26. f.) Thus the Teachers' Conference itself unanimously declared: "1. that only the complete and consistent renunciation of ecclesiastical and spiritual paternalism in the elementary school can elevate youth instruction to the main promoter of the true welfare of the people, and therefore 2. that it is necessary to work with united forces to exclude in all elementary schools of the Union confessional religious instruction, the reading of the Bible and the singing of songs of a confessional character". (II, 4, 14.) - An organ now, which praises a youth teachers' assembly, which sees salvation and true welfare of the people in the religionless school and progress in education and teaching in its renunciation of Christianity and any religion, is beyond all doubt an "organ of the most radical unbelievers," for every believer, yes, even the so-called rationalist, will only abhor such principles and endeavors.

The "Monatsbericht" praises Humboldt for having allegedly made it his life's work "to lead mankind from the dream life, which was not based on the real, the really existing and becoming, but on philosophical and theological premises, to knowledge. (I, 6, 23.) Therefore, the lecture of the atheist Karl Heinzen on the occasion of the Humboldt celebration is praised as "an excellent, of course extremely radical, but nevertheless moderate beyond expectations". (I, 9, 22.) - An organ, however, which considers the life of mankind before Humboldt to be a

Dream life and the religion on which it was based, declared to be theological "presuppositions" without reality, can only be an "organ of the most radical unbelievers", because nothing is more real to a believer than the reason and the objects of his faith.

The "Monthly Report" explains: "Here it is to be stated that the Germans are by nature the most religious people on earth, if one understands by religiosity the search for a connection between the individual and the universe and by religion the result of this search. Since we are a very thorough people, we do not calm down easily with a once gained result, but start the search always anew, and so we cannot find with all our searching, and do not come to religion with all our religiosity. One can confidently say that the educated Germans on this side and on the other side of the ocean are on average freethinkers, i.e., do not belong to any particular creed; indeed, in America probably the majority of Germans in general (without distinction of the degree of education) stand on this point of view, because the emigrant is more stimulated to independent thinking by his richer life experience than the one who never gets beyond his four posts." - An organ which therefore declares religiosity to be the search for a connection between the individual man and the universe, not between man and the personal God, and which sees the cause that so many Germans are "freethinkers" in the fact that they are "stimulated to independent thinking," is without question an "organ of the most radical unbelievers, for a believer knows of no religiosity and religion which does not include in itself the consciousness of obligation to the living God, the almighty Creator of heaven and earth, and only a radical unbeliever will seek the source of the "freethinkers" or the rejection of Christianity, indeed of all religion, in "independent thinking; It is a fact that the great mass of the so-called "freethinkers" neither believe nor believe. It is a fact that the great mass of so-called "freethinkers" have neither the ability nor the desire to think independently and, for example, participate in a Humboldt celebration with great "enthusiasm" without ever having read or understood a single line of his writings.

The "Monatsbericht" not only makes it its business to distribute the notorious "Gartenlaube" as widely as possible, but it even entices subscribers to it by offering that every purchaser should receive free of charge the, as it says, "world-famous work of Dr. Büchner: Kraft und Stoff" (Power and Substance), which the editor of the "Monatsbericht" has specially reprinted for this purpose. Büchner's "Kraft und Stoff" (Power and Substance), with the recommending remark: "It will be all the more welcome to every reader of the Gartenlaube, as this journal has always represented and advocated the views and doctrines that Büchner had expressed in his work.

Kraft und Stoff" (Power and Substance) in a most interesting way." (II, 6.) Now an organ which, like the "Monatsbericht," not only advertises a God-denying periodical, but, in order to bring it into quite a large number of hands, offers a premium for the purchasers, chooses for this premium a book that is likewise God-denying, and thereby seeks to entice purchasers by assuring them that the premium represents and advocates "in a most interesting way" the same God-denying views and teachings, Such an organ can be none other than that of the "most radical unbelievers," for he who believes in a God will tremble and shake to try to spread something that denies the God who created him and who will once judge him.

That Steiger's "Monthly Report" is in the service of the most radical unbelief does not, by the way, need any proof for the believing Christian with such coarse chunks as those just given. The spirit of unbelief and frivolity pervades the whole sheet so clearly that believing Christians see this as soon as they take a look at it. Also the unbelievers have found this out very soon. Therefore, while the believing Christians did not take part in the work, the radical unbelievers soon seized it for themselves, as all correspondences, reports and evaluations that the sheet contains show, with the exception of a few articles that go into phrases of Zschockean religiosity. The above excerpts should therefore only serve to let us recognize the tree by its ripe fruits. Strangely enough, in the very article in which he tries to justify himself against the accusation that his "Monatsbericht" is an "organ of the most radical unbelievers," Mr. Steiger himself provides new, striking evidence for the validity of the accusation. Of the "Gartenlaube," whose atheistic character he admits, as we have seen, he writes: "There can be no doubt about the tendency of such a widespread publication, it is realistic, it relentlessly goes to the heart of unbelief and superstition.

Knowing the material, he judges: "The 'world view' of our days is superior to the limited views of past centuries, and among those who have honestly contributed the stones for the construction are also the materialists. (II, 7, 30.) It borders on the unbelievable, if not on the ridiculous, to deny before reasonable men that an organ which so declares itself on the part of the editors is that of the "most radical unbelievers.

Mr. Steiger refers to the fact that the "Monthly Report" also displays religious writings and, for example, has criticized the crazy "Gorilla Catechism" (I, 6, 35.); but this is quite compatible with an "organ of the radical movement".

The above-mentioned components, which are only a few out of many, irrefutably stamp the "Monthly Report" as such an organ. This is the difference between faith and unbelief, that unbelief, for the sake of certain considerations, sometimes offers its mediating hand in favor of faith, while faith can do nothing for unbelief; as the apostle says on behalf of all believers: "We can do nothing against truth, but for the truth. 2 Cor. 13:8.

Whatever may have been Mr. Steiger's thought when founding his monthly journal, he has created an "organ of the most radical unbelievers". What heavy responsibility he has burdened his conscience with as a member of a Lutheran congregation, of that, God willing, in the next number.

(To be continued.)

To the ecclesiastical chronicle.

Mr. Pius, by God's grace the present Roman pope, declares in his latest circular letter of May 15 of this year: "It must be obvious to everyone that as soon as he is subject to the rule of another prince and is no longer really endowed with supreme power in the political order, the Roman pope is no longer a prince. It must be obvious to everyone that the Roman Pontiff, as soon as he is subject to the rule of another Prince and is no longer really endowed with the supreme power in the political order, would no longer be able to evade the will of the ruler to whom he is subject, who could even be an irreligious person or a persecutor of the Church, or at war or in a state of war with other Princes. And, indeed, is not even this concession of the sureties of which We speak" (which, namely, the King of Italy made to the Lord Pius) "in itself a clear document that laws are imposed on Us, to whom has been given by God the authority to give laws concerning the moral and religious order, and whom We are appointed as interpreters of natural and divine law throughout the world?" Further on, the Lord Pontiff further says: "that the temporal rule of the Holy See is conferred upon the Roman Pontiff by a special counsel of Divine Providence, and that it is necessary in order that the Roman Pontiff, never subject to any prince or temporal power, may exercise with the fullest freedom throughout the Church the supreme power and authority received from Christ the Lord Himself to feed and guide the whole host of the Lord, and to provide for the best, for the benefit, and for the needs of the same." - So we read in the Catholic Church Newspaper of June 29. We see from this, Mr. Pius thus admits it himself, that he is neither Christ's governor nor Peter's successor. For is, as he says, to his office the

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If Pilate needs political supremacy and independence, he obviously has neither Christ's nor Peter's office, since both Christ and Peter did not have such a political authority, and yet they could administer their office and really administered it in the most glorious way. Christ explicitly says that the power over Him was given to the godless Pilate from above and that He, Christ, has no kingdom of this world, otherwise His servants would fight over it. (Joh. 18, 36. 19, 11.) And Peter exhorts all Christians, without excluding himself: "Be subject to all human order for the sake of the Lord, whether to the king, as the supreme, or to the captains, as the messengers from Him." (1 Pet. 2, 13. 14.) Paul also says clearly: "Let every man" (in the basic text it says: "every soul", so that no one is excluded) "be subject to the authorities who have power over him. (Rom. 13, 1.) So what must the pope be, who does not want to be subject to any king, any authority? He proves to be the real antichrist, "who exalts himself above all that God has" (Obrigkeit, Ps.

82:1) "Or worship is called sitting down in the temple of God as a god and pretending to be God. (2 Thess. 2, 4.) He proves with this that he is not in his princely dignity.

was appointed by Christ, but that he was

He once showed Christ in vain all the kingdoms of the world and their glory and said to him in vain: "I will give you all these things if you will fall down and worship me" (Match. 4, 8. 9.), while Mr. Pius not only accepted this offer with joy, but now that another robber has stolen it from him, he fills the whole world with his pathetic lamentations about this alleged robbery of the church. It is true that Mr. Pius says that the popes have obtained worldly supremacy by divine providence; but these are evidently only empty phrases; for if this man, so hungry and thirsty for worldly honor and power, really believed in a divine providence, he would also believe that his worldly supremacy had not only been given to him by divine providence, but had also been taken away again, and would therefore patiently submit to God's fate and not make such a wim-

The same lament as that of Micah, who had his idol stolen from him. Judg. 18, 22—24. W. [Walther]

A strange verdict on the jubilation of victory that is currently resounding through Germany and America can be found in the Allg. 'In it, in the number of May 26, it says, among other things, as follows: "One thing, we can say, we have certainly gained by this war, and that is more high-mindedness than we Germans used to have, and xineS we have at any rate lost more by this war, and that is the true humility which

We Germans used to have it, at least to a certain extent. That we seriously consider ourselves better than the French must therefore worry a humble Christian, for when he sees the judgments of God in the neighboring country and the terribly deep decay in his own country, he says: "My God, your judgments are just, we have also deserved them. And when he hears the words so often used now: "The Lord has done great things for us,"

he adds: "Not because he has given us earthly victories, by which he perhaps has quite different intentions than most think and suspect, but because he still delays his judgments and still gives us time to realize what his word reminds us: -Wherefore behold the goodness and the earnestness of God: the earnestness in them that are fallen, but the goodness in thee, if thou abide in the goodness; otherwise thou shalt be cut off also^." (Rom. 11, 22.). Unfortunately, quite different judgments have been heard from local pulpits.

The Church Council and the Iowa Synod. On the occasion of this year's The President of the Iowa Synod, at the first meeting of the Synod in June of this year, declared: "An honorable assembly will meet to consider the questions which will be submitted to this body. (the Church Council) have to pronounce on the position to be taken. I, for my part, am convinced that our previous position and the behavior corresponding to it is the only thing that can be done. and I do not believe that there is any reason to change this. I think, therefore, that our Synod should continue to be invented as a sincere friend and zealous co-worker of the Church Council, leaving it to the future to decide whether and how it will be done.

soon a unification of the members will be possible. Thus we read in the Iowaische Kirchenblatt of July 1, whose editorship Prof. G. Fritschel resigned and Pastors Großmann and Härlein took over.

Death. On the morning of July 6, after a short but severe illness, Rev. Frederick Herold died at Mascoutah, Illinois, having been a faithful and zealous member of the Illinois Synod.

Kleinlein's dispatch from the Illinois Synod n. a. Stnates.

The long letter sent by a Mr. Kleinlein to the Synod last year, which contains accusations against several members of our Synod, the Synod believes it must disregard, for the following reasons:

1. because the letter itself is written in a most mean, hurtful and outrageous style.
2. because he does not prove his accusations with witnesses, as required by the Word of God, I Tim. 5> 19: "Against an elder take no complaint except two or three witnesses".
3. because the proposed indictment was investigated six years ago and the investigating committee acquitted the defendant on the basis of the testimonies it had before it.
4. because the said Kleinlein was repeatedly urged by various persons to produce testimony in support of his accusations, both against the previously accused and against the investigating committee; in particular, to prove that the investigating committee had reached a false verdict against its better knowledge and conscience, out of consciencelessness and malice (which Kleinlein accuses it of); but did not produce such testimony, instead finding it more convenient to indulge in general invective and letters of blasphemy.
5. because we consider Kleinlein to be a useless brawler, whom the word of the apostle 1 Cor. 11,16. applies.
- 6) Because the members of that investigative committee now belong to three different synods and Kleinlein is called upon to address these as well, but has not done so, but rather it proves that he is filled with an unjustified hatred against us, since it is clear that Kleinlein is only rehashing the old story in order to smuggle himself into our communities, whose trust in us in which art he seems to be a master.
7. because he has brought other accusations against our Synod, which he is called upon to prove on his honor and conscience, but has not done so, of course, because he could not, thus branding himself as a slanderer and pilloried as a liar.
8. because it can be clearly proven from his own letters that he is a wanton and malicious perverter of the truth.
- 9) Because in some essays of the "Lutheran" it is clearly shown, once by a whole congregation, which spiritual child he is. Based on these reasons, the Synod can take no notice of anything that Kleinlein has said and written or that he may say or write in the future. However, the synod would like to advise him in all seriousness to go to work with zeal and thoroughly clean up his own mess, to be ashamed of his unholy and shameless rummaging around in our synodal congregations, to put a rein on his loose tongue and to leave us unmolested in the future until we need his wisdom and advice.

Beardstown, Jlls, June 12, 1871. published by order of the Synod.

The secretary per lewp.

Filling stones.

The dying soldier. "Lay me down," said a wounded Prussian at Sedan to his comrades, who were taking him away, "lay me down, don't bother to take me any further.

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bring; I die." They laid him down and returned to the battlefield. A few minutes later, an officer saw the man lying in his blood and said to him, "Is there anything I can do for you?" "No, thank you." "Shall I get you some

water?" the friendly officer continued. "No, thank you; I am dying." "Is there nothing I can do for you? Shall I write to your friends?" "I have no friends to whom you can write. But there is something I would be very grateful for. In my knapsack you will find a new will. Do you want to open it; at the 14th chapter of John and near the end of the chapter you will find a verse which begins with 'Frieds. Will you read it?'" The officer did so and read the words, "Peace I leave with you, my peace I give unto you; let not your heart be troubled, neither let it fear." "Thank you, Lord," said the dying man, "I have this peace; I go to this Savior; God is with me; I need nothing more." These were his last words, and his spirit ascended to the one he loved.

(From the Stuttg. ev. Sonnt.-Blatt.)

When once **Sebastian Frank** had used quite nasty words in a booklet about women, Luther wrote: "Whoever liked to run them is as pious and honest as this Beelzebub Frank. - The same can be said of all bad books, novels, foolish newspapers and the like: "Whoever likes to run them is as pious and honest as their authors. Remember that, you "Christians"! W. [Walther]

Church News.

After Mr. Pastor Victor Booth with Be-
Having accepted a call to Norwich, Conn. from his former congregation, he was inducted into his new field by the undersigned former pastor looi on the 2nd Sunday after Trinity by order of the venerable Presidium of the Eastern District.

May God make him a blessing for many.
Chicago, July 5, 1871.

Chr. Körner.

Address: Lov. Viotor Lootk, Lox 576. xorvviolc, Ooim.

The Lutheran congregation at Stanton, Jlls. which became vacant by the blessed end of its last pastor, I. L. Muckel, has called the Rev. I. M. Hahn to be its pastor. The latter's former congregation in Benton County, Mo. recognized the divinity of the call and dismissed him in peace, leaving him to answer the call with joyfulness. By order of the Reverend President F. Bünger, he was introduced to his new congregation by the undersigned on the 3rd Sunday after Trinity (June 25) with the assistance of Pastor Heinrich Meier.

May the Lord also make him a blessing for many there. R. Frederking.

Address: Lsv. 4th M. Halln,
Stanton, Hlaooouxin Oo., III.

On the 5th Sunday after Trinity, July 9, the candidate for the sacred office of preaching, Mr. Johannes P. Fackler, having completed his studies in the practical seminary in St. Louis, passed the prescribed examination and received a regular appointment from the congregation in Columbia Bottom, was solemnly ordained and inducted into his office by the undersigned on behalf of Praeses Bünger.

May the Lord make him a blessing for many!

Ph. S. Estel.

Adreste: Lov. ckolln 4*. Laolllor, Lacken, 8t. Louis Oo., l^Io.

Announcement.

Since the Conrcctorate at Concordia College in Fort Wayne has become vacant due to the removal of Conrector W. Achenbach to the preaching ministry, it is hereby requested, pursuant to Synodal Constitution Cap. V. L. § 4, the Electoral College is hereby requested to issue three candidates for the vacant teaching position; also, the teaching staff and each congregation is reminded of the right to request that a certain person be co-appointed as a candidate for the vacant teaching position. The persons concerned are requested to fulfill their duty without delay.

St. Louis, July 10, 1871.

Th. Brohm, currently secretary of the electoral college.

The dear readers of the "Lutheran" seem to have completely overlooked my request for support for the building of our church in the far north of Michigan; for we have not been given a cent in our great need. I therefore repeat my request: Help us to build; for we alone are not able to complete the work begun in the HErm. Will

If we do not receive any support, we will have to leave our building unfinished, and the Congregations that have been gathered with so much effort and hardship will be scattered again and become a prey to the terrible zealots who dwell here. Therefore help us!

Leeland, Lelanaw County, Mich.

M. Toewe, Rev. »M «»»

In matters of our calendar.

It will certainly be appreciated by many to hear that our calendar for 1872 will again contain a narrative by I. C. Wilhelm, like the calendar of 1870. However, in order to be able to produce next year's list of our preachers and school teachers as correctly as possible, I would like to ask all the-
I would like to ask those brothers who have discovered an error in this year's calendar list (the one of 1871) to bring it to my attention by letter. P.

Synodal - Display.

The Middle District of the Lutheran Synod of Missouri, Ohio, &c. St., will hold its sessions this year - will God - at the congregation of the Rev. Hochstetter at Indianapolis, Ind. from Wednesday, Aug. 9, to Tuesday, Aug. 15, inclusive.

As the main subject of the doctrinal negotiations to be held on this occasion, the items not yet discussed at the synods shall be

of the unit: "The Ev.-Luth. church the true visible Kirche Gottes auf Erden" (§ XVIII. ck. and the following) in proposal.

The dear brothers are hereby kindly requested to submit the parochial briefs to the synod.

The synodal guests are requested to proceed on arrival from the railroad yard to the schoolhouse next to the church, from where they will be escorted to their homes. The church is located at the corner of Last OorAia 8ts.

Everything possible will be done to ensure free return travel for the synod members.

Th. Wichmann, d. Z. Secretär.

Conference - Displays.

The Wisconsin Pastoral Conference will hold its meetings this year, g. G., from the 1st to the 5th of September of this year incl. at Oshkosh, Wisc.

Aug. Rohrlack, Secretary.

The Grand Rapids Special Conference will, God willing, hold its meetings from Tuesday noon, August 15, to Thursday noon, August 17, at Dallas, Clinton Co, Mich. - The dear brethren in office who intend to attend the same, will kindly give notice to the undersigned.

Jos. Schmidt, Secretary.

The Peoria and Rock Island Special Pastoral Conference will meet, God willing, at Pekin, Ill, on July 25 and 26 of this year, at Mr. Pastor Reisinger's church.

El Paso, Woodford Co, Ill, June 12, 1871.

I. I. Kern, Secretary.

The General School Teachers - Conference will meet this year at the school of Mr. Teacher Fischer at Chicago, Ill, from Tuesday, July 25, to Friday, July 28 (inclusive).

The subjects of the negotiations will be:

- 1) arithmetic as a main subject in our elementary schools (by teacher Wilve);
- 2) a two-class curriculum (by teacher Denninger);
- 3) a paper on repetition and public school examination in elementary school;
- 4) the (further) discussion on legal and evangelical breeding (from Addison's Specialconference);
- 5) a paper on the topic: What can school and home contribute to the formation of a child's character? (by teacher Simon);

In addition, papers from the St. Louis, Milwaukee, and Chicago Special Conferences will still be presented.

All who intend to attend the conference are asked to register in advance with teacher Läufer or Haase.

Aurora, Ill, May 20, 1871.

E. H. Dreß, Secretary.

The following was received at the Preachers' and Teachers' Widows' and Orphans' Kafse:.

Contributions.

1) For the year 1870.

Of the pastors: I. Bergen, Baumhöfener[^] H. Schmidt, G. Brüggmann, Matuschka, Richmann[^] Zschoche, Engelbrecht, C. Seuel, Katthain, Pollack, Blitz, Trautmann, Sprengler sea., Biedermann, F. Schaller, G[<] Schaller, Prof. Selle; and of the gentlemen teachers: Nickel, Köhnke, Weck, Deffner, Dornseif, Steinbach \$4.00 each.

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From the pastors: Sievers, M. Meyer, Prof. C. Brauer; and the teachers: Hertel, Schachameier 45.00 each.

Bonden men pastors: Roth, Hüge each 42.00; Beck, Liebe each 43.00; I. E. Frese, Nuoffer, Demetro each 41.00. Of the men teachers: Heider, Röcker each 42.00; Hamm 46.00.

2) For the year 1871.

Of the pastors: Mertms, Hartmann, Thürner, Thuro", Streckfuß, Wagner, Tirmenstein, E. Riedel, Lang, Hahn, Pissel, Stephan, Bock, Hallerberg, Pollack, Mennicke, Wunderlich, Dörmann, Franke, Seidel, Prof. Lindemann, Vomhof, Röder, Feiertag, Burckhart, Wunder, Biltz, Kleist, Prof. Crämer, Brohm, Kühn, König, Maak, Merz, Wichmann, Jüngel, G. Sauer, Kunz each 44.00; Bünger, Reißinger, Fredrking, Gräbner, Rauschert each 45.00; G. Löber 43.00; Köhler, Bergt each 42.1X; of the men teachers: Brase, Jung, Bartling, Dornseif, Fatthauer, Herrmann, F. Möller, Ph. Müller, Nagel, Täbel, Conzelmann, Engelbrecht each 44.00.

V. Gifts.

From the congregations of the gentlemen pastors: Zucker 49.10Heid 46.45, Lehmann 43.40, Streckfuß 49.25, H. Schmidt 420.81, Sandvoß 420.25, Seidel 49.00, Bergt 46.00, Mennicke 410.50, M. Meyer 45.00, Biltz 412.45, Sprengler 49.00, Kleppisch 44.21>, Tranb 48.30 and 45.05, M. Meyer 46.00, Walther 45.86, Dörmann 49.10, Biedermann 45.25, Köstering 422.00, Heinemann 47.65, Dorn 410.00, Dörmann 418.20, Kunz 410.00, Kühn H8.42; collected at the weddings of Messrs. E. Koch at Centreville, Ill, 43.00, C. Wynecken in St. Louis 430.00, C. Meier in the congregation of the Rev. Kühn 49.80; collected on the infant baptisms of Messrs: D. Maier 44.25, Vollbracht, Clayton, Ill, 42.00.

Also received from Messrs. N. N. in the congregation of the Rev. E. Riedel -43.00, A. Bode 43.00, N. N. in the congregation of the Rev. Schwensen 45.00, H. F. A. W. in St. Louis 420.00, N. N. in Collinsville, Jls., 41.00, N. N. in Chicago 43.00, F. Fricke, Washington, Mo.

From the women: Pastor Dörmann 41.00, Wittwe Tormöhlen in the congregation of Mr. Pastor Merz 45.00. From the werthen Frauenverein in the congregation of Mr. Pastor Liebe 425.00.

For the Wittwe Hüsemann of Mr. G. Bente' in the Gem. of Mr. Pastor Husmann 45.00.

E. D. C. Böse, d. Z. allgemeiner Kassirer.

.. * * * *

All those who have not yet paid their contribution are hereby kindly requested to send it in as soon as possible. The congregations, whose business it actually is to maintain the preachers' and teachers' widows and orphans, are also cordially requested to collect a collection for the widows' coffee. Christians are happy to support widows and orphans, since they know that by doing so they are serving God, to whom they owe so much thanks and to whom they can actually give nothing. Since God has declared that He wants to regard what is given to widows and orphans in faith and true love as if it had been given to Him Himself, it is a joy for Christians when they have the opportunity to give something to widows and orphans.

The brothers will no doubt appreciate it if I say here that I still need 4700-1000 for the year 1871.

The annual dues of the members of our Society is 44.00. I mention this because some, it seems, have forgotten what was voted by us at our last meeting in Fort Wayne.

E. D. C. Evil.

om Jan. 1 to June 30, 1871, I received the following gifts:

For poor school district pupils inAddison: By Mr. Pastor Stege, collected at Patschon's wedding 43.50. By Mr. H. Bartling 41.35. By Past. Mertens from his parish 45.50. From Hru. Roschke 474.75; Mr. E. Briichner 45.00. By Mr. Pastor Lemke for Schmidt 416.75. By Mr. E. Dreß 45.00. By Mr. Past. Gotsch 421.00, of which 410.00 from his congregation. By Mr. Grahl 425.00; by the same 482.42. By Mr. Kleinstenber 43.00. By Mr. L. Maurer 42.00. By Mr. I. Brandt, collected at the wedding 43.15. By Mr. W. Pott, collected at his wedding 412.70. By Mr. Pastor Stege, confession groschen 415.00. By Rev. Frdrerking, on LedcbuhrS From Mr. K. Trcttin, collected from his wedding 46.00. From Mr. Rev. Fr. Wyneken 41.00. Collected by Mr. Rev. Rupprecht collected at W. Fatthauer's wedding 47.25. From Mr. I. Ehle 45.00. By Mr. Fr. Weiß 42.00. By Mr. Past. Strengths: Thanksgiving offering for the happy delivery of Mrs. N. N. 45.00; likewise from another Mrs. N. N. 45.00; likewise from Mrs. Sonnleiter 45.00. Thanksgiving offering for rich blessings from N. N. 42.00.

For t he Sem in ar Household in Addison, Ill: by Hern: H. Steuber, at whose wedding ges. 48.25.

Of clothing rc. received: From the Women's Association at Lap orte, Jnd, 4 bust shirts; 1 paquet from the Women's Association at Indianapolis, Jnd; from the Women's Association of Trinity Parish at Cleveland: 9 underpants, 4 undershirts, 12 white handkerchiefs.

For the new piano

I have received so far:

By Mr. Pastor Gräbner 45.00. By Mr. Dr. Gotsch 45.00. By Mr. C. Reese 45.00. By Mr. Dr. Gotsch 47.00. By Mr. A. Albers, collected at Niebuhr's wedding 49.00. By Mr. Dr. Preuß 25 Cts. From Mr. Chemnitz 41.00. By Mr. Pastor Claus 42.00. By Mr. Pastor I. Horst 41.00. By Mr. Pastor Fr. Wyneken 418.00. By A. S. 50 Cts. By N. N. in F. W. 45.00. By Mr. G. Walker 45.00. From Mr. A. Arnhold 42.00. By Mr. I. G. Demnnger 413.00 sby Betz, Bauernfeind, Schneider, G. Wiesinger, Cron, M. Wiesinger, D. each 50 Cts. Von Klingel, Schmidt, Mulzer, 41.00 each. von Kaumeicr 41.05. Gelenius 25 Cts. Pastor Johl's school children 41.50. Mr. Denninger's school children 43.70). By Mr. Kornhaas 41.00. Mrs. E. I. in Minneapolis 41.50. By Past. Stülpnagel, Ostercoll. of his Gem. 412.20. Bon Hrn. O. Steinmcyer 45.00. By H "rn A. Albers, HochzeitScoll. 46.25. By Hrn. Partenfelder 43.10). By Hrn. E. Brüchner 45.00. By Hrn. Past. Biltz, on I. Frederkings Hoch, collected 416.00. By Mr. Dr. Gotsch 410.75. By Mr. Pastor Schuster 75 Cts. By Mr. Ilse 46.00. By Mr. Pastor Wagner 42.00. By his Women's Association 410.00. Altogether: 4178.95.

Addison, July 1, 1871. i. C. W. Lindemann.

The following gifts of love have been received **for the Lutheran Orphanage near St. Louis** from May 26 to the present:

From C. Neichenbecher 45.00. Collecte from Mr. Karau 42.35. From A. St. in St. Louis 45.00. Coll. on the wedding of Mr. Heim. Motz, 413.00. Estate of the late Mr. Gerhardt Wienker in St. Louis 415.00. From the parish of Frohna refusal for a cow by Mr. Past. Köstering 410.00. Coll. on the wedding of Mr. Paul Zacher with Miss Strutcker in St. Louis 414.71. Coll. of the Gxmcinde of Mr. Prof. Crämer in Minerstown, Mo., 43.75. Pfinüstcollecte in the Filial Parish of Mr. Past. Hahn at Richland, Mo., and I. M. Hahn 42.11. By Mr. Stuck. Brewer 42.00. Coll. on Mr. Rud. Mhoff's wedding by Mr. Chas. Wehking 45.00. Ueberschuß of Furniture Cars in the Jmmanuels - Distr., for the Orphanage Festival by Mr. Carl Wilhard 42.10. From Mrs. Killing in the Jmmaäuels-Distr. by Mr. John Heinz 41.00. From the congregation of Mr. Past. Tirmenstein in New Orleans 430.00. From the love fund of the Salems congreg. atChariten Forks, Chariton Co, Mo. by Mr. Past. E. C. Kähler and Mr. Past. Bünger 46.00. From the congregation of Mr. Past. I. G. Kunz in Julietta, Marion Co, Jnd, 49.00. child upscollecte at the home of Mr. Past. G. Bracher in the community of Mr. Past. Kb'nig in Cincinnati, O., 415.00. From Mr. Bürckle in Memphis, for Wilh. Neumann 410.00. From Mr. Michel in Baltimore 410.00. From the Knitting School of Jmmauueisistr. in St. Louis 45.90. From cl. Otto Twietmrir in St. Louis, out of his piggy bank 41.13. From Lydia and Agnes Bünger out of their piggy banks 44.00. From John Fr. Brockmann in Zionsistr. in St. Louis 45.00. Summa 4177.05.

St. Louis, July 11, 1871.

I. M. Estel, Cassirer.

I have further received from Minnesota churches and pastors:

From Pastor Both's branch congregations at Middleville 43.25, at Holywood 41.73, at Waconia 43.50, from Past. Stülpnagel's Gem. 420.35, from Pastor Müller's Gem. 44.00, from himself 41-00, from Past. Sprengelers, "vn., Gem. 425.00, from Past. Frjderich's Gem. 421.00, by Past. Bürger 42.00, from Boths Gem. Pflngstcoll. 44.20, from A. Stahlke 41.00, from F. Köhler 41.00, from Rev. Ahners Gem. 46.10, subsequently from Past. Fischer's Gem. 46.00, from Middleville from N. N. 75 Cts, from Past. Both himself 410.00.

I express my heartfelt thanks to the dear donors and wish them God's rich blessings.

Redfield, Minn, June 26, 1871.

C. G. T. Krause.

For students and scholars from Michigan, the following was received by me from November 1870 to the end of April 1871: From the Frauen-Verein der Heil.-GeistGemeinde am Tandy Creek 44.00 and 45.00. From my congregation: collected on L. Kaußlcr's infant baptism 41.70, from Mrs. G. Kronbach as a thank offering 42.00, from the Frauenverein 428.58, from the Jungfrauenverein 46.85.

W. Hattstädt.

With heartfelt thanks to God and the "mild Geb", the Lutheran congregation of St. Peter's here certifies that it has received the following gifts for its church building: From the congregations of the gentlemen disturb: Hudtloff 45.00, Michael 415.75, Hochstetter 428.75, Partenfelder 49.00, Stubnatzy 412.00, Pröhl 42.30, Wcyel 45.W. Zimmermann 417.50, Kanold 48.00, Meiß. ner 44.00, Rüttlinger 48.81, Weinbach 414.90, Sitzmann 410.00, Dammann 48.00, Brohm sen. 413.10, I. Horst 47.61, Trautmann 46.00, Gümmer 418.00, Runkel 46.50, Reinsch 425.00, Radrmacher 45.00.

Huntington, Jnd, July 7, 1871, L. Dulitz.

For the College" schüllr sent by Mr. Pastor Brunn received: by Past. Schlesselmann 410.00, by Past. Karrer 45.00, by Past. Bode 430.00, by Past Fleischmann 41.00, by Past. Evers 420.00, by Past. Reichardt 410.00, by Past. Steger 45.00, by Past. Jäbker 410.00, by several members of my congregation 49.50, collected in an evening party at the home of Mr. L. Schmor in my congregation 45.03, by Rev. Michael 420.15 (from his branch 46.60, Mrs. M. 45.Ä), at H. Heinrich's wedding collected 48.55).

God's blessings to the kind givers!
Fort Wayne, Jnd, June 26, 1871.

. W. S. Stubnatzy.

For Rev. Brunn's missionary fund received through Rev. G. A. Mueller 420.00 from the Missionary Festival Collecte of his congregation at Kankakee, Ill.

C. F. W. Walther.

For the seminary budget received through Prof. Larsen from W. Olsen of the Norwegian Lutheran congregation in Holden, Minn, 42.00, from the Norw.-luth. Gem. in Madison, Iowa, 48.00, and from Mr. Past. H. A. Preus 410.00; from Zions - congregation near Jackson 10 pieces of smoked pork; by Mr. Pastor Polack from Wittwe Böhlke 42.00; from the Norwegian congregations of Mr. Pastor Koren: in Stavanger 422.25, in Washington Prairie 413.00; from Mr. Past. Naumann sJllinois Synod) 45.00.

For poor students received: By Carl Faßholz 45.00; by Mr. Past. Claus 42.50; by Mr. Past I. G. Sauer from Mrs. Altemeier 42.00, Mrs. Dickmeier 41.00, Wittwe Siep 25 Cts.; by Mr. Past. Osterhus: 44.00 from F. Wigand, 42.00 from himself; by Mr. Past. Krafft Confirmation Festival Collecte of the congregation in Ruhland Township, Defiancd Col, O., 43.25, desgl. of the congregation in Flak Rock Township, HenrvCo., O., .K5.0V" for T. Siek; by the Women's Association in Columbia '14 bust- shirts. A. Crämer.

As of the 7th of this, I have received the following gifts of love:

. For the household: by Carl Brandt from Pastor ReichhardtEem. 4 Bush. Wheat, 5 Bush. Oats, 1 side; from Ernst Brügematt 4 Bush. Oats, 2 bushels of grain, 2^o Bush. Wheat; (late) from Past. Eiricbs Gem. 415.00; from the women's club in Past. Hochstetter's Gem. at Indianapolis for pupil Kappcl 411.00, for Lae^ wen 411.00; from some friends for the same 48.00; Kindtaufcollecte at John Schmidt's in Past. I. S. Müller's Gem. for the pupil P. A. Daeschlein 43.00; Past. Horn's Gem. as travel money for the pupil P. Hoff- mann 413.00; from the Women's Association in Past. Eirich's Gem. 414.40 and namely for the Eirich brothers 47.20, for E. Petersen and L. Schulze 43.60 each.

Christian. Hengerer.

For the "Lutheran" have paid:

Den 24. Jahrgang: Hr. Past. F. Schaller 415.25.

The 25th year: Messrs. Pastors: MHalboth 49.00, F Schaller 439.00, I Noll, C Schmidt 417.50, O Clöter 48.00.

Further: C Pfeiffer, W Schneider 440.00, G Simandel 415.00.

The 26th year: the gentlemen pastors: M Halboth 41.00, I Noll, F Schaller 420.75, I A Hügli 415.00, F W Althoff, H Sieger 50 Cts, O Voigt 44.50, I C Weisel 410.50, O Clöter 47.00, G Präger 41.20. ' ^rncr^ C Pfeiffer, C Müller 43.00, O Zimmermann 44.50, G Sunandel 415.00.

The 27th year: The gentlemen pastors: C Mees 461.50, W Friedrich, FWM Arendt 43.00, I Her, B Both, C Bock, H F Sprengler 43.00, AG Döhler 50 Cts, I M Hahn 435.00, M Töwe, C F Steinbach, IAFW Müller 46.40, H Wunder 423.75, F Gensike, C W Ernst 43.00, O Voigt 412.00, A Lehmann 417.00, H Rathjen 43.00, I C Weisel 446.00, G Präger 42.50.

Also: M Bates, C Pfeiffer, M Pfänder 43.00, W Dornfeld 415.00, C Müller 4^00, H Bartling 49.00, A Daake 46.00, A F Koch 425.50, A C Brauer 431.50, M Meibohm 441.50, L Jung 420.00, H Korsen.

The 28th year: Mr. Pastor V Both and Karl Baur, —M. C. Barthel.

Printing Office of the Synod of Missouri, Ohio et al. St

Volume 27. St. Louis, Mo, August 1, 1871. No. 23.

"Make thyself also thickly partaker of the sins of others." 1 Tim. 5, 22.

(Continued.)

II. After Mr. Steiger has tried to reject the reproach of the "Lutheran" that his "Monthly Report" has been an "organ of the most radical unbelievers" until now, he continues:

"The further course of the article (in the "Lutheran") does not bring any new facts, but only refers to them with great circumstantiality and can therefore easily be passed over. New is only the concluding sentence, which establishes the principle that the persons responsible for the usefulness or harmfulness of books and periodicals are: 1. the printers, 2. the publishers, 3. the booksellers; the authors, who are, after all, responsible in the first place according to the opinion of all legislators, are not mentioned at all. This sounds almost as if, after an arson, one wanted to prosecute the seller of the sulfur woods with which the fire was started as the main culprit." (II, 7, 28. The emphasis of certain words in this passage comes from Mr. Steiger himself).

The first thing we have to notice about this reply is that Mr. Steiger is guilty of a violation of logic. The "Lutheran" had claimed "that book

printers 2c. are responsible for the usefulness or harmfulness of the books and journals they 2c. set"; Mr. Steiger translates this into the assertion that those responsible for the usefulness 2c. are the book printers and so on. Responsible for the usefulness are the printers etc.. If Mr. Steiger will consider that in his haste he has made the predicate of our proposition the subject and the subject the predicate - which, of course, should not happen to such an enthusiastic promoter of science - then he will admit that the comparison with which he intends to present the "Lutheran's" assertion as absurd and to ridicule it is not applicable here. - Or will Mr. Steiger find a justification of the counterfeiters in the assertion that businessmen are responsible for the authenticity or unauthenticity of the money they spend? Or will he replace the sentence: the usurers are thieves, with the: The thieves are usurers, for synonymous?! - But enough of this! - —

Although it would seem as if Mr. Steiger only denies that the book printers, publishers and booksellers are solely responsible for their products, further explanations by him show that this is not so. In the following, Mr. Steiger states, among other things: "Christian, un-Christian, atheistic, religious, irreligious booksellers do not exist for us; we only know booksellers, who, above

the parties, to the whole scientific world, to every educated man, the materials for the enlargement of his knowledge; for them there are only two barriers, the one set by the State, which criminally punishes the publication and distribution of certain books, - the other which they set for themselves when they descend from their heights and enter the service of a party in return for a sounding equivalent."

We must confess that we read this open confession with astonishment. Herewith a business-moral-theory is set up, which is on pretty much the same line with the government-moral-theory of a Macchiavelli. According to this, Mr. Steiger absolves himself of all moral responsibility for his bookselling activities; no commandment of God, no conscience, no-we hardly dare to say it, and yet Mr. Steiger says it himself-only the fear of the punishment of the secular authorities and the purse he recognizes as his barrier as a bookseller. If Mr. Steiger were to confess that he is an atheist, we would neither be surprised nor lose a word about such principles; for he who has no religion also has no morals; he is his own god, his advantage is the reason for his actions, and the only commandment to which he bows is: "Let yourself be a man".

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do not catch him! But what shall we say when a man publicly professes such principles, who, it is reported, is an active member of a Christian, a Lutheran congregation!

Since Mr. Steiger himself has now called upon us to answer him, indeed has threatened us, should we refrain from remembering this as our duty, hopefully no one will interpret it as quarrelsomeness on our part if we therefore prove in the following that book printers, publishers and booksellers are, however, responsible for the usefulness or harmfulness of the books and journals which they typeset, or print, or sell and distribute. - —

It is true, as Mr. Steiger himself seems to admit, that the authors are the first responsible for the usefulness and harmfulness of their writings. On this subject, we are allowed to let an old pious divine scholar, the blessed Christian Scriver, former princely Saxon high court preacher at Quedlinburg, speak on our behalf. He writes:

"This last world has invented an art that it can poison books and letters to such an extent that the reader is in danger of his life when opening and reading through them; this is bad enough, but it is much worse that it fills so many books and writings with the poison of sin that the youth is provoked and induced to be godless with the greatest danger to their souls. Although this matter has become almost general, I almost do not know whether there is a more terrible sin, or whether it has much in common, when an annoying, ungodly book, an unseemly boozing and drinking song is written and an unseemly lecherous picture is made. Because not only does such annoyance spread far and wide, but it also lasts as long as a few copies of such ungodly writing and such images remain. St. Augustine holds that the great heretic Arius, who denied the deity of Christ, will always

suffer from hell, as long as this error persists and is spread. The same may be said of godless scribes: they not only cause trouble and help the devil expand his kingdom because they live, but also do so after their death. As often as a poor heart is deceived and angered by their writing, so often the wrath of the righteous and holy God against them is aroused and increased anew. And if our Savior cries woe to him who once angers the youth, what can he expect who does it without ceasing, even after his death? Certainly, such a person, no matter how popular and famous he may have been in the world, would be in for it, better that he had been shepherded of swine, or that he had never been born! Cursed is the head, in which, as in a workshop, such annoying things have been forged; cursed is the hand, which puts them on paper; cursed is the print, which spreads them out for the sake of filthy lucre; cursed is the money, which is solved from it! O cursed scribes, how terrible is the judgment of the righteous God that shall come upon you! One hell is hardly enough for you." (Seelnschatz. Theil I. Predigt 6. § 27-29. p. 75. f.)

Unbelievers will probably only smile at this testimony of an old theologian as proof of the limited standpoint on which one still stood two hundred years ago. But we recall here that even pagans not only recognized the harmfulness and corruptibility of bad books, but also sometimes intervened against them with seriousness and zeal. When it turned out, for example, that the Greek philosopher Protagoras of Abdera, who died in 411 B.C., denied the existence of God in his writings, or at least presented it as uncertain, he was therefore banished from Athens and his writings, even those that had already passed into the hands of private individuals, were confiscated by the state and burned on the public market. *) So also the famous Roman poet Ovid was banished in the year 7 A.D. because of his lewd poems from Italy to the inhospitable coast of Pontus Eurinus to Tomi. Truly, more than pagan blind must be those who do not want to admit that the authors of writings are responsible for the usefulness or harmfulness of the same.

But since Mr. Steiger seems to concede this, as I said, it will not be necessary for us to dwell on this. What Mr. Steiger denies is rather only this, that booksellers, publishers, typesetters and printers are responsible for the printed matter they produce or distribute. He thinks that whoever becomes a bookseller rc. becomes a mere dead instrument, a mere mechanical henchman on the market of literature, who has nothing to do but to serve everyone as he desires of him; the management of the bookseller's business 2c. is outside the control of morality, does not consist in moral actions, in which he has to ask himself: Is what you do right or wrong? enough for an action to be considered right or wrong.

*) Thus Diogenes Laertius reports in his writing xxx xxxx &c. Lib. IX, 6. 8. n. 3. ed. Lips. 1759. 607 sq.

**) Ovid himself gives this as one of the causes of his punishment in his funeral hymns with the words: "*Arguor obscoeni doctor adulterii*", that is: One accuses me of being a teacher of shameful fornication. (*Trist.* lib. II.)

is a bookseller's transaction, then it is already for this reason withdrawn from evaluation according to the standard of morality.

How Mr. Steiger could pay homage to this view of his profession as a Christian is absolutely incomprehensible to us.

First of all, he himself admits that there are books by the production of which the author takes on a certain responsibility, and thus can sin and become punishable before God and man. But Mr. Steiger will certainly also admit that a person, without committing a sinful act himself, can enter into the fellowship of the sinful act by giving directions, by counseling, by supporting, by promoting, yes, even by merely approving and praising it, and thus become complicit in it. Therefore, according to our epigraph, the apostle called out to his young assistant Timothy: "Do not make yourself a party to the sins of others!" Even by the secular authorities, who have to punish only the grossest crimes dangerous to the state, he is therefore declared guilty of murder and condemned as a murderer who, although he did not strike the fatal blow, helped to do so. The murderer is therefore declared guilty of murder and sentenced as a murderer if he did not carry out the fatal blow, but helped to do so. Even in the vernacular the saying goes: "The fence is as good as the fence". Accordingly, Mr. Steiger cannot escape the conclusion that even a printer or bookseller, if he helps the author of a bad, harmful book by copying and indiscreetly distributing it, is guilty of the author's sin.

Furthermore, Mr. Steiger, as a Christian, will concede that every man, through his professional activity, may not cause harm to anyone, neither to his body nor to his soul, neither temporal nor eternal, but should only seek to benefit his neighbor, and that he has the sacred duty to do so; not to think here of the honor of God, which must be the ultimate goal of all human actions. A man who in his professional activity has only himself in mind and not above all the benefit of his neighbor, lives an animalistic, lost life, and he who in doing so does not even consider whether he is harming his neighbor thereby, lives downright a nefarious, devilish life. †) However, the greater the benefit and harm that a person gains from his occupation, the greater the harm that a person gains from his occupation.

†) Luther therefore addresses the merchant thus: "Your selling shall not be a work that stands freely in your power and will without all law and measure, as if you were a god bound to no one; but because such your selling is a work that you practice against your neighbor, it shall be written with such law and conscience" that you practice it without harm and disadvantage to your neighbor, and have much more care that you do him no harm than how you gain. Yes, where are such merchants? How should the merchants become so few and the merchant trade decrease, where they would improve this evil right and bring it in a Christian, cheap way!" (S. "Concerns of Merchanting." X, 1095.)

The greater the benefit a book printer, publisher and bookseller can bring to the world, the greater his responsibility must undoubtedly be in this respect. Now there is hardly a profession which could bring greater benefit to the world, but also hardly one which could bring it greater, more irreplaceable harm, than the profession of a book printer, publisher and bookseller. Only an atheist will deny that a bookseller 2c. has the high, sacred profession of using his science, his artistry, his business acumen, his capital, his influence 2c. to promote the true, the good and the beautiful in humanity, as far as this can be done through the press. What does he do, therefore, when he allows himself to be used to promote the untrue, the erroneous, the lie, the evil, the bad, the sinful, the shameful, the ugly, the disgusting? He abuses, he profanes, he desecrates his sublime profession and thereby loads a terrible responsibility before God on his conscience. Every poisoning and seduction of the soul that the author has intended with the work that the printer reproduces or the bookseller indiscreetly distributes, and achieves through the mediation of the printer and bookseller, falls as a guilt also on the head of the latter.

In vain a book printer or bookseller consoles himself at first with the fact that he is only an instrument, that he does no moral but only mechanical work, that he is not active here as a Christian but as a businessman. He who first regards himself as a mere machine in the activity of a promoter of literature may credit himself with modesty, but he does nothing else than deny his dignity as a human being, as a rational, moral being, and if he listens even a little to the voice of his conscience in his inner being, he will soon hear a completely different judgment from his own inner being; after his business transactions, the thoughts in him will either "sue one another or excuse themselves. Rom. 2, 15. As for the excuse that the bookseller 2c. is not acting as a Christian but as a businessman, a simple farmer once answered this very well. The old naive Strasbourg preacher Gailer von Kaisersberg tells in a sermon held in 1482: "Once a bishop, armored and surrounded by a large group of armed guards, came rushing past a farmer's field with a great commotion. Frightened, the farmer leaves his plow and stands open-mouthed before the pompous procession. The bishop notices him, rides up to him and addresses him with a friendly face as follows: "Good friend, tell me, what were you thinking when you stopped with a yawning mouth and looked at me with amazement?" "I was thinking," replied the

Farmer, "whether St. Martin, who was also a bishop, was also accustomed to parade with such a clatter of weapons and such a cavalcade? The bishop, somewhat embarrassed by this speech, replies: "Yes, my dear friend, you must know that I am not only a spiritual bishop, I am also a secular prince; if you want to see me as a bishop, then come to my monastery on such and such a day, and I will show myself as a bishop. The peasant smiled and said: "If the bishop would not take it amiss and would dignify him with an answer, he might well put a question to him. "Ask what you like," the bishop answers, "you will not anger me." So the peasant starts: "How? if our prince would go to hell for his misdeed (since God is for him), where would our bishop go then?" - So we ask with the farmer: If God will condemn the businessman one day because of his business sins, what will be the fate of the Christian who was one person with the businessman?

Mr. Steiger claims that the bookseller, "standing above the parties", has only one thing in mind, that he serves "science" and therefore gives "the whole scientific world, every educated person the materials for the expansion of his knowledge at hand". But Mr. Steiger is talking here first of all about booksellers who do not exist. At least he himself obviously does not belong to this class. Doesn't he sell and distribute novels, novellas, farces, etc., which truly serve nothing less than the advancement of science, and books of even the most immoral tendency? And if Mr. Steiger thinks that, among other things, even atheistic and materialistic writings are to be disseminated at least for the sake of the interest of science, he is in a grave error, unless he would support the establishment of atheistic and materialistic systems, even of such, If he considers the establishment of atheistic and materialistic systems, even those that declare man to be a cultivated ape, to be an enrichment of science, because it reveals the height to which the folly, the madness, the frenzy of nefarious, dehumanized men, who trample on reason and conscience, can reach. But even in the case (although not admitted) that all the writings which a bookseller, like Mr. Steiger, distributes, contribute to the advancement of science, then only he can excuse an indiscreet distribution of even godless and immoral writings by paying homage to the Jesuit principle that the end justifies the means. A bookseller who declares himself willing to serve science even at the expense of religion and morality, is not only saying he is a disavowal of Christianity, but also a disavowal of the Christian faith.

He denies that God is his supreme Lord, whom he must place above everything, and instead makes man, himself, God. Every Christian subscribes to Luther's word: "The pen must remain empress, or God will let us see another" (XX, 2667.), and every Christian theologian to that judgment of the same man of God: "I am assured that without erudition in the liberal arts ?pure theology cannot exist at all" (XXI, 830.), or what Melanchthon writes somewhere: "An Iliad of evils is an unlearned theology": likewise every Christian must subscribe to Luther's judgment: "It is better that science perish than religion, if science does not serve Christ,

but wants to trample him underfoot. (Letters, edited by de Wette. IV, 545.) This may sound monstrous to one who believes in no God, but to the Christian it is equally undoubted, as undoubted as it is to him, that true science has nothing to fear from true religion, as well as the latter from the latter.

(Conclusion follows.)

(Sent in by Pastor Fick.)

Religiousness of the local free schools.

"Above all, in the high and low schools, the noblest and meanest lesson should be the Holy Scriptures." Luther.

In the local free schools, religious instruction, and thus also all orthodox religious instruction, is completely excluded according to the laws of the state. Only skills and knowledge that are useful for the children's earthly advancement, such as reading, arithmetic and writing, may be taught. The free schools are judged by this deficiency. They lack the main thing, the Word of God, the core and star of all teaching. They lack precisely what Christian parents seek most for their children and are obliged to give them above all else, thorough instruction in the Word of God. What is missing is the one thing that is needed, the exhortation to the Lord, the feeding of the lambs, the inculcation of the divine word, the preaching of the gospel. Thus, the means of grace given to us by God, the divine word, with which we are to provide for the immortal souls of our children and make them blessed, is missing in the free schools.

According to this, the answer to our question: Can parents with a good conscience hand over their children to the free schools here, is very easy. Parents are bound by God's express command to supply the souls of their children abundantly with the Word of God every day. Since this is not allowed to happen in the free schools, but is expressly forbidden, parents can also

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Christian parents do not hand over their children to the same.

The objection could be raised here: Should the daily abundant supply of the children with God's word really be so necessary? We have already answered this question. For we have heard that God expressly commands the feeding of his lambs, their upbringing in discipline and admonition to the Lord, and the daily inculcation of his word. The word of Christ is to dwell abundantly among Christians in all wisdom with teaching, exhorting and singing. This also clearly commands that the children be abundantly instructed daily in God's Word. But for the sake of the importance of the matter, we call attention to the following.

It says Ps. 1,1-3: "Blessed is he who... who takes delight in the law of the LORD, and speaks of his law day and night. He is like a tree planted by the rivers of water, which bringeth forth his fruit in his season, and his leaf fadeth not away; and whatsoever he doeth prospereth." Here the born-again is compared to a fruitful tree. It obtains its fruitfulness by being planted by the rivers of water. In this parable it is said that man does not attain rebirth through his own reason, strength and works, but through the "water brooks," i.e., the "water brooks" through the Holy Spirit, which is given by means of Word and Sacrament. As the Lord says: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" Joh. 3, 5. Christian parents now desire that their children become fruitful trees, i.e. true Christians and one day blessed heirs of heaven. Their children are already born again in holy baptism. But if the blessing of rebirth, the new spiritual life worked in them, is to be preserved and increased, they must hear and learn the Word of God gladly and diligently. The word also refers to the children: "Blessed is he who has a desire for the law of the Lord and speaks of his law day and night. The Lord wants the children to be well for eternity and to be blessed, so he wants them to be instructed daily in his word and to be planted by the rivers of water.

Oh, how important it is for children to have such abundant daily practice in God's Word! If you deprive a tree of all water, it must wither. If you deprive a child of God's word, the new man in him must die. "When the prophecy is over, the people become wild and desolate" Prov. 29:18. Oh, how many parents have experienced this to their unspeakable pain! They did not see to it that their children heard "the prophecy", the word of God; therefore they had to give up the heart of their children.

The children of the Lord were to experience the tearing sorrow of their children becoming "wild and desolate", unbelieving and godless, and finally lost!

Truly, parents should speak to their children "day and night of the law of the Lord"! Every day the original sinfulness grows in the children, every day the evil desire stirs and increases in them, every day they are tempted and enticed by the world and Satan to many vices, every day their flesh lusts against the spirit, every day they are challenged by so innumerable spiritual enemies. Therefore, they need daily faithful instruction in the law of God, so that they may recognize their sin and become divinely grieved over it. Daily their new man cries out to God for grace, comfort, light and strength. They therefore need the gospel more urgently than daily bread. For by it alone can their spiritual thirst and hunger be quenched, their new man strengthened, their faith increased, their spiritual life promoted, their understanding enlightened, and their will sanctified and

strengthened to hate what is evil and to fulfill God's commandments. The Savior said as a child, "Know ye not that I must be in that which is my Father's?" Luc. 2, 49. So also Christian children **must be** in that which is their Father's. And this only happens when they hear God's word; for through this they are brought to God, their right Father, and blessed by Him in spiritual goods.

History also teaches that the Church of God from the very beginning took it very seriously that the children were taught the Word of God in time and faithfully. The apostle Paul says of his youth Ap. Hist. 22, 3: "I was brought up in this city (Jerusalem) at the feet of Gamaliel, taught with all diligence in the law of my father." At the time of which the apostle speaks, the church was in a very dilapidated state, and the teaching very corrupt. Nevertheless, the good thing that had remained from the heyday of the church was that religious instruction was the main thing in the schools, and that in it the youth were taught with all diligence in the paternal law, i.e. was taught in the word of God.

Especially instructive for us, however, is the great zeal with which the first Christians drew their children out to the Lord in discipline and admonition. We see this from the example of Timothy. Of his parents Paul boasts: "I remember the uncolored faith in you, which was used before in your grandmother Loide, and in your mother Eunice, but I am sure that in you also." 2 Tim. 1, 5. According to Tit. 2, 3 the old women are supposed to be "good teachers". Timothy's grandmother and mother were faithful teachers. Otherwise Paul would not have been able to say to him: "Educated in the words of faith and good doctrine, by which you are always- have been there." 1Tim.4,6. And: "Because you have known the holy scriptures from childhood, the same can instruct you unto salvation, through faith in Christ JEsu." 2 Tim. 3, 15.

From this we can see how Timothy was taught at home by his mother and grandmother. As "good teachers" they did not show themselves by teaching him reading, writing and arithmetic. This was also done by the pagans. In their teaching the holy scripture was the main thing. From his earliest childhood, they had taught him not only to read the Scriptures, but also to understand them, by explaining to him the proper meaning of them and thus bringing him to "know the Scriptures. For since they themselves stood in the "uncolored faith" and were thus enlightened by the Holy Spirit, they instructed him most faithfully "in the words of faith and good doctrine," i.e., in the Gospel. And God blessed this diligence of theirs in young Timothy, so that he was instructed in the faith of Christ Jesus through the holy Scriptures and thus to salvation.

As the history of the Church teaches, Christians from the beginning recognized from God's Word that they were obliged to instruct their children through the Holy Scriptures for their salvation. And because not all parents had the gift and time to do so, they founded schools and appointed enlightened teachers early on, so that they might feed Christ's lambs on the pastures of His Word. Luther says about this: "Above all, in the high and low schools, the noblest and meanest lesson should be the Holy Scriptures, and for the young boys the Gospel. And God willing, every city also had a school for maidens, where the maidens heard the Gospel for an hour each day. Truly, schools, monasteries for men and women were started ages ago out of a laudable Christian opinion: as we read of St. Agnes and other saints, who became holy virgins and martyrs, and were quite well received in Christendom. Should not every Christian man know by his ninth and tenth year the whole holy gospel, where his name and life are written? Does not a spinner and a neighbor teach her daughter the same craft at a young age?" (Luther's Works, Walch X, 384-5.)

Hereby Luther explains the origin of the Christian schools. They were founded out of laudable Christian opinion so that boys and girls could hear the gospel daily. Furthermore, he points out the glorious blessing that these schools brought. As long as the Holy Scriptures reigned in them, they produced holy virgins and martyrs, and Christianity prospered. They put it

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The mission of the church was to educate enlightened, faith-filled and godly Christians who would spread the kingdom of Christ and confess their faith even unto death.

Then Luther demands a reformation of the entire school system of that time. He demands that the high and low schools become again what they should be according to God's word and the praiseworthy, Christian opinion of the old right church, workshops of the Holy Spirit, planting schools for the education of true Christians. This reformation is to be "done through the holy Scriptures. These are golden words that he writes about it, which are also of the highest importance for our circumstances, indeed for all times:

"Above all, in the high and low schools, the noblest and meanest lesson should be the Holy Scriptures."

The man of God wants and demands only one kind of schools: - Bible schools. They may be high or low schools, but they should be institutions in which the holy scripture is the main and most common subject of instruction. What he says about Bible-less, religion-less schools, in which the Gospel is completely excluded, we will hear next time, God willing.

Almost all the rituals, however, are reminiscent of the customs of the Freemasons. The resolutions and measures of the lodges and orders, in so far as they do not relate to the "work", are not kept secret in the main; they are available in the printed proceedings of the grand lodges, which are easily accessible to everyone; an exception is, of course, important resolutions, which by their very nature are not suitable for publication. The Orders, by the way, all have secret signs of recognition and passwords, which the latter change from time to time. The members usually call themselves "brothers", and probably also, especially in the higher degrees, "knights". Most of the orders have three or more lower degrees, and in many cases a higher degree system follows, which is again divided into several degrees. - Women are mostly excluded from these secret societies, but in some of them there is a secondary degree for wives and daughters of brothers, e.g. in the Odd Fellows the Rebekka degree, and in the Druids the Druid Circle. - The purposes of these orders are very varied: assistance in sickness and death, temperance, commercial protection, friendship and brotherly love, politics and religion. The most widespread, numerous, and numerous in membership are those orders which grant weekly support in cases of sickness, and a certain sum to survivors in cases of death; the former from 5 to 12 dollars per week, the latter from 30 to 100 dollars. Although the granting of such support is the main purpose of the orders, it must by no means be assumed that

The Order is only open to those who may be in need of support; on the contrary, it is open to persons of all walks of life. Thus the present Vice-President of the United States (Colfar), a member of the Order of Odd Fellows, who a few years ago developed the Rebekah degree for women and still takes the greatest part in it. In addition to these purposes, the Constitution, or rather the adopted mottoes, which are always in

of a trinity, such as "friendship, love and truth," still appear so-called humane, purely human aspirations; these, however, recede more into the background, and only, for example, the mutual "brotherly love" plays a not insignificant role. In this respect, the

German Harugari Order, which has established as a secondary purpose the preservation and spread of the German language. The most famous and widespread of these orders are: Odd Fellows, Good Fellows, Druids, Redmen, Seven Wise Men, Hermann's Sons, Order Sons of Freedom, Ha-

rugaris, Knights of Pythias (Pythias Knights), Good Brothers, and so on. All these secret societies have, with all their disadvantages, manifold advantages; from them develop

The secret societies in the United States.

The paper "Odd Fellow", published in Columbus, O., reports about them, among other things, as follows:

"Here in the United States, there are

There are about 100 different secret orders, which count more than 25,000 lodges and whose total membership amounts to more than two million. In addition, there are at least as many non-secret societies and associations of various kinds, which again have just as many members, and since almost every society has a special badge, which most members wear on the left breast, one sees almost nowhere adult persons who are not adorned with such a small order sign. Who belongs to several such societies, hangs himself on festive days probably with half a dozen, otherwise he wears depending on taste today this and tomorrow that. In order to give only an approximate idea of the spread of such orders, it should be mentioned that, apart from the Masonic fraternity, which has about 500,000 members in 7000 lodges in the Union, the Order of Odd Fellows has 3915 lodges with 300,000 members. As the first and most important secret these orders consider the so-called work, i.e. the ritual, according to which

Admissions and promotions are carried out and the meetings are held. The admission formalities often represent the Order's

almost without exception, freer religious views." This latter remark of an initiate should, we think, be sufficient for a believing Christian to move him to stay away from any secret society, as dear as his faith and his souls' bliss may be to him. W. [Walther]

To the ecclesiastical chronicle.

The Eastern District of the Ohio Synod held its meeting this year from May 31 to June 5. Among the business of the Synod discussed at this meeting, the fifth item listed in the report kindly sent to us is the Synodal Conference matter. It says: "I. Our Synod rejoices in it from the bottom of its heart, and thanks God that He has done the praiseworthy work of uniting the right-wing and right-wing communities. The Council of the Evangelical Lutheran Church of our country has prospered so far, and II. Proposes it, 1. that we, as members of the Eastern District, wish to participate as much as possible in the 2nd Synodal Conference to be held at Fort Wayne on Nov. 14 of this year; 2. that we request the honorable General Presbyter to hear the opinion of our congregations regarding such a union and especially the merger of our

institutions, in order to take final action at the next regular meeting of the General Synod. 2. that we request the honorable general president, so that the opinion of our congregations may be heard concerning such a union and especially the merging of our institutions, in order to be able to take final action in this matter at the next regular meeting of the General Synod, to request all our pastors and congregations through our church bulletins to act on this matter in their congregational meetings, and to submit their vote on this matter either orally or in writing to the honorable General Synod. God, however, give His blessing to this." - The Northern District of the same Synod was assembled from June 1 to 5. It, too, acted on the Synodal Conference matter "without, however, passing any resolutions on it." In his "Amts-Bericht" (official report), President Cronenwett had stated, among other things: "I, for my part, wished to prefer that the Ohio Synod remain on its old position. It should be united, for example, on the open question on the doctrine of church and ministry, as we have had in the Ohio Synod." The Synodical District, on the other hand, resolved "that the doctrine of church and ministry should no longer be considered and treated as an open question, but as one already concluded."

Ohio and Iowa. The mysterious news of a conference between the Ohio and Iowa Synods, which was discussed in the "Lutheran" of July 1, has finally been cleared up. The conference did not take place between Ohio and Iowa, but between Iowa, Michigan and Canada. The Lutheran Church Newspaper of Columbus reports the following: "This conference has decidedly opposed communion and pulpit fellowship.

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which is also a hint for the Council, but then also put a cushion under the chiliasm and declared it harmless, which was a most un-Lutheran action for a Lutheran conference." What remains strange here is that Canada, too, is now supposed to have declared itself against Canzelgemeinschaft; it is less strange that Iowa has enforced the declaration of innocence of chiliasm. W. [Walther]

Idolatry in London. The wealthy merchants of Bombay in the Indian front intend to build a Hindu temple in London. It is to cost H50,000 and to fulfill the intention of giving the young people who come from India to London the opportunity to continue their idolatry in England. This so-called tolerance is known to be practiced by the Americans in California also. And yet both countries claim to be called Christian countries! W. [Walther]

Conversion from one church to another. According to the "Sendbote", the Boston Journal writes about this: "Some years ago, it caused a stir when someone transferred from one denomination (church community) to another. Now the matter is regarded in the same way as when one moves from one place to another. Dr. Osgood just as easily from preaching at a Unitarian congregation to the Episcopal Church as if he were stepping out of a carriage into a steamboat. New York's most celebrated preachers have changed their denomination many times: Dr. Scudder was Congregationalist, then Dutch Reformed, then Presbyterian, then Congregationalist again; Henry Ward Beecher was Congregationalist, then Presbyterian of the old school, then Presbyterian of the new school, then Congregationalist again; Mr. Willis was Methodist, then Dutch Reformed, then Presbyterian; Dr. Rogers was Congregationalist, then Presbyterian, then Dutch Reformed, etc." Even the Reformed "Church Messenger" admits that this so frequent exchange of churches is "often a proof of lack of character, unbelief, and greed." In many, says the Messenger, it is pride or lack of employment that appeals to such people. Above all, it should not be forgotten that the main cause is the Union spirit of our time and the near Blood relationship of the sects is. W. [Walther]

Applause clapping and stamping in church. The announcement of applause by clapping hands, stamping 2c., says the "*Independent*," is something so common in H.W. Beecher's church during the sermon that it is no longer filling. The custom, however, now seems to be spreading. When recently Dr. Fowler of Chicago preached with great eloquence against the encroachments of the Catholics in the Methodist St. John's Church in New York, he was twice loudly applauded, although the older members by Bst! demurred to the noise. In the same way a speech of Dr. Thompson on the same subject was applauded in the Tabernacle Church. And, adds the "*Independent*" nonsensically, we do not know why applause should be forbidden in church. After all, in the old days, the audience would say "Amen" in a loud voice. And why should English speakers not be allowed to say *hear! hear!* just as well? Why should the loud and inarticulate American not be allowed to say "Amen" with his hands and feet?

(Evangelist.)

Theure Music in Church. The Christian Messenger reports that in two of the Episcopal churches of Brooklyn as much money was paid for music last year as was contributed by the whole Episcopal district for missionary purposes.

Hanover and Nassau. After the great political events of the world, the war and the new formation of the German Empire, are over, we will have to expect new movements and events in the ecclesiastical sphere in

Germany. That the war or the new German Empire will have salutary influences for us in the ecclesiastical sphere can hardly be thought or hoped for. Individuals and families will undoubtedly have been awakened to Christian faith and fear of God by the tribulations and divine visitations they have experienced. But for the German people

On the whole and on a large scale, despite all the tribulations in detail, the war ended in too great a jubilation of victory and joy to have been able to produce the inner spiritual renewal that can only be awakened in the human heart through deep and long periods of tribulation. But already during the war it became apparent how the outward civic fusion of the German people, which had taken place as a result of this war, was increasingly bringing about the ecclesiastical fusion as well. Thus, the Lutheran Consistory in Hanover has ordered that in all military laza-

The Lutheran Lord's Supper is served to all sick people without distinction of confession. However, the following is foolish and vain

It is a consolation that the Lutheran regional churches nevertheless wish to preserve and hold fast their special Lutheran order, doctrine, and administration of the sacraments; for if members of other confessions are admitted to the Lutheran Lord's Supper, not only is the Lutheran confession itself denied, but the external ecclesiastical barriers of the various confessions are also broken down and abolished, and the Lutheran Church is not allowed to take part.

then everything else must soon follow and fall. The spirit of union is tearing down more and more completely and devouring one piece of the Lutheran Church's existence after another, but nowhere do we see sufficient strength to resist this current of time. This is the way, which our Lutheran national churches have entered ha-

This is shown once again by the above-mentioned Act of the Hanoverian Consistory.

Still less is it to be hoped that the war has somehow broken the power of unbelief in Germany. Our little Nassau has recently provided an example of this. A Protestant pastor, named Schröder, refused to use the Apostles' Creed in church ceremonies. After lengthy negotiations, the Wiesbaden Consistory deposed him, an unheard-of ecclesiastical event for Nassau that had not been experienced in living memory. No small storm arose with public protests, meetings, declarations, etc.; a cry of horror went through all of Nassau, not over the disgrace that a Christian pastor had publicly renounced the apostolic faith, but over the dismissal of him as an unheard-of suppression of Protestant religious freedom. The event shows sufficiently, however, how little the hearts in general have been brought by the war to the thoughts of a return to God's word, but the unbelief and free spirit has remained completely as before, is doing its old work and game and will not rest until it has completed it. (Brunn's Missionsblatt.)

What trouble the new faith is causing in the papacy. German newspapers report: The new papal infallibility faith gives the bookbinders in the archbishopric of Münster quite a comprehensive job. There, the old Overweg's Catechism is introduced, which, on page 96, to the question 349: "Must we also believe that the pope is infallible?" puts the heretical answer into the mouths of innocent children: "No, this is not an article of faith." Now the captious sheet is taken out of all existing copies of the catechism, which has been approved by several bishops, and is printed by means of the book "The Catechism".

The first question of the 349th question is answered promptly in the affirmative. (Christl. Botsch.)

Presbyterian school comedy. In the New York Tribune of July 4, a Sunday school festival of the Presbyterians in Philadelphia is sharply criticized. In addition to the usual Sunday school festivities, the Presbyterians put on "a theatrical performance" which, if not its performance, at least its tendency, puts the "Tribune" on a par with the "Black Crook," one of the meanest plays. This sheet gives in brief, the following description of this new play: "The Four Seasons, in a suitable costume, appeared under an arch bearing the name of "Jesus" in flaming jets of gas; snow was seen falling, the grass growing, flowers, grain, corn, and grapes springing up, forming a foreground behind which "Faith" and "Hope" appeared in choice Fancy dress appeared and their roles

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Then a little girl appeared, declaimed with folded hands a prayer. Then the lights in the church were turned on and a curtain went up, revealing a tableau of a mother and children, also kneeling in prayer. The 16 "seasons" and "virtues" took on the "attitude" of worship, and the "Holy Spirit", represented by a white dove, fluttered above. Then red and blue fire was kindled, "Hope" and "Faith" knelt imploringly, and the "Holy Ghost" vanished in a flaming glory." The "Tribune" calls this play a desecration of the sacred, a desecration of the revelation of God, no decent theater should be guilty of such offenses. The author wishes to have kept his children away from such a play, he does not wish them to watch when others desecrate the divine truths; and the organizers of this play are Presbyterians! (Christl. Botsch.)

Change of Church. In addition to the cases of pulpit changes that occur so frequently here (i.e., preachers of one denomination concede their pulpit to preachers of other denominations), there has recently also been a

case of a strange church change. Change sheets report that recently in Rock Island, Illinois, a Miss Loevy (known as a talented dilettante on the theater of the gymnastics club there) and E. Ferdinand Adler were married in the Second Presbyterian Church at Rock Island by Rabbi Dr. Epstein of Milwaukee. Thus reports the "Christian Messenger". W. [Walther]

Non-denominational school. We read the following in the April issue of the "Evangelische Chronik" of this year: "The Association for the Freedom of Schools (i.e. for non-denominational schools) in Berlin held a meeting on April 27. Teacher Sack moved the resolution: that religious instruction, which is not only useless but even extraordinarily harmful to the development of the children's ability to think, be banned from school altogether. (Teacher Sack seems to have enjoyed a great deal of religious instruction). The representatives of the free community were not so radical; they suggested: since the state laws once required religious instruction in school, one should keep the name, but smuggle in philosophy and morals under this company. If one wanted to call this hypocrisy, one could put up with it for the sake of the good cause. (And these gentlemen raged against the Jesuits and the principle: the end justifies the means!)

Notice.

In response to our inquiry as to whether the accusations made against Dr. Preuß in the "Lutherischer Kirchenfreund" of April 28 of this year are really true by the persons named there as responsible. Dr. Tholuck answered us on June 4 literally as follows: "I am very happy to comply with your wish to give your synod information about the question submitted to me concerning Licentiate Preuß. I have never made such statements about the immorality of Preuß as appear in the letter signed X. and are said to have emanated from me." Dr. Köstlin also denies this in his answer of June 11 and at the same time remarks: "Secondly, you have asked me whether I have really declared the justifying testimonies that have appeared to be falsified. I have not expressed myself at all about such testimonies."

Church News.

On the 4th Sunday after Trinity, the 2nd of July, Pastor Christian Körner, who had accepted the call of the local Lutheran congregation in Norwich, Conn. with the approval of his former congregation, was introduced to his new congregation by the undersigned with the assistance of Pastor Th. Brohm ^r. on behalf of the honorable President Bürger.

Our Lord Jesus Christ made him a blessing for many!
Chicago, Ill, July 8, 1871.

H. Miracle.

Address: Rev. O. Xoernor,
316 ^Ve8t Invlor 8t. CüionAO, III.

On the 6th Sunday after Trinity, July 16, the candidate for the holy preaching ministry, Mr. August Schüßler, was ordained. August Schüßler, after he had completed his studies in the theoretical seminary at St. Louis, passed the prescribed examination and received a proper call from the Lutheran St. Johannis congregation at Ellisville, St. Louis Co., was ordained by the undersigned in the midst of this congregation under the assistance of Pastor Aug. Lehmann on behalf of the District Presidium and inducted into his office.

The Lord also crown the work of this servant of His with rich blessings!
St. Louis, July 19, 1871.

G. Schaller.

On the 5th Sunday after Trinity, Candidate Karl Zschoche from our seminary in St. Louis, who had accepted a regular appointment from the Lutheran congregation in White Oak, Hamilton Co., Ohio, was ordained and inducted by the undersigned on behalf of the Reverend Presidium of the Middle District in the midst of his congregation.

It is a miracle before my eyes that the Lord, according to His power and grace, has re-established His Lutheran preaching ministry in this field of work, which has been devastated for eighteen years by more than a dozen false prophets. For this be glory and thanks to Him! May He now also maintain and build His Lutheran Zion there and control the enemies of His Word with His mighty arm. In addition, may He bless the work of His servant in grace.

Cincinnati, July 10, 1871.

Br. King, Rev.

After Mr. Friedrich H. Reichmann, formerly a pupil of the Proseminar at Steeden, then of the Concordia Seminary at St. Louis, had received a regular appointment from the Lutheran congregation in Farrow Town and environs, Cal- houn Co, Ill, On the 6th Sunday after Trinity, July 16, the same was ordained by the undersigned

in the midst of his congregation by order of the honorable President of the Western District, Mr. F. Bünger, and introduced into his office.

May the Lord make him bear much fruit for eternal life. Ph. S. Estel.

Address: Xov. Drocl. D. Xoioünmnn, Veäör D. 0. Calüoun Co., III.

The congregation in Augusta, Mo., which had become preacherless due to the death of N. Wege, had the great joy on July 16, the 6th Sunday after Trinity, that Mr. Peter Gräf from Pfungstadt, Hesse-Darmstadt, who had been trained in St. Louis and had been appointed by the congregation, was ordained by the undersigned on behalf of the honorable President Bünger and introduced into his office.

Although the congregation itself is small, the field of labor of this dear brother is a large and heavy one through three preaching places located in different counties.

The Lord wants to build his vineyard on this rocky ground.

F. Klei st.

Address: Xov. D. Craof,

^UAU8ta, 8t. Oünrl8 Co., No.

On the 6th Sunday after Trinity, the Candidate of Theology Mr. Friedrich August Reinhardt, hitherto a pupil of our Seminary at St. Louis, was ordained by the undersigned by order of the Reverend Presidium of the Western District, assisted by the Reverend I. C. H. Martin, and inducted into his office at the congregation at Be- thalto, III.

May the Lord God be his sun and shield!

C. W. R. Frederking.

Address: Xov. D. Xoinüarckt,

Dotiulto, Naäi8ou Co, III.

Church consecration.

From the first German congregation at Secor, Woodford Co., III, some faithful Lutherans broke away, because this congregation rejected the Lutheran confession and hired an unrighteous preacher. To these were added some other members, partly from the congregation in Peoria, partly from that in Secor, who moved there, so that a small congregation (eleven families) was formed, which was served from Secor with Word and Sacrament. After preaching in the Hanses for a while, the congregation decided to build a little church. It is a frame building and now stands with a beautiful steeple, in which a beautiful bell, made by Blymyer L Fearing in Chicago, is found. On top of the tower is a cross with the inscription: "God's word and Luther's teaching now and never perish. 1 Cvr. 1,18.23.24. The little church is an ornament of the whole area and invites to participate in the pure preaching and the unadulterated sacraments. On the 2nd Sunday after Trinity it was consecrated to the service of the Triune God. Pastor Heid of Peoria preached the dedication sermon on Ps. 84. In the afternoon, the undersigned preached on the Sunday evan

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gelium. The male choir from Pastor Heid's congregation, by singing appropriate pieces, contributed not a little to the fact that this church consecration became a lovely celebration for many of the numerous guests present, by God's grace. May the merciful God also let the bright light of His dear Gospel shine here for the salvation of many souls. Amen.

Secor, III, in June 1871.

Th. Buszin, Rev. » « «

Sixteenth Synodical Report of the Western District of our Synod.

It has just left the press, contains 87 pages in octavo and is available from our agent, Mr. M. C. Barthel here, at a price of 25 cents. What should induce every member of our Synod to acquire it are the extremely important discussions "on the right relationship of an Evangelical Lutheran Christian to the local free school system", which were conducted with great care and prudence on the basis of certain theses by Pastor Fick, and are well suited to help everyone who is not closed to the truth to gain the right insight into this practically so important point. A second subject of general interest is the discussion about the formation of a synodal conference, which has resulted in very valuable and important comments on the proposal already published in the "Lutheraner", which can teach everyone who is free of prejudice what one has in mind with such a conference and what, with God's blessing, can be achieved through it. Truly reason enough not only to buy this synodal report, but to read and study it. C.

The Eastern District of the German Evangelical - Lutheran Synod of Missouri, Ohio a. St. meets, beloved it to God the Lord, in the congregation of Mr. Praeses Gross at Buffalo, N. I., and holds its sessions there from August 23 to 30, 1871.

The main subject of the discussion are theses on the following topic: "Is the confession of the symbols of the Lutheran Church in the constitution of a corporation a sufficient testimony that it is really Lutheran?"

The parochial reports are not to be forgotten.

All who intend to attend the Synod are requested to notify the pastor of the place in due time.

On behalf of the Presidium H. Hanser, Secretary.

Conference - Displays.

The Wisconsin Pastoral Conference will hold its meetings this year, g.G., from the 1st to the 5th of September d. l. incl., at Oshkosh, Wisc.
Aug. Rohrlack, Secretary.

The Grand Rapids Special Conference will, God willing, hold its meetings from Tuesday noon, August 15, to Thursday noon, August 17, at Dallas, Clinton Co, Mich. - The dear brethren in office who intend to attend the same, will kindly give notice to the undersigned.

Jos. Schmidt, Secretary.

The Minnesota Pastoral Conference will meet, God willing, August 18-22 at the home of Rev. K?' Schulze. I. Herzer.

Entered the caste of the middle district:

To the synodal treasury of the middle district: from Past. Oestermeyer's St. Thomas and St. John's parishes 49.00. Past. Sauperts' Gem. in Evansville 415.00. By same Collecte on Petersheim's infant baptism 42.50, thank offering for happy delivery of Mrs. Wintschler 41.00. By Past. Mertz' Gem. in Brownstown 423.00. By Past. Knief in Marysville Coll. on Scheiderer's wedding 412.00, by N. N. 45.00, by C. Scheiverer 42.00. By Past. Franks' Gem. in Lancaster 410.00. By Past. Jor' Gem. in Logansport 422.50. Gem. in Kendallville 412.10. Past. HuSmann's Gem. in Euclid 410.00. Past. Key's Gem. in Willshire 410.00. From W. Meyer in Fort Wayne for four years' tuition of his son in college 4100.10. Dr. Sihler's Gem. in Fort Wayne 447.10. Past. Fleischmann's Gem. in Kendallville 411.20. Past. Hild at Mishawaka 41.00, whose Gem. 47.00. Of the congregations of the following gentlemen pastors: Schoeneberg at Lafayette 412.50, Jor at Logansport 415.20, Rupprecht at Decatur 48.45, Neichhardt at Columbia City 410.47, Strikter at Peru 47.00, Kuechle at La Porte 419.02, Jäbker at Adams County 417.00, Swan at Cleveland 482.00, Knief at Marysville 46.80, Oestermeyer (St. Thorns-Gemeinde) 44.50, Stubnatzy at Fort Wayne 452.34, Zage! at Fort Wayne 413.75, Sitzmann at Pomeroy 45.75, Jüngel at Jonesville 441.75, Bode at Fort Wayne 419.86, Rupprecht at North Dover 413.50, Brackhage at Bennington 413.00, Scholz in New Boston 41.75, Oestermeyer (Johannes-Gemeinde) 43.95, Kühn in Minden 45.01, Horst in Columbus 46.00. Ch. Sihler 41.00. From the late H. H. Böhnig as a bequest 425.00.

To the general Synodal-Bank: From Past. Jor' Filialgemeinde in Goodland 412.00. Past. Husmann's congreg. in Euclid 47.00. Ans. Dr. Sihler's congregation: by F. Heine 45.00, by L. Griebel 468.30, by H. Gcye 48.00, by W. Meyer 4181.00. By F. Eckert in Fort Wayne 450.00. by French, Hanna & Co. there 4150.00. by Past. Hild's Gem. at Mishawaka 415.00. From some members of his Gem. at Woodland 415.00. From a member of the Gem. of Past. Schilssmann 41.00. Of Past. Sitzmann's congregation in Pomeroy 45.00. Past. Jüngel's Gem. in Jonesville 425.00. Of some members of the Gem. of the Past. Lothmann in Liverpool 45.00. W. Huhn in New Boston 44.00.

For Pastor Brunn's institution in Streben: From Ch. Meicrding at Evansville 44.00. Mrs. Jde there, thank offering for happy delivery 42.00. Rev. Zage's Gem. at Fort Wayne 410.00. Wittwe Rauch at Logansport 45.00. C. S. at Elyria 41.00. Past. Bode's Gem. at Fort Wayne 423.00. Coll. at F. Mueller's wedding at Sugar Grove 43.05.

For the emigrant mission in New York: Don W. Schnute in Evansville 41.00. From the mission fund of the congregation of Dr. Sihler in Fort Wayne 420.00. From Past. Zage's Gem. at Fort Wayne 410.00. Past. Dulitz's Gem. at Huntington 46.00. By Past. Oestermeyer's Kindtauf coll. at I. Mueller 46.15.

For the purchase of a piano in Addison: By Lehrer-Hafner at I. Göglein's wedding 417.30. From Past. Lothmann in Elyria 45.00. Coll. at teacher Strieder's wedding in Fort Wayne 412.00.

For the sick Pastor Kähler and family: From Fr. Tormöhl in Brownstown 42.00. From some members of the congregation of the Past. Zage, 45.00. Past. Stocks' Gem. at Fort Wayne 410.51. From the women's club in the same Gem. 424.52. C. S. at Elyria 41.00. Bon Past. Steinbach and some members of his Gem. 421.73. I. Schnaible in Lafayette 42.50. Of some members in Past. Reichhardt's Gem. 48.00. Past. Heitmüller's congregation on the Clifty 412.15. Of Dr. Sihler's congregation in Fort Wayne 434.10. Of a congregation in Willshire

For poor seminarians in St. Louis: **From W. Schnute in Evansville 41.00.**

To the Preachers' and Teachers' Wittwen Fund: from W. Schnute in Evansville 41.00. Past. Mertz's congregation in Brownstown 414.00. Coll. on Dcndinger's wedding in New Boston 41.55.

For heathen mission: From Past. Zage's congregation 410.00. N. N. in Waconia 45.00.

For the Hermannsburger Mission-Anstalt: Bequest of the deceased Stach'schen children, yield of their crops 420.00.

For the Leipzig Mission - Anstalt: From Pastor Scholz's congregation in New Boston 41.65.

For inner mission: From H. Berner in Brnnington 50 Cts.

For the Lutheran Orphanage near St. Louis: By W. Schnute in Evansville 41.00. C. S. in Elyria 41.00. By Past. Jüngel in Jonesville by Wittwe Brockmann 41.50, from L.N. S., thank offering, 41.00. From Teacher Zitzlaff's school children in Evansville 43.00.

For St. Louis Lutheran Hospital: from C. S. in Elyria 41.00.

For the salaries of the teachers at the institutions: Don Past. Reichhardt's congregation 44.00. Past. Scholl's Gem. in New Boston 43.00.

For poor college students in Fort Wayne: From Past. Scholz's congregation in New Boston 42.00. From W. Mulzer there 41.00. Wittwe Polster there 25 Cts.

For the seminary household in Addison, Ill.: From Past. Steinbach's congregation at Fairfield 411.24. From Past. Bauer's congregation at Fort Wayne 43.00.

For the college household in Fort Wayne: From Mrs. Hauptmeyer 45.00. Past. Dulitz's congregation in Huntington 47.25, in Lancaster 42.00.

C. Grahl, Kassirer.

Received in -the Western District treasury:-

To the synodal treasury of the western district:- From Past. Bcrgenö's congregation in Jacksonville, Ill., 45.00. Past. H. Schmidt's congregation in Schaumburg, Ill., 419.50. Past. Dörmann's St. Petri - Gem. in Randolph County, Ill., 412.00, whose St. Pauli-Gem. 415.35. of Past. Biedermann's Gem. in Danville, Ill., 410.36. By M. Mertens' Gem. in Uork Centre, Ill., 44.53. By Pak. Kleist's gem. in Washington, Mo., 4-3.05. By Past. Baumgart's Gem. in Booneville, Mo., 410.00. From Dreicinigkeit-S. Distr. in St. Louis, Mo., 418.05. Past. Gräbner's Gem. in St. Charles, Mo., 419.00. Past. Biltz's Gem. in La-fayette County, Mo., 420.00. Wittwe Klingenberg there 410.00. Past. Fruchtenicht in Ottawa, Ill., 43.00. Past. Brüggmann's Gem. in Rodenberg, Ill., 43.65. From Past. Hartmann's Gem. at Bremen, Ill., 46.00. Past. step- pischö Jmmanuels-Gem. at Waterloo, Ill., 42.15, whose Kreuzgem. there, 42.70. Mrs. Kratz at Nochester, N.S., 43.50. Past. Holst's Gem. at Troy, Ill., 415.60.

For college maintenance fund: From Trinity Distr. in St. Louis, Mo., 411.00. Jmmanuels Distr. there 433.00. Past. FickS Gem. in Collinsville, Ill, 414.10. Past. Rovers Gem. in Dun- ton, Ill., 410.00. Past. Nidelö Gem. in Homewood, Ill., 412.98.

For inner mission: From Wittwe Plagge in Addison, Ill, 41.00. Through Past. Kleist in Washington, Mo., 43.20. Ans of Sunday School - Cashier in Rev. SanerS Gem. in Mobile, Ala., 45.00. From L. Hillens through Blume in Lafayette County, Mo., 48.00. From Trinity Distr. in St. Louis, Mo., 95 Cts. Rev. FickS Gem. in Collinsville, Ill, 48.25. mission fcst coll. in Coopers Grove, Ill, 432.00. by George Weseloh in Blue Island, Ill, 41.00. Rev. Riedel's Gem. at Homewood, Ill., 48.86. From some members of same Gem. 41.75. Past. BesciS Gem. at Perryville, Mo., 44.50.

For the general synodical - building fund: from Past. Biltz's congreg. in Lafayette County, Mo., 420.00.

For Pastor Brunn'S Anstalt in Sterben: From Wilh. Walke through Past. Claus in St. Louis 45.00. From teacher Lehnigk's school children in Frohna, Perry Co, Mo, 43.00.

For the Hermannsburg Mission: From the women: Elise Ermeling, LouiseWilke, Karoline Bößmann, Christine Schmidt in St. Charles County, Mo. each, 41.00. Witwe Klingenberg in Lafayette County, Mo., 4150.00.

For poor students: Wedding Coll. at Theod. Poll at Danville, Ill, 44.40. By W. Dornfeld at Martinsville, N. I., 41.00.

For the seminar in Addison, Ill: "High time - Coll. with Mr. Nichman" by Past. Claus at St. Louis, 45.00. Desgl. at M. Bergmann by Past. Bcsel at Perryville, Mo., 43.50. By Elis. Wendler at Col- linSville, Ill, 41.00.

For the widowed Mrs. Pastor Kahler: From Past. Pallmers Gem. in Serbln, Teras, 424.00. From Past. Zimmrmann, Past. Greif, Past. PMmer, teacher Leubner in Serbin, Texas, 41.00 each. past. Baum- garts Gem. in Booneville, Mo., 412.50. Mrs. M. Vogt in Lafayette County, Mo., 41.00. N. N by Past. Kör- ner in Chicago, Ill, 43.50. E. Noschke, Cassir.

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Printing Office of the Synod of Missouri, Ohio

Volume 27. St. Louis, Mo, August 15, 1871. No. 24

Readers of the "Lutheraner's" should be informed that the last number of the present volume (title page and table of contents included) will not appear until September 1 as an addition, and that the first number of the new (eighth and twentieth) volume will be issued in an enlarged format on October 1. The editors.

"Neither make thyself partaker of the sins of others." 1 Tim. 5, 22.

(Conclusion.)

Finally, Mr. Steiger writes the following in the above-mentioned essay:

"In order to bring the matter to a practical conclusion, however, we call upon the aforementioned accusers to answer the following questions, to which they alone have given rise, in a definite manner usable by the bookseller.

1. how to recognize a good book, which is allowed to distribute? and
2. How can you tell a bad, harmful book that you must not distribute?"

It almost seems as if Mr. Steiger has taken on the role of the sphinx with these questions.

He is firmly convinced that no Oedipus will be found for it. But the dear man is mistaken. The answers to his simple questions are obvious. They are, in short, the following: A good book, which is permitted to be distributed, can be recognized by the fact that it is in the service of truth, or morality, or the earthly welfare of society, and contains nothing contrary to these principles; a bad, harmful book, on the other hand, which may not be distributed, can be recognized by the fact that it serves neither truth, nor morality, nor the earthly welfare of society, or is even contrary to one of these principles.

Perhaps Mr. Steiger will reply that these answers of ours are not, as stated, "specific and usable for the bookseller", since the bookseller wants to know which books are of the nature stated in our answers. By the given answers, the "Lutheran" only seeks to circumvent the solution of the task set for him. But this is by no means so. Our answers are as characteristic, as definite and as usable for the bookseller as they can be. However, this does not relieve the bookseller of the work of checking what he wants to distribute. However, this cannot be otherwise. We have to give general answers to the generally asked questions,

and it is now up to the booksellers, if they have to recognize the general principle that has been established, to apply it to each specific case themselves. The ability to do this belongs to their profession. Just as an apothecary must not only understand the trade, but also have knowledge at least of the authenticity of his medicines, so the bookseller must know how to judge not only the material value, but also the inner quality of the printed matter he distributes. Just as a pharmacist must not be a mere salesman, so too the bookseller who deserves this name must not be a mere book huckster. Therefore, according to his own repeated declarations, Mr. Steiger has rightly set himself a higher goal as a bookseller than that of merely "making money" with the sale of books; we only find this flaw in his declarations, that he only wants to serve science with his professional activity; he should not set religion, morality and the general welfare as his goal. Be that as it may, however, in any case only he who has a competent judgment of the

value or unworthiness of every literary product in any field, or who has men at his side whose judgment he can trust, can pursue a bookseller's business in all branches of literature with a good conscience. Of us, Mr. Steiger can, like

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In other words, only a general and only a theological desire and expectation. If a theologian asks us what kind of work he has to deliver, so that he does not violate his conscience, we can of course only tell him in general that he has to take good materials, process them as solidly as possible and must not overcharge the buyer; but what the quality of the materials, the solidity of his work and the corresponding price of his product consists of, we theologians must leave to him as the expert and his conscience. The same is true of a bookseller. He, too, must be content with our general theological answer and apply it himself as an expert. If this exceeds his ability, it is only a proof that he has chosen a profession that exceeds his strength.

Apart from the reproach of too great generality and vagueness of our answers, which we have now rejected herewith, Mr. Steiger should hardly have to raise another one, perhaps concerning the principles expressed therein. For it is impossible for the aforementioned to claim that it is right to work for the promotion of error, immorality, and what is harmful and corrupt to human society. If it is certain that a book has this tendency or necessarily this consequence, then only immorality and irreligion or moral and religious indifferentism can consider and declare the distribution of such books permissible.

However, after what Mr. Steiger has already said to justify his previous procedure, it may be necessary for us to discuss a few more concerns.

Mr. Steiger refers to the fact that he spreads atheistic and materialistic writings, but "not only at the same time (i.e. in the book itself) offers the counter-writings, but has even displayed and spread them for months, even for years". However, as laudable as the latter is, it does not justify the former. Or would the procedure of a pharmacist, who sells poison to everyone without exception, therefore be to be approved, because he also offers his customers the antidote at the same time? Is there not always a danger that the antidote will not cancel out the harmful effect of the poison? And still more, does not Mr. Steiger know as well as we do that most of those who reach for the poison of atheistic and materialistic writings are nothing less than eager to use the antidote, that is, to read the refutations of the same and to examine them with the full seriousness of one honestly seeking truth? Doesn't Mr. Steiger know that the blindest charcoal-burner faith is more at home with no one than with the unbelievers, with the so-called "enlightened" and "free" people?

Do the "unbelievers", therefore the great mass of them, accept what their authorities bring forward against the Bible, for example, without examination, like a gospel from heaven, yes, without having read only one chapter in the Bible itself, let alone the whole Bible in context? With the unbelievers the well-known words arrive:

facile, quae credita prosunt, Credimus. *)

In the past, the Bible was rejected because it placed man too low; now, after the rise of prophets like Vogt, man is believed to be a monkey!

Mr. Steiger also points out that no one has the right, by zealously opposing the dissemination of atheistic writings, "to portray himself and his co-religionists as those who should shun the truth. Therefore, he finally exclaims: "We should believe that the Protestant church need not fear the researches of science! Hereby Mr. Steiger wants to attack the believers, so to say, at their honor. But as true as it is that no believing Christian, much less the entire Protestant church, needs to shy away from the truth and fear the researches of science, Mr. Steiger does not consider, first of all, that it is not at all a matter of shying away from the truth and fearing the researches of science, but rather of the

exact opposite of these, namely, of shying away from glaring error and fearing the atheistic and the atheistic. Fear of atheistic and materialistic folly, which kills all fear of God and all moral consciousness in man, makes man, as the "Deutscher Volksfreund" quite rightly says, "civilized cattle", and thereby gives itself the appearance of scientific research. How Mr. Steiger, as a Christian, was able to talk about "truth", about "science", in order to justify the zealous dissemination of a writing like Büchner's "Kraft und Stoff", is therefore purely inexplicable to us. - Hr. Steiger, on the other hand, does not consider that, as surely as even the gates of hell will not overpower Christ's church and his truth, many people are so weak in knowledge, so untrained in seeing through fallacies, so easily blinded by highly celebrated names, so easily thrown into consternation and confusion by bold assertions, so easily bribed by a splendid and ingratiating style, that nothing is more dangerous to them than reading cleverly composed writings to seduce the weak. Does not experience teach that bad literature has poisoned and corrupted not only the young, but also thousands of adults, and even entire nations? Who knows

I. e.: What one wishes to be true, one easily believes.

that nothing is needed for the great heap but that the most stupid and disgraceful doctrine is apparently brought into a system, then one immediately falls to it with heaps? In former times, everyone still considered fornication, adultery, theft as shameful crimes; but since the doctrine of free love has been brought into a formal system by literarily educated blasphemers and the doctrine of Proudhon: "Property is theft," countless disciples of these doctrines are no longer ashamed of those sins, yes, precisely for the sake of their blasphemy and thievery, in which they basically live, they now consider themselves philosophers freed from prejudices. Can a bookseller, then, justify himself before God if he helps this spiritual poisoning of the people to penetrate further and further? Would it not be pitiful if he wanted to excuse himself with the abstract theory that no one should shy away from the truth and that mankind need not fear the researches of science? Rather, every printer, compositor, publisher and bookseller should let the terrible word of warning of Jesus Christ resound in his ear and conscience: "But whosoever shall offend the least of these that believe on me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the deepest part of the sea. Matth. 18, 6. An atheist, a materialist, an unbeliever will of course easily ignore such words, even only pour out his mockery; but whoever wants to be a Christian should, we think, be frightened by them.

But how? some will perhaps finally answer us, are there not innumerable books, which according to the principles of the Christians do not belong to those to be spread, which many Christians nevertheless use themselves, yes, which are completely indispensable to them? Is it not, for example, the duty of Christian scholars to read even the most dangerous writings, partly in order to become acquainted with the cursing errors and partly in order to refute them? If Christians order reprehensible writings from booksellers, can it be wrong, in the judgment of Christians, if the bookseller arranges for them to obtain such writings? For if this were so, would not the Christians themselves be guilty of the bookseller's sin? - To this we have the following to reply. We have deliberately written, not that every sale of every bad, harmful book is wrong, but only that the bookseller is responsible for the usefulness or harmfulness of the books and periodicals he **distributes**. 2c. With the words "distribute" and "be responsible" it should already be implied that we consider only the distribution of a bad, harmful book, that is, the effort to bring it into as many hands as possible, to be reprehensible, without wanting to deny that, of course, under certain circumstances, the accidental sale of a bad, harmful book is wrong.

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The fact that a Christian bookseller can do something harmless with a bad, dangerous, and harmful book, even though he always assumes a certain responsibility in doing so. And so it is in fact. To try to bring a bad, harmful, seductive book into as many hands as possible or to distribute it indiscreetly is always an irresponsible, a thoroughly immoral act; but although in the case of the accidental sale of such a book the seller also has a certain responsibility, such an act can nevertheless be something to be answered for before God and one's own conscience. In this case, it

depends on whether the seller has the moral conviction that he is not doing any harm in the case that occurs, and thus is not "making himself liable to the sins of others". In such a case, a bookseller is in the same situation as a pharmacist. As the latter in

well ordered states is responsible for selling material poisons only to those who bear witness that they do not want to use the poison for criminal purposes, and that they know how to handle it: So, too, a bookseller is responsible to sell books filled with the soul poison of false doctrine only to those of whom he is morally convinced that they do not desire it to reinforce error or immoral principles, and that they are also able, as people of trained senses, to distinguish between good and evil (Ebr. 5,14.), to use even a bad or in some respects dangerous book with benefit. *)

Here, of course, many booksellers will say: If this were really so, it would indeed be a dangerous, difficult and laborious thing to be a bookseller! But far from overturning our principles in this matter, at least a Christian will find it very understandable that in a time like ours, in which the literature, which has swelled to immense proportions, is mostly so godless, there could hardly be a more dangerous, difficult and laborious profession for a conscientious Christian than that of a bookseller. May a Christian bookseller, however, exclaim, as the apostles once did when Christ spoke of the dangers of riches, "Who then can be saved?" (Match. 19, 25.) God de-

However, the Christian philosopher Crusius rightly writes in his "Brief Concept of Moral Theology", where he speaks of harmful books as one of the external causes of the ruin of mankind: "The most harmful books among all are probably those where the poison is most hidden." (p. 364.) Let all booksellers who want to be Christian remember this, who are horrified by the gross sins of booksellers but have no qualms about distributing books in which the poison is somewhat hidden.

does not therefore bind him from the strict demands of his holy and inviolable law. Here it is a matter of either submitting to these demands or being rejected by the eternal lawgiver.

Finally, the objection that even if the Christian bookseller really wanted to adhere to the principles outlined, the bad, harmful, seductive literature would nevertheless be spread by other unscrupulous booksellers, is not valid: for Christ says: "There must be trouble, but woe to the man by whom trouble comes! (Matth. 18, 7.) What others do, you are not responsible for; with regard to the sins of others, whether they are the authors of dangerous books or their distributors, you are rather responsible for the following

Word of the apostle: "Do not make yourself a partaker of other people's sins". W.

Gold Cornets from Luther's Writings.

About schools. "Above all, in the high and low schools, the noblest and meanest lesson should be the Holy Scriptures. But where the holy scripture does not rule, I certainly advise no one to keep his child. Everything that is not driven by God's word without ceasing must perish. - I am very concerned that the high schools are great gates of hell, if they do not diligently practice the holy Scriptures and drive them into the young people. (X, 384. 386.)

Church Union. "There are now quite a few clever ones who want to patch things up, give advice and settle disputes; they say that one should give way and give in on both sides. We let them do what they can and try to do what they can, but if they make the devil pious and one with Christ, they are the first. But I think that such patchwork (as Jesus says in Sirach 22:7) is like patching up broken pieces. There have been many cobblers who have done this, but they have worked in vain and lost both the wire and the stitch. In other things, what is our doing or ceremonies and derglei-

external thing is concerned, one might think of the

But as far as faith and Christ's kingdom are concerned, if one wants to bend His scepter and make it uneven, He does not want to improve it or mend it. And even if one dares, one only makes it worse by losing it; for this scepter should and must remain whole and straight (Ps. 45:7), without all fractures and gaps, as the

Rule and measure by which one should believe and live." (V, 1420.)

He who has God's word is rich and blessed. "He that hath the word is rich enough, and needeth no more. For it is a word of life, of truth, of light, of

Peace, righteousness, salvation, joys, liberty, wisdom, power, graces, honors, and all abundant good."

The holy Scriptures must be interpreted for Christ and not against him. "The Scriptures must not be understood contrary to Christ, but for him; therefore they must be interpreted for him, or they must not be considered true Scripture; for example, "keep the commandments," which must be understood as keeping them under Christ's rule, that is, in Christ, or by faith in Christ. "Thou shalt love God thy Lord," that is, in Christ, or in faith in him. For without me you can do nothing. "Do this, and thou shalt live," do it, that is, in me; otherwise thou shalt not do it, but-

but you will do the antithesis."

Nothing is written in vain in the Holy Scriptures. "This is certain, that neither letter nor title is in vain.

is written in the holy scriptures."

The **sacred Scripture most commands faith**. "Most of the Scriptures are concerned with commanding us God's work, that is, faith. - "Help God that we may once come by right faith, which we see required in all Scripture." - —

The understanding of the holy scriptures is unfathomable and makes the wise of this world fools. "Although the holy Scriptures have been explained to all those who are small and underage, so that they can be satisfied with them, there is still something in them for the great and the wise, for which they are hungry, so that Gregory spoke truly and very wisely: The holy scripture is a water The holy scripture is a water, in which a lamb can found and sweeten, but an elephant must swim: This is wisdom, the beginning of which is the fear of God, which makes the wise of this world, the prudent wise, and the rulers of the world themselves fools, the unlearned ready and eloquent, and the wise and eloquent unlearned and dumb."

God's word kept in faith,

has great power. "Every name of God, even every word of God, has in it almighty power for salvation and welfare of body and soul, if it is reverently kept in faith." - "So it is to me that every

Saying makes the world too narrow." - Wherever God's word is heard to stir the heart, it is like lightning, which with very great violence overthrows such strong places."

Sacred Scripture must be understood in its own terms. "The Scriptures must not be understood in any other way.

spirit, for only in the one through whom it is written, which spirit is not to be found in any place more present and more vivid than in

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of his own holy writ, which he wrote."

What the Word of God does in the world. "As often as God's Word comes, it comes to change and renew the world."

God's word causes turmoil in the world. "If I did not see such turmoil, I would say that God's word was not in the world."

The adversaries of the Word must perish. "Stop complaining, stop advising. Such turmoil is started by God, is also led by God, will also not cease until he makes the adversaries of the word like the dung on the gape."

Where Christ and his word are lost, all is lost. "Once you have lost Christ and the true Word, there will be no end to error and raging.

The Word of God sustains everything in the world. "Among all gifts, the gift of the divine Word is the most glorious, which, if anyone takes it away, takes the sun out of the world. For what is the world without the Word but hell itself, and only Satan's rule, though rich men, physicians, and others are in it.

All things receive their glory through the Word. "The Word is the one origin of all good, for it sustains all good. If it is lost or corrupted, all good is lost with it. For as when the sun and the light of the world are lost, he that walketh walketh in darkness: so when the word is darkened, there cometh danger therefrom in worldly things; there is no ruler, subject, servant, or handmaid, that knoweth what he ought to do, but there is all error and thick darkness." -
"When it is well with the word and the magisterium, there is nothing that can bring harm." - —

The holy scriptures must be read much and often, even constantly. "The letters of lords and princes, they say, are to be read three times, but truly the letters of our Lord God (that is what St. Gregory calls the Holy Scriptures) are to be read three times, seven times, even seventy times seven times, or that I say even more, a thousand and a thousand times. For they are the divine truth, which one cannot grasp so soon with the first sight. He who therefore passes them off as things known and easy deceives himself."

God's Word is more than all the world and all creatures. "God's word is greater than countless many world be." -
"God's Word is more than all angels and saints, and all creatures." - "God's Word's power is above all the world, devils and angels." - —

God's word increases under persecution. "God's word always increases the most when it is persecuted and muffled to the utmost.

The Bible is God's own Word. "The whole Bible thus lifts itself up: The LORD hath said. The New Testament also: 'In the beginning was the word. He who denies this *dixit* (God says) is lost!" - —

God's word suffers no addition. "God's word is so tender that it cannot suffer any addition, it wants to be alone or nothing at all. God may well suffer that something impure and addictive may run in our works and lives, but in his word, which is to purify us from all addition and filth, he cannot tolerate addition, otherwise our life would not be pure forever."

The holy scripture of all other scriptures sun. "There is no clear book written on earth, except the holy scripture, which is against all other books, as the sun is against all lights."

Christ is the main piece of holy scripture. "The holy Scriptures have no more than Christ and the Christian faith in them. - God is concerned with the revelation and knowledge of his Son through all the sacred Scriptures of the Old and New Testaments. Everything goes to the Son, because the Scriptures are ge-

give for the sake of the Messiah, or woman's seed."

Holy Scripture exhorts to faith, exhorts from reliance on our own works, "All Scripture is directed to tear us from our works and bring us to faith."

Outside of God's Word and faith, all is darkness. "All is darkness that is not God's Word and faith."

God's Word's progress cannot be hindered by worldly power. "God's word is mightier than all things, and yet must go forth, though the world were a thousand times more." - "Where the Gospel is, there is a

Such a wall, which is fiery and of iron, and thicker than heaven and earth, and a thousand emperors may not overthrow this wall of a Christian. For the word of God abideth forever."

The speech of the Holy Scriptures is simple. "We must be sure that no more simple speech has come on earth than that which God has spoken."

God's word makes the heart undaunted. "The word shall make my heart so great, even greater than heaven and earth. - "Let one word of God be more to me, to comfort and strengthen my heart, than all the words of God.

devil and the world's raging and threatening." - What would it be if all creatures, leaves and grass in the forest and sand on the sea

were vain tongues, and they rebuked me in the uttermost, and destroyed me against the Lord Christ's certain word, It shall be well rewarded you in heaven."

Departing from God's word brings one sin to another. "Such is of sinning no cessation once one has departed from the word."

God's word has the most powerful enemies. "God's Word must have not the least, but the most powerful enemies, against whom it can take honor, according to its great power, as these four companions are, flesh, world, death, and devil."

God's word and the world's wise are always contrary to each other. "It is impossible for that which is wise, prudent, great, powerful

and mighty to the world, agree with God's word."

Whoever does not look for Christ in the Holy Scriptures will become increasingly blind. "There it is, there it lies, there it remains, whoever does not have nor want this man, who is called Jesus Christ, the Son of God, whom we Christians preach, right and pure, let him leave the Bible in peace, I advise him to do so, he will certainly be offended and the more he studies, the more blind and foolish he becomes."

In the holy scripture a Christian has

Everything in the best way that he needed to know for bliss. "If wishing would help, there would be no better thing to wish for than that

! all the books would be taken away and nothing would be left with

The Bible is the most important source of knowledge in the world, especially among Christians, than the plain, true Scriptures or Biblia. There is more than left in it all sorts of art and doctrine that is useful and necessary for a man to know."

To mean God's word from the heart is a great grace. "You must certainly believe that there is no greater grace and divine work than when someone hears Christ's word with all his heart, and means it with all his heart, and esteems it great and precious."

The Holy Trinity dwells with those who diligently read the Holy Scriptures. "Help God, how great a blessed Lord is he who gladly hears and reads God's Word, that he has such great, glorious guests with him as the Father, Son, and Holy Spirit."

Golden rules about reading the Bible.

The old theologian Johann Conrad Dannhauer, who died in 1666, once gave catechism sermons in this church when the Lutherans still held the magnificent Strasbourg Cathedral, which he later published in ten quarto volumes under the title "Catechism Milk". In it, then, among other things, he also gives some short rules about reading the Bible. They are the following:

"To what end must we read the Scriptures? Must we read them as a history for mere pleasure, for idleness, to pass the time? Oh no! but to the end why it was given by God; namely, first of all to seek the Savior of the world and through him eternal life. Christ is the center, to which the whole scriptural circle points; the purpose, to which

we must aim; the kernel we must vomit in this nut, the star we must seek out with the Oriental sages, the venison we must seek out, the vein of gold and treasure we must dig for; the best food that

on this royal table. The Scripture is given by God to instruct us: so we must read it to understand the heavenly wisdom. She is ge-

All Scripture, inspired by God, is profitable for doctrine, for correction, for chastening in righteousness, that the man of God may be perfect, fitted for every good work, 2 Tim. 3:16, 17; let us therefore pursue these ends one with another, lest we fall short of the mark, like a ship that before it goes up shoots away to destruction.

But how must it be done, that the Scriptures may be read fruitfully and edifyingly? - Answer: It must be done:

1. with devotion. A Christian should be careful never to begin the great work without prayer and devotion. For what does a man do when he reads the Bible but talk with God? When we pray," says Augustine). When we read the divine Scriptures, God talks to us; if so, with what devotion, fear, humility and reverence should we approach this fiery bush! mild old teachers of the Church. There we must pray: Christe JEsu, my only teacher and shepherd, here I appear as a clumsy, lost sheep,

who does not know the way to heaven: send your Spirit, which you promised me; send wisdom from your holy heavenly throne to speak and work with me, so that I may understand what may be pleasing to you. O Lord, speak. Your servant hears; enlighten my eyes to behold the wonders of Your law; let Your word be my joy and delight; help me to be not only a reader, but a doer, etc.

2. in good order. This is also not a little important. Milk goes before hard food, the lighter books before the heavier, the New Testament before the Old, as a light before a shadow.

3. in close attention. If Scripture is to be read with profit, it requires a. Attention of the power of judgment, that one pays attention to the understanding or meaning, to the purpose, and to what precedes and follows; b. Attention of memory, that one keeps the word in a fine good heart; c. Attention of application, that the reader may draw everything to himself. As for the latter, remember that God is unchanging in his will, has no application, and is not a

*) Larirr. 112. äs temp.

see the person; what he says to one is the business of another; when you read, 'Thou shalt not kill, nor commit adultery: Thou shalt not kill, thou shalt not commit adultery; let it not be otherwise to thee, as if God spake unto thee: When he says, "Wash and cleanse yourselves," remember that this applies to me as well as to the Jews. For example, the last sermon of Christ, described in John chapters 14 to 17, was not only meant for Christ's disciples, but also for me and you; for the Lord says just before: 'What I say to you, I say to all: Watch!' (Mark 13:37.) Likewise: "I do not pray for them (my disciples) alone, but also for those who believe in me through their word". (Joh. 17, 20.) Furthermore, he promises his spirit not only to the apostles, but to his church until the end of the world. In the Psalms of David, it is forbidden to exaggerate the persons, and to draw to oneself what David says of his or another person; for example: "The Lord will cover you (me) with his wings" (Ps. 91,4.); "who forgives you (me) all your (my) sin and heals all your (my) infirmities" (Ps. 103, 3.) Special is of necessity. It is especially necessary to pay attention to meditation, to think about it, to contemplate it, to wonder about it, to spread it out, so that one finally tells others about it, especially the children and the servants, to interpret it and to make everything clear.

4. with a good resolution; namely, to follow the word read, to render the obedience of faith and works, and to let the word bring forth its noble fruits." (I, 383 —385.)

To the ecclesiastical chronicle.

Perfect sanctification. The editor of the "Christian Messenger" complains bitterly in the July 19 issue of this newspaper that he is reproached by certain readers with the most unjust and unkind things. Specifically, he lists three such unjust and unloving critics, of whom he adds: "Strange it is that these three men profess a special state of grace." No doubt the editor means that these three belong to those in his church who profess to have passed through to perfect sanctification. This behavior of these three great saints is not at all "strange" to us. It may be that even an honest man confesses the doctrine of entire sanctification, as is known, for example, from Wesley; but he who confesses of himself that he has attained to this degree of sanctification is surely a liar and a hypocrite; as John in the Holy Spirit testifies to us, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John 1:8. Therefore even the "chosen instrument" of God, Paul (Acts 9:15), makes this confession:

"Not that I have already apprehended it, or that I am already perfect; but I pursue after it, if I may apprehend it, after that I am apprehended by Christ. (Phil. 3,12.) We confess that we have a very bad respect for the new saints, who think that even Paul must hide from them. God protect every Christian from such "false brothers"! W. [Walther]

The way in which Pastor J. Hörlein in Iowa City announces the withdrawal of the Illinois Synod from the General Council in the Iowa "Church Gazette" of August 1 is **truly Iowa**. The new editor adds to his advertisement the oracular remark: "Remarks on this step of said synod are superfluous to the knowledgeable, unnecessary to the uninformed." We call this a genuine Iowa way, because it consists precisely in using seemingly harmless words, in which, however, there is secretly a poisoned sting. One thinks that in this way Iowa retains the fame of peacefulness, and yet it teaches its opponent the intended wound only the more surely. Or is the reader, when he hears of "remarks" which are "superfluous for the expert, unnecessary for the uninformed", not intentionally led to the thought that this "step" of the Illinois Synod probably has dishonest motives? *) - By the way, we must admit that we do not know whether Mr. J. Hörlein is still a pastor, or whether he has become a bookseller, or whether he is also a pastor in addition to being a bookseller, or vice versa, since in the number shown a J. Hörlein in Iowa

City besides all kinds of books, also "writing materials: pencils, steel nibs, penholders, letter-

He offers for sale paper, writing paper, large format, German writing paper, lined and unlined, writing notebooks, books bound in cardboard with writing paper, folio, "to account books" and so on, as being in stock with him "at cheap prices". So that we do not do the dear man an injustice, if we assume that he is a pastor and at the same time does business, it will be good if he makes it known that the bookseller and pastor J. Hörlein are not one person; for, as is known, the Christian church has always rejected that a church servant at the same time does business, especially with things such as those mentioned above, and that he offers his secular articles for sale by means of a "church journal". W. [Walther]

The new faith. As is well known, the papal church claims that it is the only true church because it alone has faithfully preserved the old faith. Although everyone has known for a long time that no church has so many new articles of faith as the papal church, this has become so obvious to the whole world in our days,

*) This procedure is all the more deplorable because it is known that Iowa used to fish so eagerly for Illinois.

as almost never before. The popes themselves admit that in the past it was allowed in their church not to believe in the Immaculate Conception of Mary.

and not to believe in the infallibility of the pope, but now both are an article of faith, in which every Christian, at the loss of divine grace, must believe! This new article of faith causes no small embarrassment to the papal church. Recently, for example, the bishop of Ermeland dismissed Dr. Wollmann, the religion teacher at the Catholic grammar school in Braunsberg, because he did not want to accept the new article of faith concerning the infallibility of the pope. Now, in Prussia, the state also has something to say when such a teacher is to be dismissed. The Berlin Minister of Culture, Herr von Mühler, therefore wrote to the Bishop on June 29 of this year, among other things, as follows: "Dr. Wollmann was duly appointed as a teacher of religion at that time with the approval of the (papal) church and still teaches today the same as he taught with the approval of the church before July 18, 1870. The state has no reason to force him to teach something else, or to disturb him in his office because he refuses to do so." - As much as the pope may have rejoiced when he was able to publicly declare his infallibility on July 18 of last year, it may still be that, as Luther says, he would now rather

when "the beer would be back in the keg".

W. [Walther]

Kingdom of Saxony. Here in May this year for the first time a so-called

The old oath on the symbolic books has been abolished and a vow has been introduced in its place, which even the worst rationalist can take. The unbelievers in Saxony rejoice over this. What will those do who seriously want to be Lutherans? The hour of trial has now come for them; for the Saxon church has now ceased to be a Lutheran church.
W. [Walther]

Too good to be true. The *Lutheran & Missionary* has the following notice from another paper: It is planned to build a Lutheran theological seminary in Chicago on a four acre lot at the corner of Addison St. and Scheffield Ave. in which the following institutions will be united: St. Paul's College at Springfield, Augustana College and Seminary at Parton, the institutions at Watertown and Marshal, Wis. and the Seminary at St. Sebald, Iowa. It is assured that the authorities governing these institutions *have consented* to this consolidation, and that a large building will be erected, or at least a beginning made, during the coming fall. But this all seems too good to be true

that it could be true - the paper notes

but does not consider the matter impossible in this "age of miracles". - We can only remark that if by the "institutions of Watertown" the institutions of the Synod of Wisconsin are understood, all-

However, there are still few prospects for this miracle. (Wisconsin Gazette)

The self-immolators' sinks. The Russian "St. Petersburg. Ztg." reports the following strange event from the Mohilew governorate. Near Dovsk, a married farmer's wife, the daughter of a wealthy farmer from the village of Zvonez, has committed suicide with

their seven year old daughter on a 2 to 300 step from the Chaussee erected Scheiterhau-

fen burned voluntarily. It is said that shortly before her death she had become profound and had several meetings with two women from the village who were engaged in begging and pilgrimages. In the company of these women she left Swonez and said that she was going to the neighboring village. However, after these persons had met about

three versts from their village, they made a pit and piled up in it a

They spent three days on the pyre. Then the woman, with the help of the beggars, undressed herself and the child, put on clean shirts for herself and the child, then threw the child, and finally threw herself into the fire of the pyre.

ignited funeral pyre. At this horrific ceremony, the victim and the by-

The pilgrims held wax candles in their hands, and the latter said various prayers. After everything was finished, the two women returned to Swonez, brought the greeting of the deceased to the father and, without having any idea of the unlawfulness of their action, told the peasants and later to the

Examining magistrate, who conducts the preliminary investigation

led. - The news reported here is, however, extremely strange, because, since it was apparently based on religious enthusiasm, it confirms the continued existence of the

sect of the self-immolators. These Seltners had branched off from the priestless Philippians. Their teachings are little known, only this much is certain, that they had no developed system, but were dominated only by individual ideas, which seized the mind like madness, and were led by them to the wildest fanaticism. From time to time in former times there came from Siberia or the eastern governorates of European Russia the gruesome news that fanatics of this sect had surrendered themselves en masse, sometimes in hundreds, to the death by fire, singing their hymns.

The last time such an event was reported was in 1849 in the Perm Governorate, where 18 people voluntarily burned themselves to death. (Allg. luth. Kz.)

Minnesota Synod. We read the following in the "Luth. magazine" Mr. Pastor

Brobst's: "Public Notice of the Withdrawal of the Lutheran Synod of Minnesota and Other States from the General Assembly of the Church. - The Evangelical Lutheran Synod of Minnesota and other States assembled at St. Paul, Minn. from the 21st to the 26th of June last, has maturely considered the answer of the General Church Assembly to the questions submitted by it, has sought the necessary enlightenment concerning it in the known unionistic practice of the individual preachers and con-

The synod found the right principles in the confessions and in the numerous public statements of recognized leaders of the same, and compared with them the approving demands made at the last synodal assembly (Verh. p. 44). The synod recognized that the "correct principles concerning the practice in accordance with the undiminished confession" had not been expressed; it further recognized that it is no longer compatible with the conscience of synods and pastors who are faithful to the confession, to be in the process of

The synod did not believe that it could stand in union with the General Church Assembly, but rather that remaining in it would be a grave violation of our dear confession, and therefore unanimously decided to declare itself free of the General Church Assembly. The Synod was not spared the feeling which Luther describes in the Schmalkaldic Articles

in the words: "It is difficult that one wants to separate from so many countries and people and lead a special doctrine. But here is God's command that everyone should beware and not be in agreement with those who lead unrighteous doctrine or intend to maintain it with desolation." But the hopelessness of the present prevailing conditions stared her in the face so glaringly that the heavy thing was done with much joy and great earnestness. If the motives for this difficult step are to be stated briefly and succinctly, it can be done in the following sentence: The Synod of Minnesota fails from the General Assembly of the Church, because the latter will not execute the proper application of its confession against infidels, so earnestly demanded by the sacred Scriptures, and thus

makes the same a dead letter towards this side. - That the above reported action of the Lutheran Synod of Minnesota and other states has thus happened, testifies

J. H. Sieker, President of the Synod.

"Convention of the Protestant Federation of Free Christian Churches of North America." The above covenant with a long name recently held a short meeting in Columbus. From the minutes we see that the "Federation" consists of eleven congregations, of which only seven were represented at the meeting. The "Bund" received one hundred whole dollars for "federal purposes" last year: the "Bund" spent one hundred and ninety dollars for federal purposes, leaving a federal debt of ninety dollars.

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dollars, which is very regrettable in view of the great willingness of the Federation to make sacrifices. The "Protestant Zeitblätter" organ of the Federation, cost K1,408.13 in the past year, and had an income of P1,217.57, leaving a deficit of H190.56. This fact is also very regrettable, since these "Zeitblätter" pay homage to "progress", "education", "humanity" and other similar things. In this way, it will take a long time until "the dumbed-down orthodoxes" get light through the "Zeitblätter". After the "Bund" had looked at these its debts, it adjourned after an exhausting session of just one and a half days. Next year the "Bund" will assemble in Birmingham, Pa. to look again, probably now, at its debts from the standpoint of "humanity." Such meditations are indeed very instructive. E. S.

(Luth. Kztg.)

Church and secret societies.

On June 28, the cornerstone of a Lutheran (?) college was laid in the German town of Valhalla in South Carolina. Lodge and ball festivities followed this laying of the cornerstone. On May 10, the cornerstone laying ceremony of the new Lutheran (?) College at Carthage in Illinois also took place. The cornerstone laying act was even performed here by the Grand Master of Masons in Illinois and the Grand Master of the Odd Fellows gave one of the ceremonial addresses.

Church News.

Mr. Alexander Brömer, candidate for the sacred office of preacher, was ordained by me on the 8th Sunday after Trinity, July 30, in accordance with the order received from President C. Groß, with the assistance of Pastor C. G. Holls in the midst of his congregation (the German Lutheran St. Lucas congregation founded by Pastor Holls in New Rochelle, N. I.). I.) ordained and introduced.

The faithful God crowns his work in church and school with rich blessings.

F. W. Föhlinger.

Address: Rsv. Lroemsr,

Noollsle, >V68toÜ68t6r Oo.,

Rev. W. Friedrich, having answered a call to Waconia, Minn. with the permission of his former congregation at Oak Glenn, Steele Co.

The undersigned introduced him to his new field of work.

But the God of peace, who hath brought forth from the dead the great Shepherd of the sheep by the blood of the everlasting testament, our Lord JESUS, make him ready unto all good works, to do His will, and establish for him that which is well pleasing in His sight, through JESUS CHRIST, to whom be glory for ever and ever. Amen. H. Fischer.

Benton Town, August 1.

Address: Uev. l'rrsäriell,

Oarvsr Oo., Hliun.

On Wednesday evening, July 19, Pastor Th. Mertens was solemnly installed as my assistant preacher by order of the President Büniger and with the assistance of my assistant preacher Theodor Mattfeld in accordance with the regulations of our agenda.

May the Lord make him a blessing for many.

I. F. Doescher.

ddress: Uov. Dir. Alerten8, l?ort Doä\$6, lo>va.

The Lutheran congregation at Lake Ridge and Tecumseh, which had become vacant due to the death of its former pastor S. Rüttinger, has appointed the candidate of the sacred preaching ministry, Mr. Georg Plehn, who has completed his studies at the second seminary in St. Louis and passed the prescribed examination, as its pastor and minister. He was ordained by the undersigned in the midst of his congregation on the 7th Sunday after Trinity (July 23rd) by order of the Reverend O. Fürbringer and introduced into his office.

May the Lord bless him to the church.

I. Trautmann.

Address: Kov. OoorA lUolln,

l^ovo^voo Oo., Mioli.

On July 23, when on the 7th Sunday after

The candidate of the holy preaching ministry, Mr. Ferdinand Büchele, who was lawfully called by the vacant congregations of Grafton, Cedarburg and their branch, was ordained by the undersigned in the presence of Pastors Werfelmann, Schuhmann and Moll son. in the church at Grafton.

The Lord of the Church crowns the work of the newly called with rich blessings.

F. Lochner, d. Z. Vicepräses N. D.

Kov. l'ortliuaiul Luoololo, Oraktoo, ^Vi86.

Candidate Ludwig Wuggazer, called from St. Peter's Lutheran Parish in Big Rapids, and from Trinity Lutheran Parish in Town Richmond, Osceola Co., Mich. was ordained and inducted by the undersigned on the 8th Sunday after Trinity, in accordance with the commission received.

God crown his work with rich blessings!

Aug. Crull. Address: Kov.

Dra^before 80. r,a^id8> millionU.

On the 8th Sunday after Trinity, July 30, Candidate Heinrich Michels, hitherto a pupil of our practical seminary, who, after passing his examinations, was appointed by the Lutheran congregation of

At Third Creek, Gasconade Co. mo. received and accepted a regular profession

had been ordained and introduced by the undersigned on behalf of the honorable President of the Western District within his congregation.

The Lord Jesus Christ, the Head of His Church, crown the faithful work of this servant of His with rich blessings!

P. Weseloh, Pastor.

Address: Kov. H. Miollol.8,

Oarraau, Oasoorraão Oo., Mo.

(Delayed.)

On Cantate Sunday, Pastor Otto Kolbe was installed as the newly appointed pastor of the Lutheran congregation in East Boston, Mass. by order of the honorable Presidium of the Eastern District of the undersigned.

Pastor Kolbe had already been preaching in Hannöverschen for years, had to be "suspended" lately for the sake of his conscience, and finally, provided with good testimonies, offered his services to our Synod, with which he is united in complete unity of spirit.

Theodor Brohm.

Address: Uev. Otto Xoldo,

93 Martina! 8tr., Du8t Lo8ton, Mg.88.

Church dedications.

On the 7th Sunday after Trinity, the Lutheran congregation of St. John's in Town Sigel, Wood Co., Wisc. had the joy of dedicating their newly built church to the service of the Triune God.

Rev. Markworth preached the dedicatory sermon on Gen. 28:16, 17. in which he showed, "How ' Christians should look at their newly built church."

After the Hanptgottesdienst was finished, the festive guests were entertained outside in the best way. After they had enjoyed the richly filled table, they hurried back to the church, where the undersigned preached on the Sunday Gospel. The church is a block building 33 feet long and 22 feet wide.

May the gracious God, for whose glory this church is built, constantly preserve His pure Word and Sacrament to it, so that it may thereby be and remain a gateway to heaven for many immortal souls!

I. F. Leyhe.

On the 6th Sunday after Trinitatis d. J., the Lutheran congregation of St. John's in and around Farowntown, Calhoun Co, Ill, had the joy of dedicating their second, newly built church. Undersigned delivered the dedicatory gcbet. The dedication sermon was preached by Rev. Eftel on the text Luc. 19:1-10.

The church is a frame - building 20 28

The church is nine miles away from Farowntown, under green oaks, bright and white, and is adorned with a small tower. May the faithful God grant that, as the church is resplendent, whose dress will indeed become obsolete, the dear churchgoers will come and go in it, strengthened and refreshed by God's Word and Sacrament, even more gloriously resplendent.

Farowntown, Calhoun Co, Ill.

F. H. Reichmann.

On June 29, 1871, my branch congregation near Minnesota Lake had the great joy of building their new house of worship, a frame building 20 30 ft.

to the service of the Triune God. The undersigned preached the sermon on Ps. 26, 6-8. The theme was

Why should Lutheran Christians rejoice heartily at the dedication of a Lutheran church? Answer: Because in a Lutheran church the glory of God is glorified, 1. through the preaching of the Word of God. 2. through praise and thanksgiving. Then Pastor Müller gave a speech on Ecclesiastes 4:17: "Keep your foot when you go to the house of God and come to hear, etc.". At the end we collected a collection for the mission. It amounted to H7.41.

The Lord of the Church also wants to help this dear congregation in its difficult struggle, especially with fanatics and unbelievers. He also wants to give it its own shepherd quite soon, who will constantly shepherd it to eternal life.

In order to encourage our dear congregations to help in the work of the mission, especially here in our state of Minnesota, and so that our enemies, the swarm spirits, would see that the work of the Lord is not so easily eradicated here in our region as they imagined, we celebrated a mission festival here in my Immanuel congregation on 28th Zuni 1871. A large part of the congregation of Pastor Müller at Willow Creek, especially his singing choir, had already arrived the night before to increase the festivity. - —

The celebration took place under a beautiful spacious arbor, which my dear church members had erected on the open prairie. In the morning, Pastor Müller preached on Acts 16:9-12, about external mission. Theme: Come down and help us. 1. from whom does this call come? 2. to whom does it go? After the sermon he gave a short historical lecture on the origin and progress of the Hermannsburg Mission.

In the afternoon, the undersigned preached on inner mission based on the Word of God: 1 John 4:21. - Topic: What should drive a Christian to do inner mission? Answer: 1. love for God. 2. the love for his abandoned brothers in faith. So the sermon and singing alternated almost the whole day, so that all the guests went home highly pleased and strengthened in their faith. At the end of the celebration we collected a collection for inner and outer mission, which amounted to H20.25. Praise and thanks be to God for His grace shown to us poor sinners. G. E. Ahner.

On the 4th Sunday after Trinity, we, the congregation in and around Sheboygan, celebrated our annual mission feast (the Ute) in my congregation at Town Wilson, in which Mr. Pastor Jäger of the Honorable Synod of Wisconsin and the members of his congregation also took part. With thanksgiving and praise to God the Lord, everyone who was present will confess that it was a glorious celebration. The faithful God had given us a beautiful and pleasant day, after the previous days had been unfriendly and rough. Thus the place, near Michigan Lake, was particularly suitable for the celebration; as was evident in the cordial, fraternal atmosphere of the numerous congregation. In the morning, Pastor Engelbert preached on Psalm 2:8, then Pastor Stecher reported on the blessed missionary work on the Sandwich Islands, and in the afternoon Pastor Jäger preached on 1 Corinthians 9:16. The trombone choir of the Sheboygan congregation accompanied all the singing during the service, and the singing societies of Sheboygan Falls and Plymouth enhanced the celebration with appropriate songs.

Through the Word of God preached with earnestness and emphasis, testimony was again given as to what Christians, especially Lutheran Christians, deserve in the matter of missions, and through the mission report it was convincingly proven that the Lord Christ crowns the mission with His blessing. Since members of other church communities were also present, as well as churchless people, they also had the opportunity to hear the sincere preaching of the divine word, and thus the celebration of the missions can also be considered as a blessing.

The church should be blessed to hold its services in the open air, for the witnessing of the divine word to the hearts of those who otherwise do not attend the ordinary services of orthodox churches.

The Collecte amounted to AI 24.25, which was thus determined that this, which was over H100, a poor student, who had been given by Mr. Pastor

Engelbert was recommended, the rest should H for the Hermannsburg mission,

and z be used for the internal mission.

May the faithful God let us celebrate many more such festivals for the glory of His name.

Town Wilson, Shebovgan Co, Wis.

G. H. Hörnicke, Pastor.L "W O

The Evangelical Lutheran Secondary School in St. Louis

will start its lessons again on the first Monday of September. All parents who wish to entrust their children to this school are asked to send them punctually and in no case later than September 15.

Those who wish to make further inquiries concerning the placement of their children in a Christian family, food, etc., may write to Pastor G. Schaller, 1518 Fulton Street.

Efficient teachers have been provided.

Annual tuition in the boys' class is \$40, and in the girls' class \$20, payable in quarterly payments. The school committee.

To those municipalities, namely rural municipalities,

who wish a teacher for a smaller mixed school or for a lower class, I would like to inform you that there are still several teachers available who would accept such a job. I would be happy to take over the necessary

communication. I. C. W. Lindemann. ,

Concordia Collegium in Fort Wayne, Ind.

The next school course begins on September 1. All those who wish to send boys are kindly requested to notify the undersigned.

G. Alex. Saxer.

E G

For your kind attention.

After the publishing of Fresenius' Gospel and Epistle Sermons for America was transferred to me, I had the excellent dispositions, which were missing in this new edition, reprinted and bound, without increasing the previous price, K3.00 per volume, Hlbfrz. b.; herewith the old popular edition is completely restored.

Only those debited by me have these dispositions. Ms. Dette,

710 ^ve., 8t. I^ouis, ^lo.

In taking up this report, we must declare that we can only recommend the postilions of Blessed Fresenius to those who have practiced senses to distinguish even the questionable from the undoubtedly null and void, thus especially to preachers. In particular, it is the highly questionable way in which Fresenius distinguishes between revival and conversion that we find fault with in his teaching. Otherwise, the way in which the subject is arranged on the basis of the text, the simple flowing language and the zeal for lively

Christianity without fanaticism, which is expressed in it, are great merits of these postils above many others from the previous century. The new edition contains, as we have seen from the comparison with the older ones, no changes worth mentioning. The editors.

Synodal - Display.

The Eastern District of the German Evangelical Lutheran Synod of Missouri, Ohio n. a. St. meets, beloved it God the Lord, in the congregation of Herm Praeses Gross at Buffalo, N. I., and holds its sessions there from August 23 to 30, 1871.

The main subject of the discussion are theses on the following topic: "Is the confession of the symbols of the Lutheran Church in the constitution of a corporation a sufficient testimony that it is really Lutheran?"

Parvchial reports are not to be forgotten.

. All those who intend to attend the meetings, both synod members and guests, are requested to notify the 1?u8tor loei O. OroZK, Xr. 10 ltlilnoo 8tr.), so that the quarters can be arranged punctually. Upon arrival, the schoolhouse, corner of L Nilnor 8ts.

from where the distribution takes place.

H. Hanser, Secretary.

E «

Conference - Display.

The Wisconsin Pastoral Conference will hold its meetings this year, g. G., from the 1 th to the 5 th of September d. l. incl. at Oshkosh, Wisc.

Aug. Rohrlack, Secretary.

For the emigrant mission in Baltimore received with great thanks: from Mr. Herold in St. Louis 19, Mr. Ritter in Kansas \$8.00, Mr. Theodor König in Baltimore County O1.00, from Rev. Brandt's congregation in Washington .Dli.14, Prof. Selle in Addison P2.00, Rev. King in Cincinnati Al.00, of whose children S1.00, Mrs. Past. Englbrcht in Iowa, thank offering, K5.00, F. W. Schuricht in St. Louis H5.00, I. Stuckardt in Baltimore 50 Cts, W. Kern in Frankenmuth. Mich, O3.00, W. Sallmann, Agent.

Report of the treasurer of the Committee für Innere Mission in der ev.-luth. ist. Paulus-Gemeinde zu Fort Dodge über Einnahme und Ausgabe vom 26. Mai bis 21. Juli 1871.

Receipt: MissionSfest-Collecte on the 2tcn day of Pentecost A21.61. Kindtauf- Cott. at Mr. Albert Bökn D4.26. Coll. at a family feast O1.15. Mission-Coll. of the Gcm. of Mr. Past. Seuel in Lyons, Iowa, Z3.50. of Henry Nicking, Sr. in Iowa City H2.00. Henry Nilking, Jr. there P1.00. Mrs. Nicking O1.00. Pastor Engelbrecht H2.00. Summa 36.52.

Issue: To Mr. Past. Th. Mertens paid A25.87. To Sind. Karl Lauterbach H4.50. Summa K30.37. Remains in cash K6.15.

F. Lucian White, Cassirer.

Since my receipt in an earlier number of the "Lutheraner", the following gifts for widows and 'orphans of fallen German warriors are still with me

has been sent: K62.25 by Mr. Past. Bötticher in Monnt PhlaSkv, Ill; O13.60 by Hrn.Past. J.P. Karrer in Napoleon, O.; K35.40 by Mr. Past. G. Bernthal in Nichville, Mich.; P25.00 by Mr. Past. F. Hilpert in West Brnd, Wis.; H26.00 by Mr. Past. F. Steinbach in Fairfield Centre, Jnd.; A16.29 by Mr. Kassirer I. Birkncr in New Jork; K36.30 by Mr. Past. C. A. Mennicke in Rock Island, Ill, together K214.84. This amount has been transferred by me to Mr. Past. Brunn in Steeden for distribution.

Chicago, Ill, best 22 July 1871. h. wonder.

I received K7.90 from Pastor Frank and H7.10 from his congregation for the purchase of a horse. I would like to publicly express my sincere thanks for this.

H. H. Succop.

Printing Office of the Synod of Missouri, Ohio et al. St.

Volume 27. St. Louis, Mo., September 1, 1871. No. 25.

(Submitted by Director Lindemann.)

Preaching of Christian education and upbringing,

held at the request of the Chicago Local Teachers' Conference on the occasion of the General Teachers' Conference at Chicago, July 26, and submitted to print by resolution of the latter.

Text: 2 Cor. 12, 14.

"For it is not the children who are to gather treasures for their parents; but the parents

the children."

Beloved in God! There is probably no father, and there is probably no mother, who would not wish to be able to leave at least something of earthly goods to their children. For many it is not only a wish, but they are also able to act according to the inclination of their heart. If it is done according to divine order, no one can blame them. What God gives parents in the way of money and goods for the needs of life, they may confidently bequeath to their children as a divine blessing. If they have nothing to leave behind, they should take comfort in the fact that the Lord will nevertheless provide for their children.

But this silent hope in the help of the Lord is so rare today, even in the midst of Christianity. The ungodly earthly sense deludes many Christian parents into thinking that their children would be happy if they could only gather and leave them money and goods, but that they would be unhappy if they were left without an abundant inheritance.

would have to remain. They run and hunt, they let themselves be pissed off from morning till night, just to gather as much as possible of the mammon, just to, as they say, secure their children. Oh, many, who are called Christians, care even anxiously for the bodily well-being of their children, while they ask nothing for the soul of the same, or they ask it only very miserably.

provide! But also here the word is valid: "What good would it be for a man, if he would gain the whole world and still get damage to his soul? (Matth. 16, 26.)

Christian parents should primarily take care to collect such treasures for their children that are beneficial to the soul and have an eternal value. This is what the holy apostle is talking about in the read words, which he, as a spiritual father, addresses to the Corinthians, who were his spiritual children. Immediately before, he offers to come to them for the third time, without

To burden, i.e., to desire without pay from them. He says, "For I do not seek yourselves, but you"; that is, I do not seek to gain a temporal advantage through you, but to make you blessed. And when he continues: "For it is not the children who should lay up treasures for their parents, but the parents for their children", he obviously wants to say: I, as your spiritual father, have the duty and the intention to make you rich in heavenly treasures. But he does not only say this about himself, he says it about all "fathers". All Christian parents, all Christian preachers and teachers have the duty to gather spiritual treasures for their "children", to make them rich in heavenly goods. However, everything is already given to them in baptism.

But it is only necessary to take care that this treasure is preserved, that the children learn to recognize and use the heavenly goods. If they are able to do this, then they have a truly Christian education; and they come to this education through a Christian upbringing. That is why Christian parents collect heavenly treasures for their children when they give them a Christian education in order to lead them to a Christian education. And that is why I assert:

The best treasure that Christian parents can give and leave to their children is a Christian education and an upbringing aimed at this.

I want to impress this truth on your hearts with the help of the Holy Spirit, and I will therefore show you shortly:

I. What actually is a Christian education; and

II. that it is truly the greatest and most glorious treasure that Christian parents can give to their children.

I.

Every kind of education, be it spiritual or secular, physical or moral, political or artistic, etc., requires three things in particular: a certain knowledge, a correct judgment and a certain skill. These three elements must also be found in Christian education, i.e., in the education that characterizes a baptized person.

able to walk in this world as a child of God, as a richly gifted co-heir of Jesus Christ, as a priest, prophet and king, through this valley of tears to the heavenly Jerusalem.

First of all, knowledge. A person should and must have a great deal of knowledge if he wants to lay claim to a truly Christian education. I cannot name everything, I will only state the sum of knowledge, the highest knowledge. Jeremiah 9:23, 24, the prophet says in the name of the Lord: "Let not a wise man boast of his wisdom... Let him who wants to boast boast that he knows and knows me, that I am the Lord who practices mercy, justice and righteousness on earth, for these things please me, says the Lord. To know the living God in living faith is, beloved, the highest knowledge a man, a sinner, can have on earth!"

Everything what is in the world except God, is only creature, has become from nothing. If a man would know heaven and earth, if he would know all created things, if he would have acquired all human sciences, but he does not know him who has made all this by the word of his omnipotence, oh, how little he knows! And if a man knows what all men have done, spoken, invented, does not know about how his God has loved him since eternity, does not know who Jesus is and what he has done for him, - oh, how ignorant he is! He is like a child who knows his father's house, but has never seen him himself, does not suspect his love, does not know it.

To know God, to know Jesus, that is the highest knowledge! He knows little who knows the whole world, but does not know Jesus; he knows much, the highest, the best, who knows the living God, even if he knows the world only little or not at all. We do not despise true human science, but compared to this highest science, it is only small and insignificant. A little child who knows the living God by faith, a poor little mother who knows Jesus, knows more and better than the most learned professor who does not have this knowledge. According to God's judgment, he who knows and knows Him is a well educated man; he who does not know his Savior is uneducated. In this sense St. Paul says, and all the children of God say with him: "Let him who wants to boast, boast of the Lord." (1 Cor. 1, 31.)

Children must also be led to this knowledge if they are to share in the delicious treasure of Christian education. They are brought up to this if they are led daily to the fountain of knowledge, the law and the gospel, -if they are encouraged to learn the main points of the catechism, -if the right understanding of it is instilled in them, not long and far, but clearly and thoroughly, -if they are first given milk, then stronger food, -if Jesus is often, warmly and intimately painted before their eyes; then they get to know Him, because the Holy Spirit enlightens them through the Word, makes it alive in the heart; then the mystery becomes apparent to them, which even the narrow-minded! (1 Peter 1:12). And by recognizing Jesus, they also learn to understand what is otherwise necessary to them, they also learn to understand the world and its ways. O, well educated is the child who recognizes his God, his Savior!

And now the verdict. Match. 16, 3. The Lord rebukes the Pharisees: "You hypocrites, you can judge the form of heaven, can you not also judge the signs of this time? He reproaches them for not judging from what they saw and heard: God came to earth to lead people to heaven. They should have judged the signs of the times; that they did not, shows that these arrogant Pharisees were much less educated than the women and children who judged from the words and miracles of Christ: You are truly the prophet who is to come into the world! (Joh. 6, 14.)

Thus it is always and still today part of the education of a child of God that he evaluates everything in a divine way what he sees and hears in the world. That it does not judge according to the ideas of the foolish heart and the blind natural reason, - not according to the

The drivell of pompous newspaper writers and self-satisfied book manufacturers - not according to the measure that the wise and clever of this world carve out for themselves; but according to the infallible measure that God has given in his word. An educated Christian should have eyes and ears for everything that is going on in the world, as far as his profession allows him to do so and the "one thing that is necessary" is not thereby missed; but he should also measure and judge everything, not like a child of this world, but like a child of God, the Most High. If signs happen in the sky, a Christian judges: my God does this to point me to his word, and from this I see: they mean the final redemption of the church of God. And if great things happen on earth, if one nation achieves victory while another is thrown down from its heights, a Christian does not attribute this to the cleverness of men and not to the nature of weapons, but he sees in it the judgment of his God, who punishes the sin of one nation and grants the other a new time of grace. This is how Christians judge the signs of the times, and this is how they judge everything that happens

on earth, be it small or great. And this shows that they have a mature education, that they have the education of a child of God.

The youth should be educated for this purpose. To teach them to judge the world and its doings according to God's word, that means to educate them in a Christian way! Our children must learn to approve only what God calls good; to condemn as unjust and ungodly what the Lord rejects. They must learn to judge the value of a person not according to his money and goods, but according to his relationship to God, his faith and his godliness. They must be trained not to judge the actions of men according to their apparent success, - must know that often a good thing has an apparently evil, and a reprehensible action an apparently good success. They must learn to subordinate all things of this world to faith and godliness, - to measure and weigh everything according to the measure and weight of the sanctuary'. If they are taught this, they receive a Christian education. - —

Finally, the skill, the artistry. A truly educated Christian can do a great art, which no worldly child can imitate. Even the pagans said: Overcoming oneself is the greatest victory. Solomon says (Prov. 16, 32.): "A patient man is better than a man who is not patient.

than a strong man; and he that is master of his own strength, than he that triumpheth over the cities. But Jesus says (Matth. 16, 24.): "If someone wants to follow me, let him deny himself and take up his cross and follow me!" This, my beloved, is the greatest art there is under the sun: to deny oneself and to follow Jesus. This art is not surpassed by any other, and whoever has practiced it, whoever has attained at least some skill in it, is like Christ, who, according to the judgment of God and all the holy angels, is a truly educated man.

Of course, not only the children of the world, but also many who bear Christ's name, judge education quite differently. To put oneself on a par with the world as far as possible, to enjoy the pleasures of the world with decency, to run out of the way of the cross, to shake off every evil as soon as possible, to assert one's own will, to regard following Christ as nothing, even to be ashamed of it, that is education in their opinion. And yes, it is education, namely that to which the devil educates his children. The education of the children of God is of a completely different kind! It consists in the art: to gladly renounce one's own desires for the sake of Jesus, to break one's own will, to bear one's cross in patience, to follow the example of the Savior, not to walk the way of the flesh, but that of the spirit. God himself teaches this art to his Christians and makes them more and more like his image.

To instruct the youth in this art is to educate them in a Christian way. This is the task of parents and teachers in this respect: to show the children how to follow Jesus, to make them happy to follow his example, to hold up to them the heavenly calling, the eternal blessedness; to teach them to renounce their own will, to put to death the old man, to bear patiently a cross that has been laid upon them, and to praise and glorify God for everything, that is to educate them in a Christian way!

In sum, this is a Christian education that aims at making the baptized child more and more a human being who proves to be a child of God in knowledge, in judgment, in all of life. This education is then a truly divine one, with which no other on earth can be compared. The highest education that the world can give is nothing compared to this one, which is often held in such low esteem even by Christians. The Lord has given it into the hands of all "fathers" to give their children this education, and when they do so, they turn over to them the most precious treasure that can be found under the sun; thus they really gather treasures for the children and make them rich. This is what I have to show you now.

II.

A Christian education and an upbringing aimed at it is truly the greatest and most glorious treasure that Christian parents can give their children.

From the large number of proofs that present themselves in favor of my assertion, I will cite only three today.

A Christian education is first of all the greatest treasure because it cannot be bought with all the treasures of the world, but is a gift of divine grace.

Secular education can, if otherwise the na-

If the natural ability to do so exists and the necessary diligence is applied, it can be acquired through money.

A rich man can take the time, he can buy books and other means of education, he can keep many and skilful teachers, in order to acquire an education which distinguishes him from many people, and which also has a certain value for this world. That is why many rich people praise themselves as happy, why they are praised as happy by others, because they have money to buy education. That is why the secular state also raises large sums of money; for, they say, if there is money, the people can be educated. Yes, he who has money can study all the sciences, can learn all the arts, can easily make himself appear very clever and educated in the opinion of the world.

But one thing even the richest cannot buy, even if he were rich like Croesus, even if he had all the treasures of the world, namely Christian education. It seems as if one can acquire it for money, but it only seems that way.

All books that teach human art and science have come from human diligence; but the book from which alone Christian education flows, the Bible, has come from the heart of God, the Holy Spirit is its author. Those are produced by human diligence; the Gospel was worked out by the Son of God with His suffering and death. All human books are to be understood by their own reason; this book (the Bible) must be interpreted by the Holy Spirit. Human sciences are done by natural inclination; the knowledge of God, the divine judgment, the art of overcoming oneself, must be taught by the Holy Spirit.

In human things, competent teachers can be formed by one's own efforts, by the efforts of other teachers, and they can be obtained for money; a Christian teacher can only be formed and created by the Holy Spirit. And even if someone were to gather all the treasures of the world, he would not be able to make a Christian schoolmaster who teaches and educates his children properly. Yes, everything that is necessary to give the children a Christian education, - all the means that are necessary for a Christian education, - above all the success of our work on the children, all this cannot be bought with all the treasures of the world; it is rather a gift of divine grace. But then it must be worth more than all the money and goods in the world; then a Christian upbringing and education is truly the greatest treasure that Christian parents can bestow on their children.

On the other hand, this is also true because Christian education alone enables a person to make proper use of all the other treasures of the world.

The treasures that the world knows and seeks are primarily of two kinds, namely the treasures of knowledge and mammon.

The knowledge of the things of this world, the true science, is also a treasure that has its value for this time. The children of God may also acquire and possess it. It is fine and beautiful when a man knows the earth and what the Lord has created on it; it is praiseworthy when he explores the visible sky, when he traces the laws and forces of nature.

But how does the worldly wise man, who lacks a Christian education, use this knowledge of nature? Oh, he considers it to be the highest knowledge; his knowledge becomes an idol to him, and while he imagines that he has explored heaven and earth, the living God has remained unknown to him. He knows the creatures, but not the Creator; he calculates the laws of nature, and yet does not find him who made them, who sustains them, by whose word all things exist! Instead of giving glory to the living God, he honors himself; and while he exalts himself above God in his arrogance, he sinks in truth below the animal, and even counts it his glory to be descended from cattle! The word of Scripture is fulfilled in every worldly wise man who is without Christian education: "Thinking they were wise, they became fools" (Rom. 1:22).

A Christian uses the worldly sciences in a completely different way. He is not such a fool that he despises them, but they are handmaidens that must serve his faith. They all preach to him about his God and Lord; and what does not want to submit to his faith, what even opposes it, is not science to him, but a fantasy of people alienated from God. True science is welcome to him wherever he finds it; he recognizes in it the majesty of his God, uses it for his honor and for the service of his neighbor; it does not lead him away from God, but reveals His glory to him and stimulates him to investigate it further. What is a curse to the non-Christian educated because of his unbelief, the child of God, by virtue of his Christian education, uses in such a way that a blessing arises from it for him and others.

It is quite similar with the material treasures of the world. The merely worldly educated cannot do otherwise; he either uses them as a means to satisfy his lusts or he makes them his god. The evidence of God's goodness becomes a rope of condemnation for him.

The Christian educated person uses mammon in a completely different way. He takes it from God's hand as an undeserved blessing, uses it in the fear of God with praise and thanksgiving, and uses it as a capital that will bear him rich interest for eternity. He lends to the poor because he believes that the Lord will repay him.

Christian education alone teaches us to use the treasures of this world properly. And if we put the treasure of Christian education on one side and all the treasures of this world on the other, on which side, beloved, will the most valuable lie? What is the use of the latter without the former? Truly, Christian education is a greater treasure than all sciences, than all mammon!

Finally, Christian education is also the greatest treasure that Christian parents can give their children, because it alone enables them to make proper use of the heavenly and spiritual treasures in this time and finally to "inherit" them fully.

God wants to give heavenly treasures to all people, forgiveness of sin, life and bliss. They are given to the baptized child; all who have the living faith have them. Who can use them properly?

When the conscience of the merely worldly educated wakes up, with what can he calm it? No science is able to calm it. All human sciences taken together cannot for a moment overrule the verdict of condemnation pronounced by the awakened conscience. - Behold, on the other hand, the Christian educated man! If the law accuses him in the Word or in his conscience, he takes comfort in the heavenly treasure of the forgiveness of sins, which has been acquired for him through Christ's blood and is offered in the Gospel.

When evil days come, when misery and death set in, what comfort is there for the only worldly educated, for the one who is only rich in money and goods? - Can human knowledge, can philosophy and art comfort a human heart in misfortune? Tell me, beloved, can mammon make a heart when the hour of need comes? O, how poor are the wise of the world, how poor are the rich, when the heart is in anguish, when tribulation comes! There are treasures, remedies, which could help them, - they do not know them, they do not know how to use them! They are ignorant and poor in all abundance!

Look, on the other hand, at the Christian educated man! In the word of his God he has a rich source of comfort against all kinds of tribulation, fear and distress. He knows that God works all things according to the counsel of his will; he believes that everything must serve him for the best; he knows that as a pilgrim he must endure temptation on the way through the valley of tears; but he is also certain that he is a citizen of the kingdom of heaven, that Jerusalem above awaits him. And being still and hoping makes him strong to carry the cross long and willingly, and under the cross faith, love, and hope flourish; he becomes more joyful and rich in his God.

And finally in the hour of death? Does science take away the pain of death? Does the golden key also close the gates of hell and open the door of heaven? Where is the education of the world when it is said: Man, you must die! ? Oh, if you had all the treasures of the world at the moment of death, if you were the richest, the most educated, but did not have the treasure of Christian education, you would lead - to damnation!

Christian education is very useful even in death! It teaches us to hold on to Jesus, the conqueror of death; it makes us able to hear the consolation of the Holy Spirit in our hearts; it teaches us to look beyond death and the grave into the golden streets of the heavenly city; it makes us able to go there with peace and joy, to go before God and to receive eternal life.

Oh, how tiny all other treasures seem compared to this one treasure of Christian education! It is truly the most precious treasure that Christian parents can give to their children.

Therefore, you fathers and mothers, do not let yourselves be distracted by the thoughts of your own evil heart and by the prevailing spirit of the times! Collect treasures for your children; above all, see to it that they are given the most precious treasure, the treasure of a Christian education, so that they may attain a divine education that has eternal

value! What is the use of everything else if they have to do without this treasure? But how rich they are, if they do without everything else, but they have this treasure!

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And you, brothers in the parish and school ministry, remember what a delicious task we have been given, what a glorious work God has commanded us to do! We are to help, each in his own part, so that our children may share in this delicious treasure. Oh, do not let the spirit of the new age, the chatter of foolish people, distort your aim! I know that it often hurts to appear before the world in this way.

When one has to be told that one despises all education, that one is opposed to progress, that one clings to the obsolete and wants to keep people in stupidity. Let them speak, these blind children of the world! Our conscience and God's spirit give us a different testimony. We also want to leave worldly knowledge its honor; everyone may pursue it as far as his profession demands, as much as his time permits, without missing something more important; but we do not want to compete with those screamers, we do not want to be tempted to do so. How can people with a

We are competing with others who have completely opposite goals! We want to go up to heaven. They want to go down. Those praisers of human education have no definite goal, they themselves do not know where they are going, they are extremely divided in the use of the means that should lead to their education; we are aware of a definite goal; we have a guide, IEsu, who shows us the way; we have the means to reach our goal, which God Himself has given into our hands. Should we be timid when they bark at us? Should the children of light be misled when the children of darkness praise their darkness as light? Let no one shift the goal: it is necessary to give our children a Christian education, to make them capable of the greatest protection.

to turn to the children. Restore the lazy hands and the tired knees, the Lord is with us, with us! He himself holds our work in high esteem, he blesses it, and will reward us by grace" what we have worked on his children according to his will. On the day of recompense, when everyone will receive what his deeds are worth, he will also bring honor to all ministers of the word, all preachers and school teachers who were despised here for his sake; for the teachers will shine like the brightness of heaven, and those who lead many to righteousness like the stars forever and ever (Dan. 12:3). May He give you all such glory for His name's sake! Amen.

The Evangelical Lutheran High School in St. Louis

will start its classes again on the first Monday of September. All parents who wish to entrust their children, boys or girls, to this school are asked to send them punctually and in no case later than September 15.

Those who wish to make further inquiries concerning the placement of their children in a Christian family, food, etc., may write to Pastor G. Schalter, 1518 Fulton Street.

Efficient teachers have been provided.

Annual tuition in the boys' class is \$40, and in the girls' class is \$20, payable in quarterly payments. The School Committee.

Reminder.

The members of the Electoral College, as well as all Synodical congregations, are hereby reminded to issue candidates for the completed Conrectorate at Fort Wayne without delay.

St. Louis, August 30, 1871.

"Th. Brohm, currently secretary of the electoral college.

Conference - Displays.

The RockIsland-Peoria Conference will gather, God willing, at Rock Island on September 2,6 at Pastor Mennicke's home.

H. Engelbrecht.

The Cleveland Spccialconference will meet,'beloved of God, on the 26th and 27th of September at the home of Pastor Sallmann.

I. 'Rupprccht.

The Fairfield Specialconfcrenz will meet, God willing, on September 26 and 27 at the home of Rev. Horst. H. Maack.

The Michigan Pastoral Conference will gather, God willing, from Oct. 5-8 at Adrian, Mich.

The pastors and teachers in question are

hereby reminded that it is their sacred duty, for the sake of their congregations and themselves, to

Attend conferences. Those who fail to attend will be subject to a serious reprimand. Any valid excuses must be submitted in time and in writing.

H. Pa'rtenfelder/Secretary.

. The Leavenwvrth Pastoral Conference will meet, God willing, from the 12th of October next, early in the morning until the 16th of Oct. evening, at the home of Rev. Ianzow in Weston, Missouri. Subject of discussion: The modern heathen-

thum. The dear brethren are requested to notify the pastor looi in writing beforehand of their participation in the conference.

W. Zschoche.

The St. Louis Districts Pastoral Conference will hold its meetings this year at Springfield, Ill, from Thursday, October 12, to Tuesday, October 17. Those who will be attending are requested to report in a timely manner to the pastor of the church, Mr. A. H. Burkhardt. There is a prospect that the fare on the

Chicago - Alton - St. Louis Nail Noad will be significantly discounted. A. Crämer.

Illinois Conference - Ads.

The Southern District Conference of the Lutheran Synod of Illinois and St. will, God willing, hold its meetings this year at Mascoutah, St. Clair Co>, lsts. on the 20th and 21st of September, at Zion Parish, founded by the venerable Brother F. Herold, who passed away blessedly on the 6th of July, I.

The preachers of the honorable Synod of Missouri, Ohio, etc. are kindly invited by the Conference to participate in the meetings. The subject of the discussion will be theses "on the relationship of divine grace to human freedom".

I. C. Noll, Secretary.

The Northern Districts Conference of the Lutheran Synod of Illinois and St. will meet, God willing, at Bethel on the 20th and 21st of September in Rev. Warnke's congregation.

The brothers will be sent from the station Ch apin

to be picked up at the Toledo-Wabash & Western railroad on Tuesday, 19tcn.

The Middle Specialconfrenz and the Quincy Preachers - Conferenz of Illinois will also assemble as well.

Since many brethren from the Missouri Synod will honor us with their presence, none of the members of our conference will be absent; they are even urged to attend in large numbers.

In addition to the synodal order, the following will be discussed: some theses on the Holy Communion. ^meal.

Mount Pulaski, Jll., am

August 21, 1871.

I. T. Bötticher.

Acknowledgement and request.

At last year's meeting of the Eastern District in Baltimore, Md., it was decided that our dear congregations should be asked to support the Lutheran congregation of St. Johanneß here. For the parish is not only poor, but also had the misfortune that a few years ago the almost completed church was torn down by a storm wind. The debt burden caused by the reconstruction is almost unaffordable; although the parish is doing what it can, we need brotherly help.

With sincere thanks we certify to have received already last winter from the congregation of Mr. Präses Groß in Buffalo H16.37, from the congregation of Mr. Past. Weisel in Libertv K9.25, and finally from various congregations through Mr. Kassirer Birkncr P55.03. May the Lord be a retributor to these 'and all other congregations who will give us a helping hand for the sake of Christ's love.

Nome, N. A., August 3, 1871.

C. A. Wiegel.

The following gifts of love are hereby gratefully acknowledged **for the Lutheran Orphanage near St. Louis:**

From A. Schwarz by Pastor Bünger in Gt. Loniö O2.00. From Mrs. B. by Pastor Gräbner iu St. Charles, Mo., K2.50. From Wittwe Klingenberg, Läfayctte iCo., Mo., H'7.00. From Mar. and Dor. Kaumeper there K1.50. ' From the comm. of Mr. Past. Ridel at Homewood, Jlls, K4.41. Of F. Hohnbaum at Waterloo, Jlls, K1.1v. From the Gem. of Mr. Past. Pennckamp, Darmstadt, Jlls., S15.00. From I. Thurn, Chicago, Jlls., H'5.00. From N. N. by Past. Querl", Lyonsville, Jlls., K1.00. by I. I. Kern, El Paso, Jlls., O2.50. by Anna Stahl in Past. Sondhaus' Gezn. K3.<X>. From Mrs. N. N. by Vorsteher Rohlfing iu Lt. Louis H2.00. From Past. HarmeningS Gem., Dissen, Mo., from d. bell bag H16.50.

St. Louis, Mo. 28 August, 1871.

I. M. Estel, Cassirer:

Receipt and thanks.

For poor students: By Mr. Past. Fackler, Collecte of his congregation at his ordination -K7.35. By Hrn. Past. Claus collected on C. Richmann's wedding K5.00. By Mr. Past. Endres, Coll. of JmmanuelS congreg. at Jackson K2.30. By Mr. Past. Wille from N. N., thank offering for gracious answer to prayer H5.00. By teacher Emmerich from Loweller Frauenverein H5.00 for Herrmann and O21.00 for poor students in general, likewise 5 Untercinkleider. From Trinity Parish in Cape Girardeau, donated at Mr. Oberbeck's wedding D4.40. Through Mr. Past. Wagner from the Women's Association of his congregation O15.00. From C. Kohtz and wife K2.00. Through Mr. Past. Stürken H20.00 from the Women's and Virgins' Association of his congregation and D5.10 from N. N. for masons, likewise P5M as a thank-offering for the happy delivery of N. N. and H2.M from Wittwe Thomas for poor students. By Mr. Prof. Brauer, MissionSfest-Collecte of the Gem.-of Mr. Past. Mießler K68.35. A. Crämer.

Due to lack of space, several receipts could not be included in this number.

Changed addresses:

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oars ob Hov. Illr. 1^na<?Il)ort, Ibueiuv, ^Viso.

L. K. vl-688, '

0U16 ob Rev. II. Oraemor, Aauesvill6, O.

Printing Office of the Synod of Missouri, Ohio et al. St.